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THE

EMPHATIC DIAGLOTT:

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT,

(*According to the Recension of Dr. J. J. Griesbach,*)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION;

A NEW EMPHATIC VERSION,

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT,

No. 1209 *in the Vatican Library.*

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES, AND A COPIOUS SELECTION OF REFERENCES;

TO THE WHOLE OF WHICH IS ADDED,

A VALUABLE ALPHABETICAL APPENDIX.

BY BENJAMIN WILSON.

NEW YORK:

PUBLISHED BY SAMUEL R. WELLS,

No. 389 BROADWAY.

1870.

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PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings, is deemed altogether unnecessary. Much information on this point has been given by others, who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words, which accordingly were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work;" and he is also invited to read the pages with the respective captions;—"To the Reader;" "History of the Greek Text;" and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue, obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention, and, it is presumed, that there are even few Greek scholars, who are

so far advanced, but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek, may by careful reading, and a little attention to the Interlineary translation, soon become familiar with it. This Work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what it has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiassed submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men, has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms of friends, on words, phrases, and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

Many thanks are due to particular friends who have rendered pecuniary aid, or friendly counsel, during the prosecution of this undertaking; also to subscribers to the first edition, to whom it has been issued in parts, for their aid, and patience in waiting so long for its completion, and also for their frequent words of encouragement during its slow progress. The Work was begun about seven years ago with rather diffident feelings, yet with reliance on Divine aid, and has been prosecuted under discouraging and embarrassing circumstances; but it is now completed with feelings of unfeigned gratitude to the Supreme Being for his goodness and providential supervision.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men, as King James' version, but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith, and obedience inculcated therein, to obtain an inheritance in the aionian kingdom of Jesus the Anointed one.

Geneva, Ill., Aug., 1864. B. WILSON.

HISTORY OF THE GREEK TEXT.

THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first *printed* edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the *first edition published* of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by *translating the Latin Vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, Erasmus published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELZEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens: and in the last volume there was a collection of various Readings from such MSS. as were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first *critical revision* in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "Apparatus Criticus" he enlarged the stock of various Readings.

WETSTEIN published his Greek Testament in 1751–2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIESBACH, in critical labors, excels by far any who preceded him. He *used* the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the *older* MSS. to the *mass* of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

* Erasmus, in his third edition of 1522, inserted the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

HISTORY OF ENGLISH VERSIONS.

THE first English version of the New Testament was that made by JOHN WICLIF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Willyam Tyndale, and fynesshed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revisal of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentical Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to revise the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1856.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was "made a little too complaisant to the "King, in favoring his notions of predes"tination, election, witchcraft, familiar "spirits, and kingly rights, and these it "is probable were also the translators' "opinions. That their translation is par"tial, speaking the language of, and giv"ing authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be "followed, and altered as little as the Origi"nal will permit. And these translations to "be used when they agree better with the "text than the Bishops' Bible—namely, Tyn"dal's, Matthew's, Coverdale's, Whitchurch's, "Geneva." None of these were made from the Original Greek, but *only compared with it*—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 660 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the DIAGLOTT has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gaussen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a *correct Greek Text* is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic, it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it A LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional* Divisions are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters* and *Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words: and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, SMALL CAPITALS, and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Noattion is employed in the English column of the DIAGLOTT.

1. Those Words rendered *positively* emphatic by the presence of the *Greek article*, are printed in Small Capitals: as, "The LIFE was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "**He** must increase, but **I** must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainty* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.
Α α	Alpha	a
Β β	Beta	b
Γ γ	Gamma	g hard, as in be*g*in
Δ δ	Delta	d
Ε ε	Epsilon	e short, as in met
Ζ ζ	Zeta	z
Η η	Eta	e long, as in keen
Θ θ	Theta	th
Ι ι	Iota	i
Κ κ	Kappa	k
Λ λ	Lambda	l
Μ μ	Mu	m
Ν ν	Nu	n
Ξ ξ	Xi	x
Ο ο	Omicron	o short, as in lot
Π π	Pi	p
Ρ ρ	Rho	r
Σ σ, final ς	Sigma	s
Τ τ	Tau	t
Υ υ	Upsilon	u
Φ φ	Phi	ph
Χ χ	Chi	ch hard, as in *ch*ord
Ψ ψ	Psi	ps
Ω ω	Omega	o long, as in throne.

REMARKS.

*** ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the DIAGLOTT, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.

PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου· and six improper, ᾳ, ῃ, ῳ, ηυ, ωυ, υι. The little stroke under ᾳ, ῃ, ῳ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the DENTALS, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of ς with that of another consonant: thus, the Labials, πς, βς, φς, are equal to ψ, the Palatals, κς, γς, χς, to ξ and the Dentals, τς, δς, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ· before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ· but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like *n*; thus αγγελος (*angel*) is pronounced *an*-gelos, not aggelos.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, (῾), as ἡλιος, (*sun*,) pronounced as if written *helios*; or with a smooth one, (᾿), as ἐπι, (upon,) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and υ when they stand at the beginning of a word; thus ῥοδον, (*a rose*,) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*,) pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐῤῥωσο, pronounced *errhoso*.

Words in Greek are of eight kinds, called Parts of Speech; viz., *Article*, *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Preposition*, and *Conjunction*.

The Article, Noun, Pronoun, and Participle, are declined with *Gender*, *Number*, and *Case*.

There are three Genders; the *Masculine*, *Feminine* and *Neuter*.

There are two Numbers; the *Singular*, which speaks of *one*, as λογος, *a word*; and the *Plural*, which speaks of *more than one*, as λογοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five Cases; the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

The Article ὁ, ἡ, το, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ανθρωπος means *a man*, or *man* in general; and ὁ ανθρωπος, *the man*. It is thus declined:

	SINGULAR.					PLURAL.			
	Masc.	*Fem.*	*Neut.*			*Masc.*	*Fem.*	*Neut.*	
Nom.	ὁ,	ἡ,	το,	*the.*	Nom.	οἱ,	αἱ,	τα,	*the.*
Gen.	του,	της,	του,	*of the.*	Gen.	των,	των,	των,	*of the.*
Dat.	τῳ,	τῃ,	τῳ,	*to the.*	Dat.	τοις,	ταις,	τοις,	*to the.*
Acc.	τον,	την,	το,	*the.*	Acc.	τους,	τας,	τα,	*the.*

The Article has no vocative; ω, which sometimes precedes a noun in the vocative, is an Interjection.

The Article takes the consonant τ in every Case, except in the nom. sin. masc. and fem. ὁ, ἡ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the τ is superseded by the aspirate (῾).

The gen. pl. in all genders and in every declension, ends in ων.

The Personal or Primitive Pronouns are three; εγω, *I*, plural ἡμεις, *we*, of the first person; συ, *thou*, plural ὑμεις, *you*, of the second; Gen. οὗ, *he* or *she*, plural σφεις, *they*, of the third.

The Relative Pronouns are ὁς, ἡ, ὁ, *who*, *which*, and αυτος, αυτη, αυτο, *he*, *she*, *it*, &c., &c., &c.

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

*[ΕΥΑΓΓΕΛΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ.
[GLAD TIDINGS] BY MATTHEW.

ACCORDING TO MATTHEW.

ΚΕΦ. α΄. 1.

1 Βιβλος γενεσεως Ιησου Χριστου, υἱου
A roll of lineage of Jesus Christ, son of
Δαυιδ, υἱου Αβρααμ. 2 Αβρααμ εγεννησε τον
David, son of Abraham. Abraham begot the
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ
Isaac; Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judas and the brothers
αυτου. 3 Ιουδας δε εγεννησε τον Φαρες και τον
of him; Judas and begot the Phares and the
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Phares and begot the
Εσρωμ· Εσρωμ δε εγεννησε τον Αραμ· 4 Αραμ
Esrom; Esrom and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε
and begot the Aminadab; Aminadab and
εγεννησε τον Ναασσων· Ναασσων δε εγεννησε
begot the Naasson; Naasson and begot
τον Σαλμων· 5 Σαλμων δε εγεννησε τον Βοοζ
the Salmon; Salmon and begot the Booz
εκ της Ῥαχαβ. Βοοζ δε εγεννησε τον Ωβηδ εκ
by the Rachab. Booz and begot the Obed by
της Ῥουθ. Ωβηδ δε εγεννησε τον Ιεσσαι·
the Ruth. Obed and begot the Jesse;
6 Ιεσσαι δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε *[ὁ βασιλευς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. 7 Σολομων δε εγεννησε
by the of the Urias. Solomon and begot
τον Ῥοβοαμ· Ῥοβοαμ δε εγεννησε τον Αβια·
the Roboam; Roboam and begot the Abia;
Αβια δε εγεννησε τον Ασα· 8 Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·
the Josaphat; Josaphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζιαν· 9 Οζιας δε εγεν-
Joram and begot the Ozias; Ozias and begot
νησε τον Ιωαθαμ· Ιωαθαμ δε εγεννησε τον Αχαζ·
the Joatham; Joatham and begot the Achaz;
Αχαζ δε εγεννησε τον Εζεκιαν· 10 Εζεκιας δε
Achaz and begot the Ezekias; Ezekias and
εγεννησε τον Μανασση· Μανασσης δε εγεννησε
begot the Manasses; Manasses and begot
τον Αμων· Αμων δε εγεννησε τον Ιωσιαν· 11 Ιωσιας
the Amon; Amon and begot the Josias; Josias
δε εγεννησε τον Ιεχονιαν και τους αδελφους
and begot the Jechonias and the brothers
αυτου, επι της μετοικεσιας Βαβυλωνος.
of him, at the removal Babylonian.

CHAPTER 1.

1 A Register of the ‡ Lineage of Jesus Christ, Son of David, Son of Abraham.

2 From ‡ Abraham proceeded ISAAC; from ‡ Isaac, JACOB; from ‡ Jacob, JUDAH and his BROTHERS;

3 from Judah, PHAREZ and ZARAH, by TAMAR; from Pharez, HEZRON; from Hezron, RAM;

4 from Ram, AMMINADAB; from Amminadab, NAHSHON; from Nahshon, SALMON;

5 from Salmon, BOAZ, by RAHAB; from Boaz, OBED, by RUTH; from Obed, JESSE;

6 and from ‡ Jesse, DAVID the KING. David had ‡ SOLOMON by the [WIDOW] of URIAH;

7 Solomon had ‡ REHOBOAM; Rehoboam had ABIJAH; Abijah had ASA;

8 Asa had JEHOSHAPHAT; Jehoshaphat had † JEHORAM; Jehoram had UZZIAH;

9 Uzziah had JOTHAM; Jotham had AHAZ; Ahaz had HEZEKIAH;

10 Hezekiah had MANASSEH; Manasseh had AMON; Amon had JOSIAH;

11 and † Josiah had JECHONIAH and his BROTHERS, near the time of the CARRYING-AWAY to Babylon.

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* VATICAN MANUSCRIPT—Title—According to Matthew. 6. the KING—omit.

† 8. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of Ahaziah, Joash, and Amaziah, the immediate descendants of Jehoram, are omitted in the text. † 11. Some MSS. read, "Josiah begat Jehoiakim, and Jehoiakim begat Jechoniah," probably in order to make up fourteen generations, as mentioned in verse 17. Doddridge, Michaelis, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

‡ 1. Luke iii. 23. ‡ 2. Gen. xxi. 2; xxv. 26; xxix. 35. ‡ 6. 1 Sam. xvi. 1; xvii. 12; 2 Sam. xii. 24. ‡ 7. 1 Chron. iii. 10.

12 Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας
After and the removal Babylonian, Jechonias
εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε
begot the Salathiel. Salathiel and begot
τον Ζοροβαβελ· 13 Ζοροβαβελ δε εγεννησε τον
the Zorobabel, Zorobabel and begot the
Αβιουδ· Αβιουδ δε εγεννησε τον Ελιακειμ· Ελια-
Abiud; Abiud and begot the Eliakim; Elia-
κειμ δε εγεννησε τον Αζωρ· 14 Αζωρ δε εγεννησε
kim and begot the Azor; Azor and begot
τον Σαδωκ· Σαδωκ δε εγεννησε τον Αχειμ· Αχειμ
the Sadok; Sadok and begot the Achim; Achim
δε εγεννησε τον Ελιουδ· 15 Ελιουδ δε εγεννησε
and begot the Eliud; Eliud and begot
τον Ελεαζαρ· Ελεαζαρ δε εγεννησε τον Ματθαν·
the Eleazar, Eleazar and begot the Matthan;
Ματθαν δε εγεννησε τον Ιακωβ· 16 Ιακωβ δε
Matthan and begot the Jacob; Jacob and
εγεννησε τον Ιωσηφ, τον ανδρα Μαριας, εκ ἧς
begot the Joseph, the husband of Mary, of whom
εγεννηθη Ιησους, ὁ λεγομενος Χριστος.
was born Jesus, that being named Christ.

17 Πασαι ουν αἱ γενεαι απο Αβρααμ ἑως Δαυιδ,
All then the generations from Abraam till David,
γενεαι δεκατεσσαρες· και απο Δαυιδ ἑως της
generations fourteen; and from David till the
μετοικεσιας Βαβυλωνος, γενεαι δεκατεσσαρες·
removal Babylonian, generations fourteen;
και απο της μετοικεσιας Βαβυλωνος ἑως του
and from the removal Babylonian till the
Χριστου, γενεαι δεκατεσσαρες.
Christ, generations fourteen.

18 Του δε Ιησου Χριστου ἡ γενεσις οὑτως ην.
Of the now Jesus Christ the birth thus was.
Μνηστευθεισης γαρ της μητρος αυτου Μαριας τῳ
Being espoused for the mother of him Mary to the
Ιωσηφ, πριν η συνελθειν αυτους, εὑρεθη εν
Joseph, before either came together them, she was found in
γαστρι εχουσα εκ πνευματος ἁγιου. 19 Ιωσηφ δε
womb having by a spirit holy. Joseph and
ὁ ανηρ αυτης, δικαιος ων και μη θελων αυτην
the husband of her, a just man being and not willing her
παραδειγματισαι, εβουληθη λαθρα απολυσαι
to publicly expose, was inclined secretly to release
αυτην. 20 Ταυτα δε αυτου ενθυμηθεντος, ιδου,
her. These but of him thinking on, lo!
αγγελος κυριου κατ' οναρ εφανη αυτῳ, λεγων·
a messenger of a lord in a dream appeared to him, saying;
Ιωσηφ, υἱος Δαυιδ, μη φοβηθῃς παραλαβειν Μα-
Joseph, son of David, not thou shouldst fear to take Ma-
ριαμ την γυναικα σου· το γαρ εν αυτῃ γεννηθεν,
ry the wife of thee; that for in her being formed,
εκ πνευματος εστιν ἁγιου· 21 τεξεται δε υἱον, και
by a spirit is holy; she shall bear and a son, and
καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει
thou shalt call the name of him Jesus; he for shall save

12 And after the CARRYING-AWAY to Babylon, from Jeconiah descended SALATHIEL; from Salathiel, ZERUBBABEL;

13 from Zerubbabel, ABIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

14 from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;

15 from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;

16 and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.

17 † [All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]

18 Now the ‡ NATIVITY of the *CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

19 Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to ‡ divorce her privately.

20 But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

21 she will bear a Son, and thou shalt ‡ call his NAME † Jesus; for he will

* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.
† 18. Fifth year before the common *Anno Domini*. † 21. Jesus—Heb. YEHUA-SHUA, i. e., *Yahshua*, or *Joshua*. YAH, or JAH, *I shall be*; and SHUA, *Powerful*—hence the name signifies, *I shall be the Powerful*. "Thou shalt call his name JESUS," for this reason, "Because HE will save his PEOPLE from their SINS." See Acts vii. 45, Heb. iv. 8, and Appendix, word *Jesus*.

‡ 18. Luke i. 27. ‡ 19. Deut. xxiv. 1. ‡ 21. Luke i. 31; ii. 21.

τον λαον αὑτου ἀπο των ἁμαρτιων αυτων." 22 (Τουτο
the people of him from the sins of them; This
δε ὁλον γεγονεν, ἱνα πληρωθῃ το ῥηθεν ὑπο
and all was done, so that might be fulfilled the word spoken by
του κυριου δια του προφητου, λεγοντος· 23 "Ιδου,
the Lord through the prophet, saying; "Lo,
ἡ παρθενος εν γαστρι ἑξει, και τεξεται υἱον, και
the virgin in womb shall have, and shall bear a son, and
καλεσουσι το ονομα αυτου Εμμανουηλ·" ὁ εστι
they shall call the name of him Emmanuel;" which is
μεθερμηνευομενον, μεθ' ἡμων *[ὁ] θεος.)
being translated, with us [the] God.
24 Διεγερθεις δε ὁ Ιωσηφ απο του ὑπνου, εποιησεν
Being aroused and the Joseph from the sleep, he did
ὡς προσεταξεν αυτῳ ὁ αγγελος κυριου· και παρε-
as commanded to him the messenger of a lord; and took
λαβε την γυναικα αὑτου, 25 και ουκ εγινωσκεν
the wife of him, but not he knew
αυτην ἑως οὑ ετεκε *[τον] υἱον *[αὑτης τον
her till she brought forth [the] son [of her the
πρωτοτοκον·] και εκαλεσε το ονομα αυτου Ιησουν.
first-born;] and called the name of him Jesus.

ΚΕΦ. β'. 2.

1 Του δε Ιησου γεννηθεντος εν Βηθλεεμ της
The and Jesus being born in Bethlehem of the
Ιουδαιας, εν ἡμεραις Ἡρωδου του βασιλεως, ιδου,
Judea, in days of Herod the king, lo,
μαγοι απο ανατολων παρεγενοντο εις Ἱεροσολυ-
wise-men from an east country came into Jerusalem,
μα, λεγοντες· 2 Που εστιν ὁ τεχθεις βασιλευς των
saying; Where is the new-born king of the
Ιουδαιων; ειδομεν γαρ αυτου τον αστερα εν τῃ
Jews? we saw for of him the star in the
ανατολῃ, και ἠλθομεν προσκυνησαι αυτῳ. 3 Ακου-
east, and are come to do homage to him. Having
σας δε Ἡρωδης ὁ βασιλευς εταραχθη, και πασα
heard and Herod the king was alarmed, and all
Ἱεροσολυμα μετ' αυτου· 4 και συναγαγων παντας
Jerusalem with him; and having called together all
τους αρχιερεις και γραμματεις του λαου, επυν-
the chief-priests and scribes of the people, he in-
θανετο παρ' αυτων, που ὁ Χριστος γενναται. 5 Οἱ
quired of them, where the Anointed should be born. They
δε ειπαν αυτῳ· Εν Βηθλεεμ της Ιουδαιας· οὑτω
and said to him; In Bethlehem of the Judea; thus
γαρ γεγραπται δια του προφητου· 6 "Και συ Βηθ-
for it is written by the prophet; "And thou Beth-
λεεμ, γη Ιουδα, ουδαμως ελαχιστη ει εν τοις
lehem, land of Juda, by no means least art among the
ἡγεμοσιν Ιουδα· εκ σου γαρ εξελευσεται ἡγουμε-
governors of Juda; out of thee for shall come forth a prince,
νος, ὁστις ποιμανει τον λαον μου, τον Ισραηλ."
who shall govern the people of me, the Israel."
7 Τοτε Ἡρωδης λαθρα καλεσας τους μαγους,
Then Herod privately having called the wise-men,

‡ save his PEOPLE from their SINS."

22 (All this occurred, that the WORD SPOKEN by the Lord through the PROPHET, might be verified, saying:

23 ‡ "Behold! the VIRGIN shall conceive, and "bear a Son, and his "NAME shall be called "† Imma-nu-el;" which signifies, God with us.)

24 And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

25 but he knew her not, till ‡ she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

1 And JESUS being born in Bethlehem of JUDÆA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

2 "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

3 Now * Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

4 And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

5 And THEY answered, "In Bethlehem, of JUDÆA;" for thus it is written by the PROPHET:

6 ‡ "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

7 Then Herod, having secretly called the MAGIANS,

* VATICAN MANUSCRIPT.—23. a God. 23. a Son. 25. of her the first-born—omit; so Lachmann and Tischendorf. 3. the KING Herod.

† 23. Heb. Imma, with; nu, us; and el, God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "GOD" who will be with his people under the name of Immanuel; but "God," in the same sense in which it is said "The WORD was God."—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

‡ 21. Isa. liii. 10; Dan. ix. 26, 27. ‡ 23. Isa. vii. 14. ‡ 25. Luke ii. 7. ‡ 6. Micah v. 2.

ηκριβωσε παρ᾽ αυτων τον χρονον του φαινομενου
learned exactly from them the time of the appearing
αστερος, [8] και πεμψας αυτους εις Βηθλεεμ,
a star, and sending them into Bethlehem,
ειπε· Πορευθεντες, ακριβως εξετασατε περι του
he said; Passing on your way, exactly inquire about the
παιδιου· επαν δε εὑρητε, απαγγειλατε μοι, ὁπως
infant; as soon as and you have found, bring word to me, that
κἀγω ελθων προσκυνησω αυτῳ. [9] Οἱ δε ακουσαντες
I also going pay homage to him. They and having heard
του βασιλεως επορευθησαν. Και ιδου, ὁ αστηρ,
of the king departed. And lo, the star,
ὁν ειδον εν τῃ ανατολῃ, προηγεν αυτους, ἑως
which they saw in the rising, went before them, till
ελθων εστη επανω οὗ ην το παιδιον. [10] Ιδοντες
going it stood over where was the infant. Seeing
δε τον αστερα, εχαρησαν χαραν μεγαλην σφοδρα·
and the star, they rejoiced a joy very great;
[11] και ελθοντες εις την οικιαν, ειδον το παιδιον μετα
and being come into the house, they saw the infant with
Μαριας της μητρος αυτου, και πεσοντες † προσεκυ-
Mary the mother of it, and falling down did homage
νησαν αυτῳ, και ανοιξαντες τους θησαυρους αυτων,
to it, and opening the treasuries of them,
προσηνεγκαν αυτῳ δωρα, χρυσον και λιβανον και
they offered to it gifts, gold and frankincense and
σμυρναν. [12] Και χρηματισθεντες κατ᾽ οναρ, μη
myrrh. And being warned in a dream not
ανακαμψαι προς Ἡρωδην, δι᾽ αλλης ὁδου ανεχω-
to return to Herod, by another way they
ρησαν εις την χωραν αὑτων.
withdrew into the country of them.
[13] Αναχωρησαντων δε αυτων, ιδου, αγγελος
Having withdrawn but of them, lo, a messenger
κυριου φαινεται κατ᾽ οναρ τῳ Ιωσηφ, λεγων·
of a lord appears in a dream to the Joseph, saying;
Εγερθεις παραλαβε το παιδιον και την μητερα
Arising take the infant and the mother
αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,
of it, and flee into Egypt, and be thou there,
ἑως αν ειπω σοι· μελλει γαρ Ἡρωδης ζητειν το
till I speak to thee; is about for Herod to seek the
παιδιον, του απολεσαι αυτο. [14] Ὁ δε εγερθεις
infant, to kill it. He then arising
παρελαβε το παιδιον και την μητερα αυτου νυκτος,
took the infant and the mother of it by night,
και ανεχωρησεν εις Αιγυπτον· [15] Και ην εκει ἑως
and went into Egypt; and he was there till
της τελευτης Ἡρωδου· ἱνα πληρωθῃ το ῥηθεν
the death of Herod; that might be fulfilled the word spoken
ὑπο του κυριου δια του προφητου, λεγοντος·
by the lord through the prophet, saying;
"Εξ Αιγυπτου εκαλεσα τον υἱον μου."
"Out of Egypt I called the son of me."
[16] Τοτε Ἡρωδης ιδων ὁτι ενεπαιχθη ὑπο των
Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

8 and sending them to Bethlehem, he said, "Go, search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence."

9 And THEY, having heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD was.

10 And seeing the STAR, they rejoiced with very great Joy.

11 And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

12 And being warned in a Dream not to return to Herod, they went HOME by Another Way.

13 But they having *retired into their own COUNTRY, behold! an Angel of the Lord *appeared to JOSEPH in a Dream, saying: "Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him."

14 Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

15 and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the *Lord through the PROPHET might be verified, saying: ‡"From Egypt I have called back my SON."

16 Then Herod, perceiving That he had been de-

* VATICAN MANUSCRIPT—13. retired into their own COUNTRY. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. "obeisance."—*Campbell.*

‡ 15. Hoshea xi. 1.

μαγων, εθυμωθη λιαν· και αποστειλας ανειλε
wise-men, was enraged much; and sending forth he slew
παντας τους †παιδας τους εν Βηθλεεμ και εν
all the boys the in Bethlehem and in
πασι τοις ὁριοις αυτης, απο διετους και κατω-
all the borders of her, from two years and under,
τερω, κατα τον χρονον ὁν ηκριβωσε παρα των
according to the time which he exactly learnt from the
μαγων. 17 Τοτε επληρωθη το ῥηθεν ὑπο Ἱερεμιου
wise-men. Then was fulfilled the word spoken by Jeremiah
του προφητου, λεγοντος, 18 ‡"Φωνη εν Ῥαμα
the prophet, saying, "A voice in Rama
ηκουσθη, *[θρηνος και] κλαυθμος και οδυρμος
was heard, [lamentation and] weeping and mourning
πολυς· Ῥαχηλ κλαιουσα τα τεκνα αὑτης· και
great; Rachel bewailing the children of her; and
ουκ ηθελε παρακληθηναι, ὁτι ουκ εισι."
not is willing to be comforted because not they are."

19 Τελευτησαντος δε του Ἡρωδου, ιδου, αγ-
Having died and of the Herod, lo, a
γελος κυριου κατ' οναρ φαινεται τῳ Ιωσηφ εν
messenger of a lord in a dream appears to the Joseph in
Αιγυπτῳ, λεγων· 20 Εγερθεις παραλαβε το
Egypt, saying; Arising take the
παιδιον και την μητερα αυτου, και πορευου εις
infant and the mother of it, and go thou into
γην Ισραηλ· τεθνηκασι γαρ οἱ ζητουντες την
land Israel; they are dead for the seeking the
ψυχην του παιδιου. 21 Ὁ δε εγερθεις παρελαβε
life of the infant. He and arising took
το παιδιον και την μητερα αυτου, και ηλθεν εις
the infant and the mother of it, and came into
γην Ισραηλ. 22 Ακουσας δε, ὁτι Αρχελαος
land Israel. Hearing and, that Archelaus
βασιλευει επι της Ιουδαιας αντι Ἡρωδου του
was reigning over the Judea instead of Herod the
πατρος αυτου, εφοβηθη εκει απελθειν· χρημα-
father of him, he was afraid there to go; being
τισθεις δε κατ' οναρ, ανεχωρησεν εις τα
warned and in a dream, he withdrew into the
μερη της Γαλιλαιας. 23 Και ελθων κατῳκησεν
regions of the Galilee. And coming he dwelt
εις πολιν λεγομενην Ναζαρετ· ὁπως πληρωθη
into a city named Nazareth; that might be fulfilled
το ῥηθεν δια των προφητων, ὁτι Ναζωραιος
the word spoken through the prophets, that a Nazarite
κληθησεται.
he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all †THE MALE CHILDREN in Bethlehem and in All its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

17 Then was verified the WORD SPOKEN *through Jeremiah the PROPHET, saying,

18 ‡"A Voice was "heard †in Ramah, Weep-"ing and great Mourning; "Rachel bemoaning her "CHILDREN, and unwil-"ling to be comforted, Be-"cause they are no more."

19 When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

20 "Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD'S LIFE."

21 Then HE, arising, took the CHILD and his MOTHER, and *entered into the Land of Israel;

22 but hearing That Archelaus was reigning over JUDÆA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

23 and coming into a City named †Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, "That he will be called "†a Nazarite."

* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamentation and—omit. 21. entered into.

† 16. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered *in Ramah*, by the LXX, should be translated *on high*. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zebulunites, in Galilee, about 75 miles north of the city of Jerusalem. 23. a Nazarite. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarite was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarite. The apostle Paul was accused by Tertullus, before Felix, as being "a ringleader of the sect of the Nazarites." Acts xxiv. 5. Some derive the name from Isa. xi. 1, where the promised Messiah is called a *Nazer*, or branch.

‡ 18. Jer. xxxi. 15.

HISTORY OF ENGLISH VERSIONS.

THE first English version of the New Testament was that made by JOHN WICLIF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1826, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Willyam Tyndale, and fynesshed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revisal of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentical Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to revise the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1835.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1856.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the *Prophets* and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting *strife* of human opinions, and the endless diversity of thought, we needed such a standard, to lead us *safely* through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his *erring* and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either *mistranslated*, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was "made a little too complaisant to the "King, in favoring his notions of predes-"tination, election, witchcraft, familiar "spirits, and kingly rights, and these it "is probable were also the translators' "opinions. That their translation is par-"tial, speaking the language of, and giv-"ing authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be "followed, and altered as little as the Origi-"nal will permit. And these translations to "be used when they agree better with the "text than the Bishops' Bible—namely, Tyn-"dal's, Matthew's, Coverdale's, Whitchurch's, "Geneva." None of these were made from the Original Greek, but *only compared with it*—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 660 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the DIAGLOTT has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gaussen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily *censure* or *condemn* till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a *correct Greek Text* is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic, it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional* Divisions are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by persuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters* and *Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, SMALL CAPITALS, and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGLOTT.

1. Those Words rendered *positively* emphatic by the presence of the *Greek article*, are printed in Small Capitals; as, "The LIFE was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "𝔥e must increase, but 𝔦 must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainty* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.
Α α	Alpha	a
Β β	Beta	b
Γ γ	Gamma	g hard, as in be*g*in
Δ δ	Delta	d
Ε ε	Epsilon	e short, as in m*e*t
Ζ ζ	Zeta	z
Η η	Eta	e long, as in k*ee*n
Θ θ	Theta	th
Ι ι	Iota	i
Κ κ	Kappa	k
Λ λ	Lambda	l
Μ μ	Mu	m
Ν ν	Nu	n
Ξ ξ	Xi	x
Ο ο	Omicron	o short, as in l*o*t
Π π	Pi	p
Ρ ρ	Rho	r
Σ σ, final ς	Sigma	s
Τ τ	Tau	t
Υ υ	Upsilon	u
Φ φ	Phi	ph
Χ χ	Chi	ch hard, as in *ch*ord
Ψ ψ	Psi	ps
Ω ω	Omega	o long, as in thr*o*ne.

REMARKS.

*** ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the DIAGLOTT, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.

PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου; and six improper, ᾳ, ῃ, ῳ, ηυ, ωυ, υι. The little stroke under ᾳ, ῃ, ῳ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the DENTALS, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of ς with that of another consonant; thus, the Labials, πς, βς, φς, are equal to ψ, the Palatals, κς, γς, χς, to ξ, and the Dentals, τς, δς, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ; before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ; but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like *n*; thus αγγελος (*angel*) is pronounced *an*-gelos, not aggelos.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, (ʽ), as ἡλιος, (*sun*,) pronounced as if written *helios*; or with a smooth one, (ʼ), as ἐπι, (upon,) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and υ when they stand at the beginning of a word; thus ῥοδον, (*a rose*,) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*,) pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐρρωσο, pronounced *errhoso*.

Words in Greek are of eight kinds, called Parts of Speech; viz., *Article*, *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Preposition*, and *Conjunction*.

The Article, Noun, Pronoun, and Participle, are declined with *Gender*, *Number*, and *Case*.

There are three Genders; the *Masculine*, *Feminine* and *Neuter*.

There are two Numbers; the *Singular*, which speaks of *one*, as λογος, *a word*; and the *Plural*, which speaks of *more than one*, as λογοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five Cases; the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

The Article ὁ, ἡ, το, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ανθρωπος means *a man*, or *man* in general; and ὁ ανθρωπος, *the man*. It is thus declined:

	SINGULAR.				PLURAL.			
	Masc.	*Fem.*	*Neut.*		*Masc.*	*Fem.*	*Neut.*	
Nom.	ὁ,	ἡ,	το,	*the.*	οἱ,	αἱ,	τα,	*the.*
Gen.	του,	της,	του,	*of the.*	των,	των,	των,	*of the.*
Dat.	τῳ,	τῃ,	τῳ,	*to the.*	τοις,	ταις,	τοις,	*to the.*
Acc.	τον,	την,	το,	*the.*	τους,	τας,	τα,	*the.*

The Article has no vocative; ω, which sometimes precedes a noun in the vocative, is an Interjection.

The Article takes the consonant τ in every Case, except in the nom. sin. masc. and fem. ὁ, ἡ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the τ is superseded by the aspirate (ʽ).

The gen. pl. in all genders and in every declension, ends in ων.

The Personal or Primitive Pronouns are three; εγω, *I*, plural ἡμεις, *we*, of the first person; συ, *thou*, plural ὑμεις, *you*, of the second; Gen. οὑ, *he* or *she*, plural σφεις, *they*, of the third.

The Relative Pronouns are ὁς, ἡ, ὁ, *who*, *which*, and αυτος, αυτη, αυτο, *he*, *she*, *it*, &c., &c., &c.

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ.
[GLAD TIDINGS] BY MATTHEW.

ACCORDING TO MATTHEW.

ΚΕΦ. α'. 1.

1 Βιβλος γενεσεως Ιησου Χριστου, υἱου
A record of descent of Jesus Christ, son of
Δαυιδ, υἱου Αβρααμ. 2 Αβρααμ εγεννησε τον
David, son of Abraham. Abraham begot the
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ
Isaac; Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judas and the brothers
αυτου. 3 Ιουδας δε εγεννησε τον Φαρες και τον
of him; Judas and begot the Phares and the
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Phares and begot the
Εσρωμ· Εσρωμ δε εγεννησε τον Αραμ· 4 Αραμ
Esrom; Esrom and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε
and begot the Aminadab; Aminadab and
εγεννησε τον Ναασσων· Ναασσων δε εγεννησε
begot the Naasson; Naasson and begot
τον Σαλμων· 5 Σαλμων δε εγεννησε τον Βοοζ
the Salmon; Salmon and begot the Booz
εκ της Ῥαχαβ. Βοοζ δε εγεννησε τον Ωβηδ εκ
by the Rachab. Booz and begot the Obed by
της Ῥουθ. Ωβηδ δε εγεννησε τον Ιεσσαι·
the Ruth. Obed and begot the Jesse;
6 Ιεσσαι δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε *[ὁ βασιλευς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. 7 Σολομων δε εγεννησε
by the of the Urias. Solomon and begot
τον Ῥοβοαμ· Ῥοβοαμ δε εγεννησε τον Αβια·
the Roboam; Roboam and begot the Abia;
Αβια δε εγεννησε τον Ασα· 8 Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·
the Josaphat; Josaphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζιαν· 9 Οζιας δε εγεν-
Joram and begot the Ozias; Ozias and begot
νησε τον Ιωαθαμ· Ιωαθαμ δε εγεννησε τον Αχαζ·
the Joatham; Joatham and begot the Achaz;
Αχαζ δε εγεννησε τον Εζεκιαν· 10 Εζεκιας δε
Achaz and begot the Ezekias; Ezekias and
εγεννησε τον Μανασσην· Μανασσης δε εγεννησε
begot the Manasses; Manasses and begot
τον Αμων· Αμων δε εγεννησε τον Ιωσιαν· 11 Ιωσιας
the Amon; Amon and begot the Josias; Josias
δε εγεννησε τον Ιεχονιαν και τους αδελφους
and begot the Jechonias and the brothers
αυτου, επι της μετοικεσιας Βαβυλωνος.
of him, near the removal Babylonian.

CHAPTER I.

1 A Register of the ‡ Lineage of Jesus Christ, Son of David, Son of Abraham.

2 From ‡ Abraham proceeded ISAAC; from ‡ Isaac, JACOB; from ‡ Jacob, JUDAH and his BROTHERS;

3 from Judah, PHAREZ and ZARAH, by TAMAR; from Pharez, HEZRON; from Hezron, RAM;

4 from Ram, AMMINADAB; from Amminadab, NAHSHON; from Nahshon, SALMON;

5 from Salmon, BOAZ, by RAHAB; from Boaz, OBED, by RUTH; from Obed, JESSE;

6 and from ‡ Jesse, DAVID the KING. David had ‡ SOLOMON by the [WIDOW] of URIAH;

7 Solomon had ‡ REHOBOAM; Rehoboam had ABIJAH; Abijah had ASA;

8 Asa had JEHOSHAPHAT; Jehoshaphat had † JEHORAM; Jehoram had UZZIAH;

9 Uzziah had JOTHAM; Jotham had AHAZ; Ahaz had HEZEKIAH;

10 Hezekiah had MANASSEH; Manasseh had AMON; Amon had JOSIAH;

11 and † Josiah had JECHONIAH and his BROTHERS, near the time of the CARRYING-AWAY to Babylon.

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* VATICAN MANUSCRIPT—Title—According to Matthew. 6. the KING—omit.

† 8. By reference to 1 Chron. iii., and following chapters, it will be seen that the names of Ahaziah, Joash, and Amaziah, the immediate descendants of Jehoram, are omitted in the text. † 11. Some MSS. read, "Josiah begat Jehoiakim, and Jehoiakim begat Jechoniah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

‡ 1. Luke iii. 23. ‡ 2. Gen. xxi. 2; xxv. 26; xxix. 35. ‡ 6. 1 Sam. xvi. 1; xvii. 12; 2 Sam. xii. 24. ‡ 7. 1 Chron. iii. 10.

12 Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας
After and the removal Babylonian, Jechonias
εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε
begot the Salathiel. Salathiel and begot
τον Ζοροβαβελ· 13 Ζοροβαβελ δε εγεννησε τον
the Zorobabel; Zorobabel and begot the
Αβιουδ· Αβιουδ δε εγεννησε τον Ελιακειμ· Ελια-
Abiud; Abiud and begot the Eliakim; Elia-
κειμ δε εγεννησε τον Αζωρ· 14 Αζωρ δε εγεννησε
kim and begot the Azor; Azor and begot
τον Σαδωκ· Σαδωκ δε εγεννησε τον Αχειμ· Αχειμ
the Sadok; Sadok and begot the Achim; Achim
δε εγεννησε τον Ελιουδ· 15 Ελιουδ δε εγεννησε
and begot the Eliud; Eliud and begot
τον Ελεαζαρ· Ελεαζαρ δε εγεννησε τον Ματθαν·
the Eleazar; Eleazar and begot the Matthan;
Ματθαν δε εγεννησε τον Ιακωβ· 16 Ιακωβ δε
Matthan and begot the Jacob; Jacob and
εγεννησε τον Ιωσηφ, τον ανδρα Μαριας, εκ ἧς
begot the Joseph, the husband of Mary, of whom
εγεννηθη Ιησους, ὁ λεγομενος Χριστος.
was born Jesus, that being named Christ.

17 Πασαι ουν αἱ γενεαι απο Αβρααμ ἑως Δαυιδ,
All then the generations from Abraam till David,
γενεαι δεκατεσσαρες· και απο Δαυιδ ἑως της
generations fourteen; and from David till the
μετοικεσιας Βαβυλωνος, γενεαι δεκατεσσαρες·
removal Babylonian, generations fourteen;
και απο της μετοικεσιας Βαβυλωνος ἑως του
and from the removal Babylonian till the
Χριστου, γενεαι δεκατεσσαρες.
Christ, generations fourteen.

18 Του δε Ιησου Χριστου ἡ γενεσις οὑτως ην.
Of the now Jesus Christ the birth thus was.
Μνηστευθεισης γαρ της μητρος αυτου Μαριας τῳ
Being espoused for the mother of him Mary to the
Ιωσηφ, πριν η συνελθειν αυτους, εὑρεθη εν
Joseph, before either came together them, she was found in
γαστρι εχουσα εκ πνευματος ἁγιου. 19 Ιωσηφ δε
womb having by a spirit holy. Joseph and
ὁ ανηρ αυτης, δικαιος ων και μη θελων αυτην
the husband of her, a just man being and not willing her
παραδειγματισαι, εβουληθη λαθρα απολυσαι
to publicly expose, was inclined secretly to release
αυτην. 20 Ταυτα δε αυτου ενθυμηθεντος, ιδου,
her. These but of him thinking on, lo!
αγγελος κυριου κατ᾽ οναρ εφανη αυτῳ, λεγων·
a messenger of a lord in a dream appeared to him, saying;
Ιωσηφ, υἱος Δαυιδ, μη φοβηθῃς παραλαβειν Μα-
Joseph, son of David, not thou shouldst fear to take Ma-
ριαμ την γυναικα σου· το γαρ εν αυτῃ γεννηθεν,
ry the wife of thee; that for in her being formed,
εκ πνευματος εστιν ἁγιου· 21 τεξεται δε υἱον, και
by a spirit is holy; she shall bear and a son, and
καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει
thou shalt call the name of him Jesus; he for shall save

12 And after the CARRYING-AWAY to Babylon, from Jeconiah descended SALATHIEL; from Salathiel, ZERUBBABEL;
13 from Zerubbabel, ABIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;
14 from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;
15 from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;
16 and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.
17 † [All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David 'till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]
18 Now the ‡ NATIVITY of the *CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.
19 Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to ‡ divorce her privately.
20 But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:
21 she will bear a Son, and thou shalt ‡ call his NAME † Jesus; for he will

* VATICAN MANUSCRIPT—18. the CHRIST JESUS.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss. † 18. Fifth year before the common *Anno Domini*. † 21. Jesus—Heb. Yeova-Shua, i. e., *Yeh-shua*, or *Joshua*. YAH, or JAH, *I shall be*; and SHUA, *Powerful*—hence the name signifies, *I shall be the Powerful*. "Thou shalt call his name JESUS," for this reason, "Because HE will save his PEOPLE from their SINS." See Acts vii. 45, Heb. iv. 8, and Appendix, word *Jesus*.

‡ 18. Luke i. 27. ‡ 19. Deut. xxiv. 1. ‡ 21. Luke i. 31; ii. 21.

του λαον αὐτου ἀπο των ἁμαρτιων αὐτων. 22(Τουτο
the people of him from the sins of them; This
δε ὁλον γεγονεν, ἱνα πληρωθῃ το ῥηθεν ὑπο
and all was done, so that might be fulfilled the word spoken by
του κυριου δια του προφητου, λεγοντος· 23"Ιδου,
the lord through the prophet, saying; "Lo,
ἡ παρθενος εν γαστρι ἑξει, και τεξεται υἱον, και
the virgin in womb shall have, and shall bear a son, and
καλεσουσι το ονομα αυτου Εμμανουηλ·" ὁ εστι
they shall call the name of him Emmanuel;" which is
μεθερμηνευομενον, μεθ' ἡμων *[ὁ] θεος.)
being translated, with us [the] God.
24Διεγερθεις δε ὁ Ιωσηφ απο του ὑπνου, εποιησεν
Being aroused and the Joseph from the sleep, he did
ὡς προσεταξεν αυτῳ ὁ αγγελος κυριου· και παρε-
as commanded to him the messenger of a lord; and took
λαβε την γυναικα αὐτου, 25και ουκ εγινωσκεν
the wife of him, but not he knew
αυτην ἑως οὑ ετεκε *[τον] υἱον *[αὐτης τον
her till she brought forth [the] son [of her the
πρωτοτοκον·] και εκαλεσε το ονομα αυτου Ιησουν.
first-born;] and called the name of him Jesus.

ΚΕΦ. β'. 2.

1Του δε Ιησου γεννηθεντος εν Βηθλεεμ της
The and Jesus being born in Bethlehem of the
Ιουδαιας, εν ἡμεραις Ἡρωδου του βασιλεως, ιδου,
Judea, in days of Herod the king, lo,
μαγοι απο ανατολων παρεγενοντο εις Ἱεροσολυ-
wise-men from an east country came into Jerusalem,
μα, λεγοντες· 2Που εστιν ὁ τεχθεις βασιλευς των
saying; Where is the new-born king of the
Ιουδαιων; ειδομεν γαρ αυτου τον αστερα εν τῃ
Jews? we saw for of him the star in the
ανατολῃ, και ἠλθομεν προσκυνησαι αυτῳ. 3Ακου-
rising, and are come to do homage to him. Having
σας δε Ἡρωδης ὁ βασιλευς εταραχθη, και πασα
heard and Herod the king was alarmed, and all
Ἱεροσολυμα μετ' αυτου· 4και συναγαγων παντας
Jerusalem with him; and having called together all
τους αρχιερεις και γραμματεις του λαου, επυν-
the chief-priests and scribes of the people, he in-
θανετο παρ' αυτων, που ὁ Χριστος γενναται. 5Οἱ
quired of them, where the Anointed should be born. They
δε ειπον αυτῳ· Εν Βηθλεεμ της Ιουδαιας· οὑτω
and said to him; In Bethlehem of the Judea; thus
γαρ γεγραπται δια του προφητου· 6"Και συ Βηθ-
for it is written by the prophet "And thou Beth-
λεεμ, γη Ιουδα, ουδαμως ελαχιστη ει εν τοις
lem, land of Juda, by no means least art among the
ἡγεμοσιν Ιουδα· εκ σου γαρ εξελευσεται ἡγουμε-
princes of Juda; out of thee for shall come forth a prince,
νος, ὁστις ποιμανει τον λαον μου, τον Ισραηλ."
who shall govern the people of me, the Israel."
7Τοτε Ἡρωδης λαθρα καλεσας τους μαγους,
Then Herod privately having called the wise-men,

‡ save his PEOPLE from their SINS."

22 (All this occurred, that the WORD SPOKEN by the Lord through the PROPHET, might be verified, saying:

23 ‡ "Behold! the VIRGIN shall conceive, and "bear a Son, and his "NAME shall be called "† Imma-nu-el;" which signifies, God with us.)

24 And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

25 but he knew her not, till ‡ she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

1 And JESUS being born in Bethlehem of JUDÆA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying;

2 "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

3 Now * Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

4 And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

5 And THEY answered, "In Bethlehem, of JUDÆA;" for thus it is written by the PROPHET;

6 ‡ "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

7 Then Herod, having secretly called the MAGIANS,

* VATICAN MANUSCRIPT.—23. a God. 25. a Son. 25. of her the first-born—omit; so Lachmann and Tischendorf. 3. The KING Herod.

† 23. Heb. Immanu, with; nu, us; and el, God—the *future* name of Jesus; showing that he will be "a God with us." It is not emphatically "GOD" who will be with his people under the name of Immanuel; but "God," in the same sense in which it is said "The WORD was God."—John i. 1. (See Dr. Middleton on the Greek Article.) † 1. A Sect of Philosophers.

‡ 21. Isa. lix. 20; Rom. xi. 26, 27. ‡ 23. Isa. vii. 14. ‡ 25. Luke ii. 7. ‡ 6. Micah v. 2.

ηκριβωσε παρ' αυτων τον χρονον του φαινομενου
learned exactly from them the time of the appearing
αστερος, [8] και πεμψας αυτους εις Βηθλεεμ,
a star, and sending them into Bethlehem,
ειπε· Πορευθεντες, ακριβως εξετασατε περι του
he said, Passing on your way, exactly inquire about the
παιδιου· επαν δε εὑρητε, απαγγειλατε μοι, ὁπως
infant; as soon as and you have found, bring word to me, that
κᾀγω ελθων προσκυνησω αυτῳ. [9] Οι δε ακουσαντες
I also going pay homage to him. They and having heard
του βασιλεως επορευθησαν. Και ιδου, ὁ αστηρ,
of the king departed. And lo, the star,
ὁν ειδον εν τῃ ανατολῃ, προηγεν αυτους, ἑως
which they saw in the rising, went before them, till
ελθων εστη επανω οὑ ην το παιδιον. [10] Ιδοντες
going it stood over where was the infant. Seeing
δε τον αστερα, εχαρησαν χαραν μεγαλην σφοδρα·
and the star, they rejoiced a joy very great;
[11] και ελθοντες εις την οικιαν, ειδον το παιδιον μετα
and being come into the house, they saw the infant with
Μαριας της μητρος αυτου, και πεσοντες †προσεκυ-
Mary the mother of it, and falling down did homage
νησαν αυτῳ, και ανοιξαντες τους θησαυρους αυτων,
to it, and opening the treasuries of them,
προσηνεγκαν αυτῳ δωρα, χρυσον και λιβανον και
they offered to it gifts, gold and frankincense and
σμυρναν. [12] Και χρηματισθεντες κατ' οναρ, μη
myrrh. And being warned in a dream not
ανακαμψαι προς Ἡρωδην, δι' αλλης ὁδου ανεχω-
to return to Herod, by another way they
ρησαν εις την χωραν αὑτων.
withdrew into the country of them.

[13] Ἀναχωρησαντων δε αυτων, ιδου, αγγελος
Having withdrawn but of them, lo, a messenger
κυριου φαινεται κατ' οναρ τῳ Ιωσηφ, λεγων·
of a lord appears in a dream to the Joseph, saying;
Εγερθεις παραλαβε το παιδιον και την μητερα
Arising take the infant and the mother
αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,
of it, and flee into Egypt, and be thou there,
ἑως αν ειπω σοι· μελλει γαρ Ἡρωδης ζητειν το
till I speak to thee; is about for Herod to seek the
παιδιον, του απολεσαι αυτο. [14] Ὁ δε εγερθεις
infant, to kill it. He then arising
παρελαβε το παιδιον και την μητερα αυτου νυκτος,
took the infant and the mother of it by night,
και ανεχωρησεν εις Αιγυπτον· [15] Και ην εκει ἑως
and went into Egypt; and he was there till
της τελευτης Ἡρωδου· ἱνα πληρωθῃ το ρηθεν
the death of Herod; that might be fulfilled the word spoken
ὑπο του κυριου δια του προφητου, λεγοντος·
by the lord through the prophet, saying;
"Εξ Αιγυπτου εκαλεσα τον υἱον μου."
"Out of Egypt I called the son of me."
[16] Τοτε Ἡρωδης ιδων ὁτι ενεπαιχθη ὑπο των
Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

8 and sending them to Bethlehem, he said, "Go, search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence."

9 And THEY, having heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD was.

10 And seeing the STAR, they rejoiced with very great Joy.

11 And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

12 And being warned in a Dream not to return to Herod, they went HOME by Another Way.

13 But they having *retired into their own COUNTRY, behold! an Angel of the Lord *appeared to JOSEPH in a Dream, saying: "Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him."

14 Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

15 and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the *Lord through the PROPHET might be verified, saying: ‡"From Egypt I have called back my SON."

16 Then Herod, perceiving That he had been de-

* VATICAN MANUSCRIPT—13. retired into their own COUNTRY. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. "obeisance."—*Campbell.*

‡ 15. Hoshea xi. 1.

μαγων, εθυμωθη λιαν· και αποστειλας ανειλε
wise-men, was enraged much; and sending forth he slew
παντας τους †παιδας τους εν Βηθλεεμ και εν
all the boys the in Bethlehem and in
πασι τοις ὁριοις αυτης, απο διετους και κατω-
all the borders of her, from two years and under,
τερω, κατα τον χρονον ὁν ηκριβωσε παρα των
according to the time which he exactly learnt from the
μαγων. [17] Τοτε επληρωθη το ῥηθεν ὑπο Ἱερεμιου
wise-men. Then was fulfilled the word spoken by Jeremiah
του προφητου, λεγοντος, [18] ‡"Φωνη εν Ῥαμα
the prophet, saying, "A voice in Rama
ηκουσθη, *[θρηνος και] κλαυθμος και οδυρμος
was heard, [lamentation and] weeping and mourning
πολυς· Ῥαχηλ κλαιουσα τα τεκνα αὑτης· και
great; Rachel bewailing the children of her; and
ουκ ηθελε παρακληθηναι, ὁτι ουκ εισι."
not is willing to be comforted because not they are."

[19] Τελευτησαντος δε του Ἡρωδου, ιδου, αγ-
Having died and of the Herod, lo, a
γελος κυριου κατ' οναρ φαινεται τῳ Ιωσηφ εν
messenger of a lord in a dream appears to the Joseph in
Αιγυπτῳ, λεγων· [20] Εγερθεις παραλαβε το
Egypt, saying; Arising take the
παιδιον και την μητερα αυτου, και πορευου εις
infant and the mother of it, and go thou into
γην Ισραηλ· τεθνηκασι γαρ οἱ ζητουντες την
land Israel; they are dead for the seeking the
ψυχην του παιδιου. [21] Ὁ δε εγερθεις παρελαβε
life of the infant. He and arising took
το παιδιον και την μητερα αυτου, και ηλθεν εις
the infant and the mother of it, and came into
γην Ισραηλ. [22] Ακουσας δε, ὁτι Αρχελαος
land Israel. Hearing and, that Archelaus
βασιλευει επι της Ιουδαιας αντι Ἡρωδου του
was reigning over the Judea instead of Herod the
πατρος αυτου, εφοβηθη εκει απελθειν· χρημα-
father of him, he was afraid there to go; being
τισθεις δε κατ' οναρ, ανεχωρησεν εις τα
warned and in a dream, he withdrew into the
μερη της Γαλιλαιας. [23] Και ελθων κατῳκησεν
region of the Galilee, And coming he dwelt
εις πολιν λεγομενην Ναζαρετ· ὁπως πληρωθη
into a city named Nazareth; that might be fulfilled
το ῥηθεν δια των προφητων, ὁτι Ναζωραιος
the word spoken through the prophets, that a Nazarite
κληθησεται.
he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all †THE MALE CHILDREN in Bethlehem and in All its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

17 Then was verified the WORD SPOKEN *through Jeremiah the PROPHET, saying,

18 ‡"A Voice was "heard †in Ramah, Weep-"ing and great Mourning; "Rachel bemoaning her "CHILDREN, and unwil-"ling to be comforted, Be-"cause they are no more."

19 When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

20 "Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD'S LIFE."

21 Then HE, arising, took the CHILD and his MOTHER, and *entered into the Land of Israel;

22 but hearing That Archelaus was reigning over JUDÆA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

23 and coming into a City named †Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, "That he will be called "†a Nazarite."

* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamentation and—omit. 21. entered into.

† 16. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in *Ramah*, by the LXX, should be translated on high. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. 23. a Nazarite. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarite was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarite. The apostle Paul was accused by Turtullus, before Felix, as being "a ringleader of the sect of the Nazarites." Acts xxiv. 5. Some derive the name from Isa. xi. 1, where the promised Messiah is called a *Nazar*, or branch.

‡ 18. Jer. xxxi. 15.

ΚΕΦ. γ. 3.

[1] Εν δε ταις ἡμεραις εκειναις παραγινεται
In now the days those comes
Ιωαννης ὁ βαπτιστης, κηρυσσων εν τῃ ερημῳ
John the dipper, proclaiming in the desert
της Ιουδαιας, [και] λεγων· [2] Μετανοειτε·
of the Judea, [and] saying; Reform ye;
ηγγικε γαρ ἡ †βασιλεια των ουρανων. [3] Ουτος
has come nigh for the majesty of the heavens. This
γαρ εστιν ὁ ῥηθεις ὑπο Ἡσαιου του προφητου,
for is he spoken of by Esaias the prophet,
λεγοντος· "Φωνη βοωντος εν τῃ ερημῳ·
saying; "A voice crying out in the desert;
ἑτοιμασατε την ὁδον κυριου, ευθειας ποιειτε
make ye ready the way of a lord, straight make ye
τας τριβους αυτου."
the beaten tracks of him."
[4] Αυτος δε ὁ Ιωαννης ειχε το ἐνδυμα αὐτου
He and the John had the outer garment of him
απο τριχων καμηλου, και ζωνην δερματινην
from hairs of a camel, and a belt made of skin
περι την οσφυν αὐτου· ἡ δε τροφη αυτου ην
around the loins of him; the and food of him was
ακριδες και μελι αγριον. [5] Τοτε εξεπορευετο
locusts and honey wild. Then went out
προς αυτον Ἱεροσολυμα, και πασα ἡ Ιουδαια,
to him Jerusalem, and all the Judea,
και πασα ἡ περιχωρος του Ιορδανου· [6] και
and all the country about of the Jordan; and
εβαπτιζοντο εν τῳ Ιορδανῃ ὑπ' αυτου, εξομολο-
were dipped in to the Jordan by him, confessing
γουμενοι τας αμαρτιας αὐτων.
the sins of them.
[7] Ἰδων δε πολλους των Φαρισαιων και Σαδδου-
Seeing and many of the Pharisees and Sadducees
καιων ερχομενους επι το βαπτισμα αὐτου, ειπεν
coming to the dipping of him, he said
αυτοις· Γεννηματα εχιδνων, τις ὑπεδειξεν
to them; O broods of venomous serpents, who pointed out
ὑμιν φυγειν απο της μελλουσης οργης;
to you to flee from the coming wrath?
[8] Ποιησατε ουν καρπον αξιον της μετανοιας,
Bring forth then fruit worthy of the reformation,
[9] και μη δοξητε λεγειν εν ἑαυτοις· Πατερα
and not think to say in yourselves; A father
εχομεν τον Αβρααμ· λεγω γαρ ὑμιν, οτι δυναται
we have the Abraam; I say for to you, that is able
ὁ θεος εκ των λιθων τουτων εγειραι τεκνα τῳ
the God out of the stones these to raise up children to the

CHAPTER III.

1 Now in those DAYS appeared John the IMMERSER, in the †DESERT of JUDÆA, publicly announcing,

2 †"Reform! because the ROYAL MAJESTY of the HEAVENS has approached."

3 For this is HE of whom Isaiah the PROPHET SPOKE, saying; ‡"A Voice "proclaiming in the DESERT, 'Prepare the WAY "'for the Lord, make the "'HIGHWAYS straight for "'him.'"

4 Now JOHN wore a MANTLE of Camel's Hair, with a leathern Girdle encircling his WAIST; and his FOOD was Locusts and wild Honey.

5 Then resorted to him Jerusalem, and All JUDÆA, and All the COUNTRY along the JORDAN;

6 and were immersed by him in the * River JORDAN, confessing their SINS.

7 But seeing many of the PHARISEES and Sadducees coming to * the IMMERSION, he said to them; ‡"O Progeny of Vipers! who has admonished you to fly from the APPROACHING VENGEANCE?

8 Produce, then, Fruit worthy of REFORMATION;

9 and presume not to say to yourselves, 'We have a Father,—ABRAHAM;' for I assure you, That GOD is able out of these STONES to raise up Children to ABRAHAM.

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* VATICAN MANUSCRIPT—6. the River JORDAN. 7. the IMMERSION.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua xv. 61, 62, where mention is made of "six cities with their villages," in the wilderness. 2. Reform. The word "repent" does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—*Gossett*. 2. *Basileia* means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm*, or *reign*. The prophet Daniel uses kings and kingdoms synonymously, (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke xix. 38; and Zech. ix. 9. John's mission was "to go before the face of the Lord, to prepare his ways," (Luke i. 76); and to point out the Messiah. See John i. 6–8, 29–31, 34; Acts xiii. 24, 25. Therefore he called on the people to "Reform, because the Majesty of the heavens (God's Anointed) has come."

‡ 3. Isa. xl. 3. ‡ 7 Luke iii. 7–9.

Αβρααμ. [10] Ηδη δε *[και] ἡ αξινη προς την
Abraham. Now and [even] the axe to the
ῥιζαν των δενδρων κειται· παν ουν δενδρον μη
root of the trees lies; every therefore tree not
ποιουν καρπον καλον, εκκοπτεται, και εις πυρ
bearing fruit good, is cut down, and into a fire
βαλλεται. [11] Εγω μεν βαπτιζω ὑμας εν ὑδατι,
is cast. I indeed dip you in water,
εις μετανοιαν· ὁ δε οπισω μου ερχομενος,
into reformation; he but after of me coming,
ισχυροτερος μου εστιν, ου ουκ ειμι ἱκανος τα
mightier of me is, of whom not I am worthy the
ὑποδηματα βαστασαι· αυτος ὑμας βαπτισει εν
sandals to carry; he you will dip in
πνευματι ἁγιῳ και πυρι. [12] Ου το πτυον εν
spirit holy and fire. Of whom the winnowing shovel in
τῃ χειρι αυτου, και διακαθαριει την ἁλωνα
the hand of him; and he will thoroughly cleanse the threshing floor
αὑτου· και συναξει τον σιτον αὑτου εις την
of him; and he will gather the wheat of him into the
αποθηκην, το δε αχυρον κατακαυσει πυρι
storehouse, the but chaff he will burn up in fire
ασβεστῳ.
inextinguishable.

[13] Τοτε παραγινεται ὁ Ιησους απο της Γαλι-
Then comes the Jesus from the Galilee
λαιας επι τον Ιορδανην προς τον Ιωαννην, του
to the Jordan to the John, of the
βαπτισθηναι ὑπ' αυτου. [14] Ο δε Ιωαννης διεκωλυεν
to be dipped by him. The but John refused
αυτον, λεγων· Εγω χρειαν εχω ὑπο σου βαπτισ-
him, saying; I need to have by thee to be
θηναι, και συ ερχῃ προς με; [15] Αποκριθεις δε ὁ
dipped, and thou comest to me? Answering and the
Ιησους ειπε προς αυτον· Αφες αρτι· οὑτω γαρ
Jesus said to him; Permit now; thus for
πρεπον εστιν ἡμιν, πληρωσαι πασαν δικαιοσυνην.
becoming it is to us, to fulfil all righteousness.
Τοτε αφιησιν αυτον. [16] Και βαπτισθεις ὁ Ιησους
Then he suffered him. And having been dipped the Jesus
ανεβη ευθυς απο του ὑδατος· και ιδου, ανεῳχ-
went up immediately from the water; and lo, were
θησαν *[αυτῳ] οἱ ουρανοι, και ειδε το πνευμα
opened [to him] the heavens, and was seen the spirit
του θεου καταβαινον ὡσει περιστεραν, [και]
of the God descending like a dove, [and]
ερχομενον επ' αυτον. [17] Και ιδου, φωνη εκ των
coming on him. And lo, a voice out of the
ουρανων, λεγουσα· Οὑτος εστιν ὁ υἱος μου ὁ
heavens, saying; This is the son of me the
αγαπητος, εν ᾡ ευδοκησα.
beloved, in whom I delight.

10 Even now the AXE lies at the ROOT of the TREES; Every Tree, therefore, not producing good Fruit, is cut down, and cast into a Fire.

11 I, indeed, † immerse you in Water in order to Reformation; but HE who is COMING after me, is more powerful than I, † Whose SANDALS I am not worthy to carry; ‡ he will immerse you in holy Spirit and in Fire.

12 Whose WINNOWING SHOVEL is in his HAND, and he will effectually cleanse his THRESHING-FLOOR; he will gather his WHEAT into * his GRANARY, but the CHAFF he will consume with Fire inextinguishable."

13 Then comes JESUS from GALILEE to the JORDAN, to be IMMERSED by JOHN.

14 But * HE refused him, saying; "I have Need to be immersed by thee, and thou comest to me!"

15 But JESUS answering, said to him; "Permit it now; for thus it is becoming us to establish Every Ordinance." Then John suffered him.

16 And JESUS being immersed, went up from the WATER; and, behold! instantly the HEAVENS were opened, and * the Spirit of God appeared, descending, like a Dove, and ‡ resting on him.

17 And, behold! a Voice from the HEAVENS, saying; ‡ "This is my SON, the BELOVED, in whom I delight."

* VATICAN MANUSCRIPT—10. even—omit. 12. his GRANARY. 14. HE refused. 16. to him—omit. 16. the Spirit of God. 16. and—omit.

† 11. Immerse you in Water. *Baptizo*, and its root *Bapto*, signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en hudati*, *en to Iordane*.—*Campbell*. 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Rabbins. 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

‡ 11. Acts i. 5; ii. 2-4; xi. 15. ‡ 16. Isa. xi. 2; lxi. 1. ‡ 17. Isa. xlii. 1; Luke ix. 35.

ΚΕΦ. δ'. 4.

[1] Τοτε ὁ Ιησους ανηχθη εις την ερημον ὑπο
Then the Jesus was led into the desert by
του πνευματος, πειρασθηναι ὑπο του διαβολου.
the spirit, to be tempted by the accuser.
[2] Και νηστευσας ἡμερας τεσσαρακοντα και νυκτας
And fasting days forty and nights
τεσσαρακοντα, ὑστερον επεινασε. [3] Και προσ-
forty, after he was hungry. And coming
ελθων αυτῳ ὁ πειραζων, ειπεν· Ει υἱος ει του
to him the tempter, said; If a son thou be of the
θεου, ειπε, ἱνα οἱ λιθοι οὗτοι αρτοι γενωνται.
God, speak, that the stones these loaves may become.
[4] Ὁ δε αποκριθεις ειπε· Γεγραπται· "Ουκ επ'
He but answering said; It is written; "Not by
αρτῳ μονῳ ζησεται ανθρωπος· αλλ' επι παντι
bread alone shall live a man; but by every
ῥηματι εκπορευομενῳ δια στοματος θεου."
word proceeding from mouth of God."
[5] Τοτε παραλαμβανει αυτον ὁ διαβολος εις την
Then takes him the accuser into the
ἁγιαν πολιν, και ἱστησιν αυτον επι το πτερυγιον
holy city, and places him on the wing
του ἱερου· [6] και λεγει αυτῳ· Ει υἱος ει του θεου,
of the temple; and says to him; If a son thou be of the God,
βαλε σεαυτον κατω· γεγραπται γαρ· "Ὁτι τοις
cast thyself down; it is written for; "That to the
αγγελοις αὐτου εντελειται περι σου· και επι
messengers of him he will give charge of thee; and on
χειρων αρουσι σε, μηποτε προσκοψῃς προς
hands they shall raise thee, lest thou strike against
λιθον τον ποδα σου." [7] Εφη αυτῳ ὁ Ιησους·
a stone the foot of thee." Said to him the Jesus;
Παλιν γεγραπται· "Ουκ εκπειρασεις κυριον
Again it is written; "Not thou shalt put to the proof Lord
τον θεον σου."
the God of thee."
[8] Παλιν παραλαμβανει αυτον ὁ διαβολος εις
Again takes him the accuser into
ορος ὑψηλον λιαν, και δεικνυσιν αυτῳ πασας
a mountain high exceedingly, and shows to him all
τας βασιλειας του κοσμου και την δοξαν αυτων,
the kingdoms of the world and the glory of them,
[9] και λεγει αυτῳ· Ταυτα παντα σοι δωσω, εαν
and says to him; These all to thee I will give, if
πεσων προσκυνησῃς μοι. [10] Τοτε λεγει αυτῳ
falling down thou wilt do homage to me. Then says to him
ὁ Ιησους· Ὑπαγε οπισω μου, σατανα· γεγραπ-
the Jesus; Go thou behind of me, adversary; it is written
ται γαρ· "Κυριον τον θεον σου προσκυνησεις,
for; "Lord the God of thee thou shalt worship,
και αυτῳ μονῳ λατρευσεις." [11] Τοτε αφιησιν
and to him only thou shalt render service." Then leaves
αυτον ὁ διαβολος· και ιδου, αγγελοι προσηλθον
him the accuser; and lo, messengers came
και διηκονουν αυτῳ.
and ministered to him.

CHAP. IV.

1 Then JESUS was conducted by the SPIRIT into the DESERT, to be tempted by the ENEMY.
2 And after fasting forty Days and forty Nights, he was hungry.
3 Then the TEMPTER approaching him, said; "If thou be a Son of GOD, command that these STONES become Loaves."
4 But HE answering, said; "It is written, ‡ '* MAN shall not live by Bread only, but by Every Word proceeding from the Mouth of God.'"
5 Then the ENEMY conducts him into the HOLY City, and places him on the BATTLEMENT of the TEMPLE,
6 and says to him, "If thou be a Son of GOD, cast thyself down; for it is written, ‡ 'He will give his ANGELS charge of thee; they shall uphold thee on their Hands, lest thou strike thy FOOT against a Stone.'"
7 JESUS answered, "Again, it is written, ‡ 'Thou shalt not try the Lord thy GOD.'"
8 Again, the ENEMY takes him to a very high Mountain, and shows him All the KINGDOMS of the † WORLD, and the GLORY of them;
9 and says to him; "All these will I give thee, if prostrating thou wilt worship me."
10 Then Jesus says to him; "Get thee behind me, Adversary; for it is written, ‡ 'Thou shalt worship the Lord thy GOD, and him only shalt thou serve.'"
11 Then the ENEMY leaves him; and behold! Angels came and ministered to him.

* VATICAN MANUSCRIPT—4. MAN.

† 8. WORLD. *Kosmos*, here translated world, may be restricted to the Land of Palestine, as it is in Rom. iv. 13; though in Luke iv. 5, *hee oikoumene* is found, which may possibly include the Roman empire, in which acceptation it is frequently used.

‡ 4. Deut. viii. 3. ‡ 6. Psa. xci. 11, 12. ‡ 7. Deut. vi. 16. ‡ 10. Deut. vi. 13.

12 Ακουσας δε ὁ Ιησους, ὁτι Ιωαννης παρεδοθη,
Hearing now the Jesus that John was delivered up,
ανεχωρησεν εις την Γαλιλαιαν. 13 Και κατα-
he withdrew into the Galilee. And having
λιπων την Ναζαρετ, ελθων κατωκησεν εις
left the Nazareth, coming dwelt at
Καπερναουμ την παραθαλασσιαν, εν ὁριοις
Capernaum the by the sea-side, in borders
Ζαβουλων και Νεφθαλειμ· 14 ἱνα πληρωθη το
of Zebulon and Nephthalim; so that might be fulfilled the
ῥηθεν δια Ἡσαιου του προφητου, λεγοντος·
word spoken through Isaiah the prophet, saying;
15 "Γη Ζαβουλων και γη Νεφθαλειμ ὁδον
"Land of Zebulon and land Nephthalim way
θαλασσης περαν του Ιορδανου, Γαλιλαια των
of the sea by the Jordan, Galilee of the
εθνων. 16 Ὁ λαος ὁ καθημενος εν σκοτει ειδε φως
nations. The people who are sitting in darkness saw a light
μεγα· και τοις καθημενοις εν χωρᾳ και σκιᾳ
great; and to those sitting in a region even a shade
θανατου, φως ανετειλεν αυτοις."
of death, a light has arisen to them."
17 Απο τοτε ηρξατο ὁ Ιησους κηρυσσειν, και
From that time began the Jesus to proclaim, and
λεγειν· Μετανοειτε· ηγγικε γαρ ἡ βασιλεια
to say; Reform; has come nigh for the royal dignity
των ουρανων.
of the heavens.

18 Περιπατων δε παρα την θαλασσαν της
Walking and by the sea of the
Γαλιλαιας, ειδε δυο αδελφους, Σιμωνα τον
Galilee, he saw two brothers, Simon the
λεγομενον Πετρον, και Ανδρεαν τον αδελφον
called Peter, and Andrew the brother
αυτου, βαλλοντας αμφιβληστρον εις την θαλασ-
of him, casting a fishing-net into the sea;
σαν· ησαν γαρ ἁλιεις. 19 Και λεγει αυτοις·
they were for fishers. And he says to them;
Δευτε οπισω μου, και ποιησω ὑμας ἁλιεις
Come behind of me, and I will make you fishers
ανθρωπων. 20 Οἱ δε ευθεως αφεντες τα δικτυα,
of men. They and immediately leaving the nets,
ηκολουθησαν αυτῳ. 21 Και προβας εκειθεν, ειδεν
followed him. And going on from thence, he saw
αλλους δυο αδελφους, Ιακωβον τον του Ζεβε-
other two brothers, James the of the Zebe-
δαιου και Ιωαννην τον αδελφον αυτου, εν τῳ
dee and John the brother of him, in the
πλοιῳ μετα Ζεβεδαιου του πατρος αυτων, καταρ-
ship with Zebedee of the father of them, mend-
τιζοντας τα δικτυα αυτων· και εκαλεσεν αυτους.
ing the nets of them; and he called them.
22 Οἱ δε ευθεως αφεντες το πλοιον και τον πατερα
They and forthwith leaving the ship and the father
αυτων, ηκολουθησαν αυτῳ.
of them, followed him.

23 Και περιηγεν ὁλην την Γαλιλαιαν ὁ Ιησους,
And went about all the Galilee the Jesus,
διδασκων εν ταις συναγωγαις αυτων, και κηρυσ-
teaching in the synagogues of them, and proclaim-

12 Now JESUS, hearing That John was imprisoned, retired into GALILEE;

13 and, having left NAZARETH, resided at THAT Capernaum, by the lake, in the Confines of Zebulon and Naphtali;

14 so that the WORD SPOKEN through Isaiah the PROPHET, might be verified, saying;

15 ‡"Land of Zebulon "and Land of Naphtali, "situate near the lake, on "the JORDAN, Galilee of "the NATIONS;

16 "THAT PEOPLE, "dwelling in Darkness, "saw a great Light; and "to THOSE INHABITING "a Region, even a Shadow "of Death, a Light arose."

17 From that time JESUS began to proclaim, and to say; "Reform; for the ROYAL MAJESTY of the HEAVENS has approached."

18 And walking by the LAKE of GALILEE, he saw Two Brothers, THAT Simon who is SURNAMED Peter, and Andrew his BROTHER, casting a Drag into the LAKE; for they were Fishermen.

19 And he says to them, "Follow me; and I will make you Fishers of Men."

20 And THEY, immediately leaving the NETS, followed him.

21 And going forward from thence, he saw OTHER two Brothers, James the son of ZEBEDEE, and John his BROTHER, in the BOAT with Zebedee their FATHER, repairing their NETS; and he called them.

22 And THEY, instantly leaving the BOAT and their FATHER, followed him.

23 And *JESUS journeyed throughout All GALILEE, teaching in their SYNAGOGUES, and proclaiming the GLAD TIDINGS of the KINGDOM,

* VATICAN MANUSCRIPT—23. he went about throughout All.
‡ 15. Isa. ix. 1, 2.

σων το ευαγγελιον της βασιλειας, και θεραπευων
ing the glad tidings of the kingdom, and curing
πασαν νοσον και πασαν μαλακιαν εν τῳ λαῳ.
every disease and every malady among the people.
[24] Και απηλθεν ἡ ακοη αυτου εις ὁλην την
And went the report of him into all the
Συριαν· και προσηνεγκαν αυτῳ παντας τους
Syria; and they brought to him all the
κακως εχοντας, ποικιλαις νοσοις και βασανοις
sick having various diseases and torments
συνεχομενους,*[και] δαιμονιζομενους, και σεληνιαζομενους, και παραλυτικους· και εθεραπευσεν
seized with, [and] demoniacs, and lunatics, and paralytics; and he cured
αυτους. [25] Και ηκολουθησαν αυτῳ οχλοι πολλοι
them. And followed to him crowds great
απο της Γαλιλαιας, και Δεκαπολεως, και Ἱεροσολυμων, και Ιουδαιας, και περαν του Ιορδανου.
from the Galilee, and Decapolis, and from Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. έ. 5.

[1] Ιδων δε τους οχλους, ανεβη εις το ορος· και
Seeing and the multitudes, he went up to the mountain; and
καθισαντος αυτου, προσηλθον *[αυτῳ] οἱ μαθηται αυτου· [2] και ανοιξας το στομα αὐτου, εδιδασκεν αυτους, λεγων· [3] Μακαριοι οἱ πτωχοι τῳ
having seated himself, came [to him] the disciples of him; and opening the mouth of him, he taught them, saying; Blessed the poor in the
πνευματι· ὁτι αυτων εστιν ἡ βασιλεια των
spirit; because of them is the kingdom of the
ουρανων. [4] Μακαριοι οἱ πενθουντες· ὁτι αυτοι
heavens. Blessed the mourners; for they
παρακληθησονται. [5] Μακαριοι οἱ πρᾳεις· ὁτι
shall be comforted. Blessed the meek; for
αυτοι κληρονομησουσι την γην. [6] Μακαριοι οἱ
they shall inherit the earth. Blessed the
πεινωντες και διψωντες την δικαιοσυνην· ὁτι
hungering and thirsting the righteousness; for
αυτοι χορτασθησονται. [7] Μακαριοι οἱ ελεημονες· ὁτι αυτοι ελεηθησονται.
they shall be satisfied. Blessed the merciful; for they shall obtain mercy.
[8] Μακαριοι οἱ καθαροι τῃ καρδιᾳ· ὁτι αυτοι
Blessed the clean to the heart; for they
τον θεον οψονται. [9] Μακαριοι οἱ ειρηνοποιοι·
the God shall see. Blessed the peace-makers;
ὁτι αυτοι υἱοι θεου κληθησονται. [10] Μακαριοι οἱ
for they sons of God shall be called. Blessed those

and healing Every kind of Disease and Infirmity among the PEOPLE.

24 And his FAME spread through All SYRIA: and they brought to him All the SICK, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

25 And great Crowds followed him from GALILEE, and Decapolis, and Jerusalem, and Judæa, and from the vicinity of the Jordan.

CHAPTER V.

1 And beholding the CROWDS, he ascended the †MOUNTAIN, and having sat down, his DISCIPLES *came up:

2 And opening his MOUTH, he taught them, saying:

3 "Happy the ‡POOR (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

4 Happy the ‡MOURNERS; seeing that they will be consoled!

5 Happy the ‡MEEK; because they will possess the LAND!

6 Happy ‡they who HUNGER and THIRST (for righteousness); since they will be satisfied!

7 Happy the MERCIFUL; because they will receive mercies!

8 Happy the ‡PURE (in heart); for they will behold God!

9 Happy the PEACE-MAKERS; because they will be called Sons of God!

* VATICAN MANUSCRIPT—24. and—*omit*. 1. came up. 1. to him—*omit*.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity. † 3. Wetstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi, 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "*in spirit*." So in verses 6 and 8. For a farther illustration, see James ii, 5. The article and noun is in the dative case, and conveys the same meaning as our preposition *in*.

‡ 3. Luke vi. 20; James ii. 5. ‡ 4. Isa. lxi. 2, 3. ‡ 5. Psa. xxxvii. 11, 22. ‡ 6. Isa. lv. 1. ‡ 8. 1 John iii. 2, 3.

δεδιωγμενοι ἑνεκεν δικαιοσυνης· ὁτι αυτων εστιν
being persecuted on account of righteousness; for of them is
ἡ βασιλεια των ουρανων. 11 Μακαριοι εστε,
the kingdom of the heavens. Blessed are ye,
ὁταν ονειδισωσιν ὑμας και διωξωσι, και ειπωσι
whenever they reproach you and persecute, and say
παν πονηρον ῥημα καθ' ὑμων, ψευδομενοι, ενεκεν
every evil word against you, speaking falsely, because
εμου. 12 Χαιρετε και αγαλλιασθε· ὁτι ὁ μισθος
of me. Rejoice ye and exult ye, for the reward
ὑμων πολυς εν τοις ουρανοις· οὑτω γαρ εδιωξαν
of you great in the heavens; in this way for they persecuted
τους προφητας τους προ ὑμων. 13 Ὑμεις εστε
the prophets those before you. You are
το ἁλας της γης. Εαν δε το ἁλας μωρανθη, εν
the salt of the earth. If but the salt become tasteless, with
τινι ἁλισθησεται; εις ουδεν ισχυει ετι, ει μη
what shall it be salted? for nothing is it of service any more, except
βληθηναι εξω, και καταπατεισθαι ὑπο των
to be cast out, and trodden under foot by the
ανθρωπων.
men.

14 Ὑμεις εστε το φως του κοσμου. Ου δυναται
You are the light of the world. Not possible
πολις κρυβηναι επανω ορους κειμενη· 15 ουδε
a city to hide upon a hill being situated; nor
καιουσι λυχνον, και τιθεασιν αυτον ὑπο τον
they light a lamp, and place him under the
μοδιον, αλλ' επι την λυχνιαν· και λαμπει πασι
measure, but on the lamp-stand; and it gives light to all
τοις εν τῃ οικιᾳ. 16 Οὑτω λαμψατω το φως
those in the house. Thus let it shine the light
ὑμων εμπροσθεν των ανθρωπων, ὁπως ιδωσιν
of you in the presence of the men, that they may see
ὑμων τα καλα εργα, και δοξασωσι τον πατερα
of you the good works, and may praise the father
ὑμων τον εν τοις ουρανοις.
of you that in the heavens.

17 Μη νομισητε, ὁτι ηλθον καταλυσαι τον
Not think ye, that I have come to destroy the
νομον η τους προφητας· ουκ ηλθον καταλυσαι,
law or the prophets; not I have come to destroy,
αλλ' πληρωσαι. 18 Αμην γαρ λεγω ὑμιν, ἑως
but to fulfill. Indeed for I say to you, till
αν παρελθῃ ὁ ουρανος και ἡ γη, ιωτα ἑν η μια
pass away the heaven and the earth, iota one or one
κεραια ου μη παρελθῃ απο του νομου, ἑως αν
tip in no wise pass from the law, till
παντα γενηται. 19 Ὁς εαν ουν λυσῃ μιαν των
all be fulfilled. Whoever therefore breaks one of the

10 Happy the ‡ PERSECUTED on account of Righteousness; for theirs is the KINGDOM of the HEAVENS!

11 Happy are you, when they revile and persecute you, and, on my account, falsely allege, Every kind of Evil against you.

12 Rejoice and exult, Because your ‡ REWARD will be great in the HEAVENS; for thus THOSE PROPHETS who preceded you were persecuted.

13 You are the ‡ SALT of the EARTH. But if the † SALT become insipid, how shall it recover its savor? It is then worthless, except to be cast out and trodden down by MEN.

14 You are the ‡ LIGHT of the WORLD. A city being situated on a hill cannot be concealed;

15 nor is a Lamp lighted to be placed under the † CORN MEASURE, but on the LAMP-STAND; and it gives light to ALL the FAMILY.

16 Thus, let your LIGHT shine before MEN, that they may see your GOOD works, and glorify THAT FATHER of yours in the HEAVENS.

17 Think not, That I have come to subvert the LAW, or the PROPHETS: I have come not to subvert, but to establish.

18 For, indeed, I say to you, Till HEAVEN and EARTH pass away, one Iota or One Tip of a letter shall by no means pass from the LAW, till all be accomplished.

19 Therefore, whoever

† 13. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This salt, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strowed upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—*Trollope.* † 15. The *modius* was a measure, both among the Greeks and Romans, containing a little less than a *peck*; but it is clear that nothing here depends upon the capacity of the measure.

‡ 10. 2 Tim. ii. 12; Acts xiv. 22; Rev. iii. 21. ‡ 12. Rom. viii. 18. ‡ 13. Luke xiv. 34, 35. ‡ 14. Phil. ii. 15.

ελαχιστων, και διδαξῃ οὑτω τους ανθρωπους,
least, and teach thus the men,
ελαχιστος κληθησεται εν τῃ βασιλειᾳ των
least he shall be called in the kingdom of the
ουρανων· ὁς δ' αν ποιησῃ και διδαξῃ, οὑτος
heavens; who but ever shall do and teach, the same
μεγας κληθησεται εν τῃ βασιλειᾳ των ουρανων.
great shall be called in the kingdom of the heavens.
20 Λεγω γαρ ὑμιν, ὁτι εαν μη περισσευσῃ ἡ
I say for to you, that except abound the
δικαιοσυνη ὑμων πλειον των γραμματεων και
righteousness of you more of the scribes and
Φαρισαιων, ου μη εισελθητε εις την βασιλειαν
Pharisees, by no means you may enter into the kingdom
των ουρανων.
of the heavens.

21 Ηκουσατε, ὁτι ερρεθη τοις αρχαιοις· "Ου
You have heard, that it was said to the ancients; "Not
φονευσεις· ὁς δ' αν φονευσῃ, ενοχος εσται τῃ
thou shalt kill, who and ever shall kill, liable shall be to the
κρισει." 22 Εγω δε λεγω ὑμιν, ὁτι πας ὁ οργι-
tribunal." I but say to you, that all the being
ζομενος τῳ αδελφῳ αὑτου· *[εικη,] ενοχος εσται
angry to the brother of him, [without cause,] liable shall be
τῃ κρισει· ὁς δ' αν ειπῃ τῳ αδελφῳ αυτου·
to the tribunal; who and ever shall say to the brother of him;
ῥακα, ενοχος εσται τῳ συνεδριῳ· ὁς δ' αν ειπῃ·
vile fellow, liable shall be to the sanhedrim; who and ever shall say;
μωρε, ενοχος εσται εις την γεενναν του πυρος.
O fool, liable shall be to the Gehenna of the fire.
23 Εαν ουν προσφερῃς το δωρον σου επι το
If therefore thou bring the gift of thee to the
θυσιαστηριον, κακει μνησθῃς, ὁτι ὁ αδελφος
altar, and there remember, that the brother
σου εχει τι κατα σου· 24 αφες εκει το δωρον
of thee has somewhat against thee; leave there the gift
σου εμπροσθεν του θυσιαστηριου, και ὑπαγε,
of thee before the altar, and go,
πρωτον διαλλαγηθι τῳ αδελφῳ σου, και τοτε
first be thou reconciled to the brother of thee, and then
ελθων προσφερε το δωρον σου. 25 Ισθι ευνοων
coming offer the gift of thee. Be thou willing to agree
τῳ αντιδικῳ σου ταχυ, ἑως ὁτου ει εν τῃ ὁδῳ
with the opponent of thee quickly, while thou art in the way
μετ' αυτου· μηποτε σε παραδῳ ὁ αντιδικος τῳ
with him; lest thee deliver up the opponent to the
κριτῃ, και ὁ κριτης [σε παραδῳ] τῳ ὑπηρετῃ,
judge, and the judge [thee deliver up] to the officer,
και εις φυλακην βληθησῃ. 26 Αμην λεγω σοι,
and into prison thou shalt be cast. Indeed I say to thee,
ου μη εξελθῃς εκειθεν, ἑως αν αποδως τον
by no means thou wilt come out thence, till thou hast paid the
εσχατον κοδραντην.
last farthing.

shall violate one of the LEAST of these COMMANDS, and shall teach MEN SO, will be called little in the KINGDOM of the HEAVENS; but whoever shall practise and teach them, will be called great in the KINGDOM of the HEAVENS.

20 For I tell you, that unless your RIGHTEOUSNESS excel that of the SCRIBES and Pharisees, you shall never enter into the KINGDOM of the HEAVENS.

21 You have heard That it was said to the ANCIENTS, ‡ 'Thou shalt not 'kill; and whoever shall 'kill, will be †amenable to 'the JUDGES.'

22 But I say to you, That every one BEING ANGRY with his BROTHER, shall be amenable to the JUDGES: and whoever shall say to his BROTHER, Fool! will be subject to the HIGH COUNCIL; but whoever shall say, Apostate wretch! will be obnoxious to the BURNING of GEHENNA.

23 If, therefore, thou bring thy GIFT to the ALTAR, and there recollect That thy BROTHER has ought against thee,

24 leave there thy GIFT before the altar, and go, first be reconciled to thy BROTHER, then come, and present thy GIFT.

25 Agree quickly with thy PROSECUTOR, while thou art on the ROAD with him; lest the PROSECUTOR deliver thee to the JUDGE, and the JUDGE to the OFFICER, and thou be cast into Prison.

26 Indeed, I say to thee, Thou wilt by no means be released, till thou hast paid the LAST Farthing.

* VATICAN MANUSCRIPT—22. without cause—*omit.* 25. deliver thee—*omit.*

† 21. The Jews had a Common Court consisting of *twenty-three* men, which had power to sentence criminals to death, by beheading or strangling; this was called the *Judgment*, or Court of *Judges*. The Sanhedrim or High Council consisted of *seventy-two* men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former,

27 Ηκουσατε, ὁτι ερῥεθη· "Ου μοιχευ-
You have heard, that it was said; "Not thou shalt commit
σεις." 28 Εγω δε λεγω ὑμιν, ὁτι πας ὁ βλεπων
adultery." I but say to you, that all who looking at
γυναικα προς το επιθυμησαι αυτης, ηδη εμοι-
a woman in order to lust after her, already has
χευσεν αυτην εν τῃ καρδιᾳ αυτου. 29 Ει δε ὁ
debauched her in the heart of him. If and the
οφθαλμος σου ὁ δεξιος σκανδαλιζει σε, εξελε
eye of thee the right ensnare thee, tear out
αυτον, και βαλε απο σου· συμφερει γαρ σοι,
it, and cast it from thee; it is profitable for to thee,
ἱνα αποληται ἑν των μελων σου, και μη ὁλον
that should perish one of the members of thee, and not whole
το σωμα σου βληθῃ εις γεενναν. 30 Και ει ἡ
the body of thee should be cast into Gehenna. And if the
δεξια σου χειρ σκανδαλιζει σε, εκκοψον αυτην,
right of thee hand ensnare thee, cut off her,
και βαλε απο σου· συμφερει γαρ σοι ἱνα απο-
and cast from thee; it is profitable for to thee that should
ληται ἑν των μελων σου, και μη ὁλον το σωμα
perish one of the members of thee, and not whole the body
σου βληθῃ εις γεενναν.
of thee should be cast into Gehenna.

31 Ερῥεθη δε, "ὁτι ὁς αν απολυσῃ την γυναικα
It was said and, "that whoever shall release the wife
αὑτου, δοτω αυτῃ αποστασιον." 32 Εγω δε
of him, let him give her a bill of divorce." I but
λεγω ὑμιν, ὁτι ὁς αν απολυσῃ την γυναικα αὑ-
say to you, that whoever may release the wife of
του, παρεκτος λογου πορνειας, ποιει αυτην
him, except on account of fornication, makes her
μοιχασθαι· και ὁς εαν απολελυμενην γαμησῃ,
to commit adultery; and whoever her being divorced may marry,
μοιχαται.
commits adultery.

33 Παλιν ηκουσατε, ὁτι ερῥεθη τοις αρχαιοις·
Again you have heard, that it was said to the ancients,
"Ουκ επιορκησεις· αποδωσεις δε τῳ κυριῳ
"Not thou shalt swear falsely; shalt perform but to the Lord
τους ὁρκους σου." 34 Εγω δε λεγω ὑμιν μη ομοσαι
the oaths of thee." I but say to you not swear
ὁλως· μητε εν τῳ ουρανῳ, ὁτι θρονος εστι του
at all; not even by the heaven, for a throne it is of the
θεου· 35 μητε εν τῃ γῃ, ὁτι ὑποποδιον εστι των
God; nor by the earth, for a footstool it is of the
ποδων αυτου· μητε εις Ἱεροσολυμα, ὁτι πολις
feet of him; neither by Jerusalem, for a city
εστι του μεγαλου βασιλεως· 36 μητε εν τῃ
it is of the great king; nor by the

27 You have heard That it was said, ‡"Thou shalt 'not commit adultery;'

28 but I say to you, That EVERY MAN GAZING AT a Woman, in order to CHERISH IMPURE DESIRE, has already committed lewdness with her in his HEART.

29 Therefore, if thy RIGHT EYE insnare thee, pluck it out, and throw it away: it is better for thee to lose one of thy MEMBERS, than that thy Whole BODY should be cast into Gehenna.

30 And if thy RIGHT Hand insnare thee, cut it off, and throw it away: it is better for thee to lose one of thy MEMBERS, than that thy Whole BODY should *be cast into Gehenna.

31 And it was said, ‡'Whoever shall dismiss 'his WIFE, let him give 'her a Writ of Divorce.'

32 But I say to you, That *EVERY-ONE who DISMISSES his WIFE, except on account of Whoredom, causes her to commit adultery; and *HE who MARRIES the divorced woman, commits adultery.

33 †Again, you have heard That it was said to the ANCIENTS; ‡'Thou 'shalt not perjure thyself, 'but shalt perform to the 'LORD thine OATHS;'

34 but I say to you, ‡Swear not at all; neither by the HEAVEN, for it is GOD'S Throne;

35 nor by the EARTH, because it is a Footstool for his FEET; neither shalt thou swear by Jerusalem,

* VATICAN MANUSCRIPT—30. go away. 32. EVERY-ONE who DIVORCES. 32. HE who MARRIES.

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Savior here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16—22; and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

‡ 27. Exod. xx. 14. ‡ 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark x. 2—12. ‡ 33. Deut. xxiii. 21—23; Num. xxx. 2. ‡ 34. James v. 12.

κεφαλῃ σου ομοσῃς, ὁτι ου δυνασαι μιαν τριχα
head of thee shalt thou swear, for not thou art able one hair
λευκην η μελαιναν ποιησαι. 37 Εστω δε ὁ λογος
white or black to make. Let be but the word
ὑμων· ναι ναι· ου ου· το δε περισσον τουτων,
of you, yes yes, no no; that for over and above of these,
εκ του πονηρου εστιν.
of the evil is.
38 Ηκουσατε, ὁτι ερῥεθη· "Οφθαλμον αντι
You have heard, that it was said; An eye for
οφθαλμου, και οδοντα αντι οδοντος." 39 Εγω δε
an eye, and a tooth for a tooth." I but
λεγω ὑμιν, μη αντιστηναι τῳ πονηρῳ· αλλ' ὁστις
say to you, not resist the evil; but whoever
σε ῥαπισει επι την δεξιαν σου σιαγονα, στρεψον
thee shall slap upon the right of thee cheek, turn
αυτῳ και την αλλην· 40 και τῳ θελοντι σοι κρι-
to him also the other; and to the purposing thee to sue
θηναι, και τον χιτωνα σου λαβειν, αφες αυτῳ
at law, and the tunic of thee to take, give up to him
και το ἱματιον· 41 και ὁστις σε αγγαρευσει μιλιον
also the mantle; and whoever thee shall force to go mile
ἑν, ὑπαγε μετ' αυτου δυο. 42 Τῳ αιτουντι σε
one, go with him two. To the asking thee
διδου· και τον θελοντα απο σου δανεισασθαι,
do thou give; and the wishing from thee to borrow money,
μη αποστραφῃς.
not do thou repulse.
43 Ηκουσατε, ὁτι ερῥεθη· "Αγαπησεις το
You have heard, that it was said; "Thou shalt love the
πλησιον σου, και μισησεις τον εχθρον σου."
neighbor of thee, and hate the enemy of thee."
44 Εγω δε λεγω ὑμιν, αγαπατε τους εχθρους ὑμων,
I but say to you, love the enemies of you,
*[ευλογειτε τους καταρωμενους ὑμας, καλως
[bless those cursing you, good
ποιειτε τοις μισουσιν ὑμας,] και προσευχεσθε
do to those hating you,] and pray
ὑπερ των [επηρεαζοντων ὑμας και] διωκοντων
for those injuring you and] persecuting
ὑμας· 45 ὁπως γενησθε υἱοι του πατρος ὑμων,
you; that you may be sons of the father of you,
του εν ουρανοις· ὁτι τον ἡλιον αὑτου ανατελλει
of the in heavens; for the sun of him it rises
επι πονηρους και αγαθους, και βρεχει επι δικαι-
on evil and good, and it rains on just
ους και αδικους. 46 Εαν γαρ αγαπησητε τους
and unjust. If for you love those
αγαπωντας ὑμας, τινα μισθον εχετε; ουχι και
loving you, what reward have you? not even
οἱ τελωναι το αυτο ποιουσι; 47 και εαν ασπα-
the tax-gatherers the same do? and if you
σησθε τους αδελφους ὑμων μονον, τι περισσον
salute the brothers of you only, what more

for it is the ‡ city of the GREAT KING;

36 nor by thy HEAD, because thou canst not make One Hair white or black.

37 But let your Yes be yes; and your No, no; for whatever EXCEEDS these, proceeds from EVIL.

38 You have heard That it was said, ‡ 'Eye for 'Eye, and Tooth for 'Tooth;'

39 but I say to you, ‡ oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT;

40 and WHOEVER WILL sue thee for thy COAT, let him have the MANTLE also.

41 And if a man † press thee to go one † Mile with him, go two.

42 ‡ Give to HIM who SOLICITS thee; and HIM, who WOULD borrow from thee, do not reject.

43 You have heard That it was said, ‡ 'Thou shalt 'love thy NEIGHBOR, and 'hate thine ENEMY;'

44 but I say to you, Love your ENEMIES, and pray for THOSE who * PERSECUTE you;

45 that you may resemble THAT FATHER of yours in the HEAVENS, who makes his SUN arise on Bad and Good, and sends rain on Just and Unjust.

46 For if you love THEM only who LOVE you, What Reward can you expect? Do not even the TAX-GATHERERS the SAME?

47 And if you salute your BRETHREN only, in what do you excel? Do

* VATICAN MANUSCRIPT—44. bless THOSE who CURSE you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

† 41. An allusion to the *Angari*, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *milion*, or mile, measured a thousand paces.

‡ 35. Psa. xlviii. 2. ‡ 38. Exod. xxi. 24; Deut. xix. 21. ‡ 39. Prov. xx. 22; xxiv. 29; Rom. xii. 17—19. ‡ 42. Deut. xv. 7—11. ‡ 43. Lev. xix. 18; Deut. xxiii. 6.

ποιειτε; ουχι και οἱ εθνικοι αὑτω ποιουσιν;
do you? not even the Gentiles so do?
48 Εσεσθε ουν ὑμεις τελειοι, ὡσπερ ὁ πατηρ
Shall be therefore you perfect, as the father
ὑμων, ὁ εν τοις ουρανοις, τελειος εστι.
of you who in the heavens perfect is.

ΚΕΦ. ϛ'. 6.

1 Προσεχετε την δικαιοσυνην, ὑμων μη ποιειν
Take heed the righteousness, of you not to do
εμπροσθεν των ανθρωπων, προς το θεαθηναι
in the presence of the men, so as to be exhibited
αὐτοις· ει δε μηγε, μισθον ουκ εχετε παρα τῳ
to them; if but otherwise, reward not you have with to the
πατρι ὑμων, τῳ εν τοις ουρανοις. 2 Ὁταν ουν
father of you, to the in the heavens. When then
ποιῃς ελεημοσυνην, μη σαλπισῃς εμπροσθεν
thou doest alms, not sound a trumpet in the presence
σου, ὡσπερ οἱ ὑποκριται ποιουσιν εν ταις συνα-
of thee, like the hypocrites do in the syna-
γωγαις και εν ταις ῥυμαις, ὁπως δοξασθωσιν
gogues and in the streets, that they may have praise
ὑπο των ανθρωπων. Αμην λεγω ὑμιν, απεχουσι
of the men. Indeed I say to you, they obtain
τον μισθον αὑτων. 3 Σου δε ποιουντος ελεημο-
the reward of them. Of thee but doing alms-
συνην, μη γνωτω ἡ αριστερα σου, τι ποιει ἡ
giving, not let it know the left of thee, what does the
δεξια σου· 4 ὁπως ῃ σου ἡ ελεημοσυνη εν τῳ
right of thee; that may be of thee the alms-giving in the
κρυπτῳ· και ὁ πατηρ σου, ὁ βλεπων εν τῳ
secret; and the father of thee, who seeing in the
κρυπτῳ, *[αυτος] αποδωσει σοι *[εν τῳ φανερῳ.]
secret [himself] will give back to thee [in the clear light.]
5 Και ὁταν προσευχῃ, ουκ εσῃ ὡσπερ οἱ
And when thou prayest, not thou shall be like the
ὑποκριται· ὁτι φιλουσιν εν ταις συναγωγαις και
hypocrites; for they love in the synagogues and
εν ταις γωνιαις των πλατειων ἑστωτες προσευ-
in the corners of the wide places standing to
χεσθαι, ὁπως αν φανωσι τοις ανθρωποις. Αμην
pray, that they may appear to the men. Indeed
λεγω ὑμιν, ὁτι απεχουσι τον μισθον αὑτων.
I say to you, that they have in full the reward of them.
6 Συ δε, ὁταν προσευχῃ, εισελθε εις το ταμι-
Thou but, when thou prayest, enter into the retired
ειον σου, και κλεισας την θυραν σου, προσευξαι
place of thee, and locking the door of thee, pray thou
τῳ πατρι σου, τῳ εν τῳ κρυπτῳ· και ὁ πατηρ
to the father of thee, to that in the secret; and the father
σου, ὁ βλεπων εν τῳ κρυπτῳ, αποδωσει σοι
of thee who seeing in the secret place, will give to thee
*[εν τῳ φανερῳ.] 7 Προσευχομενοι δε μη βατ-
[in the clear light.] Praying but not bab-
τολογησητε, ὡσπερ οἱ εθνικοι· δοκουσι γαρ ὁτι
ble, like the Gentiles; they imagine for that

not even the GENTILES * the SAME.

48 ‡ Be You therefore perfect, even as * your HEAVENLY FATHER is perfect.

CHAPTER VI.

1 Beware, that you perform not your RELIGIOUS DUTIES before MEN, in order to be OBSERVED by them; otherwise, you will obtain no Reward from THAT FATHER of yours in the HEAVENS.

2 When, therefore, thou ‡ givest Alms, proclaim it not by †sound of trumpet, as the HYPOCRITES do, in the ASSEMBLIES and in the STREETS, that they may be extolled by MEN. Indeed, I say to you, They have their REWARD.

3 But thou, when giving Alms, let not thy LEFT hand know what thy RIGHT hand does;

4 so that Thine ALMS may be PRIVATE; and THAT FATHER of thine, who SEES in SECRET, will recompense thee.

5 And when * you pray, you shall not imitate the HYPOCRITES, for they are fond of standing up in the ASSEMBLIES and at the CORNERS of the OPEN SQUARES to pray, so as to be OBSERVED by MEN. Indeed, I say to you, They have their REWARD.

6 But thou, when thou wouldst pray, enter into thy PRIVATE ROOM, and having closed the DOOR, pray to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine, who SEES in SECRET, will recompense thee.

7 And in prayer, ‡ use not foolish repetitions, as the * HYPOCRITES; for

* VATICAN MANUSCRIPT—47. the SAME. 48. your HEAVENLY FATHER is perfect. 5. you pray, you shall not. 7. HYPOCRITES.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their *doing* it in a noisy, ostentatious way.—*Doddridge*. Erasmus and Beza justly observe, that *theathenai* in verse 1 is a theatrical word; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the *music* of the stage.

‡ 48. Luke vi. 36; Eph. v. 1. ‡ 2. Rom. xii. 8. ‡ 7. Eccles. v. 2.

ἐν τῃ πολυλογιᾳ αὐτων εισακουσθησονται.
in the wordiness of them they shall be heard.
8 Μη ουν ὁμοιωθητε αυτοις· οιδε γαρ ὁ πατηρ
Not therefore you may be like to them; knows for the father
ὑμων, ὡν χρειαν εχετε, προ του ὑμας
of you, of what things need you have, before of the you
αιτησαι αυτον. 9 Οὑτως ουν προσευχεσθε ὑμεις·
ask him. In this way then pray you;
Πατερ ἡμων, ὁ εν τοις ουρανοις, ἁγιασθητω το
Father of us, who in the heavens, reverenced the
ονομα σου· 10 ελθετω ἡ βασιλεια σου· γενηθητω
name of thee; let come the kingdom of thee; let be done
το θελημα σου, ὡς εν ουρανῳ, και επι της γης·
the will of thee, as in heaven, also on the earth;
11 τον αρτον ἡμων τον επιουσιον δος ἡμιν
the bread of us the sufficient give thou to us
σημερον· 12 και αφες ἡμιν τα οφειληματα ἡμων,
to-day; and discharge to us the debts of us,
ὡς και ἡμεις αφιεμεν τοις οφειλεταις ἡμων·
as even we discharge to the debtors of us;
13 και μη εισενεγκῃς ἡμας εις πειρασμον, αλλα
and not bring us into temptation, but
ῥυσαι ἡμας απο του πονηρου. 14 Εαν γαρ αφητε
save us from the evil. If for you forgive
τοις ανθρωποις τα παραπτωματα αυτων, αφησει
to the men the faults of them, will forgive
και ὑμιν ὁ πατηρ ὑμων ὁ ουρανιος· 15 εαν δε μη
also to you the father of you the heavenly; if but not
αφητε τοις ανθρωποις τα παραπτωματα αυτων,
forgive to the men the faults of them,
ουδε ὁ πατηρ ὑμων αφησει τα παραπτωματα
neither the father of you will forgive the faults
ὑμων.
of you.
16 Ὁταν δε νηστευητε, μη γινεσθε, ὡσπερ οἱ
When and you fast, not be, like the
ὑποκριται, σκυθρωποι· αφανιζουσι γαρ τα προσ-
hypocrites, of a sad face; they disfigure for the fa-
ωπα αὐτων, ὁπως φανωσι τοις ανθρωποις
ces of them, so that they may seem to the men
νηστευοντες. Αμην λεγω ὑμιν, ὁτι απεχουσι
to be fasting. Indeed I say to you, that they obtain
τον μισθον αὐτων. 17 Συ δε νηστευων, αλειψαι
the reward of them. Thou but fasting, anoint
σου την κεφαλην, και το προσωπον σου νιψαι·
of thee the head, and the face of thee wash;
18 ὁπως μη φανῃς τοις ανθρωποις νηστευων,
so that not thou mayest seem to the men fasting,
αλλα τῳ πατρι σου, τῳ εν τῳ κρυπτῳ· και ὁ πα-
but to the father of thee, that in the secret; and the fa-
τηρ σου, ὁ βλεπων εν τῳ κρυπτῳ, αποδωσει σοι.
ther of thee, who seeing in the secret, will give to thee.
19 Μη θησαυριζετε ὑμιν θησαυρους επι της γης,
Not lay up to you treasures on the earth,
ὁπου σης και βρωσις αφανιζει, και ὁπου κλεπται
where moth and rust destroys, and where thieves
διορυσσουσι και κλεπτουσι· 20 θησαυριζετε δε
dig through and steal; lay up but

they think that by using MANY WORDS that they will be accepted.

8 Therefore, do not imitate them; for *GOD your FATHER knows your Necessities, before you ASK him.

9 Thus, then, pray 𝔶𝔬𝔲: ‡Our Father, THOU in the HEAVENS, Revered be thy NAME!

10 let thy ‡KINGDOM come; thy WILL be done upon EARTH, even as in Heaven.

11 Give us This-day our NECESSARY FOOD;

12 and ‡forgive us our DEBTS, as *𝔴𝔢 have forgiven our DEBTORS;

13 and ‡abandon us not to Trial, but ‡preserve us from EVIL.

14 For if you ‡forgive MEN their OFFENCES, your HEAVENLY FATHER will also forgive you;

15 but if you ‡forgive not MEN their OFFENCES, neither will your FATHER forgive your OFFENCES.

16 Moreover, when you ‡fast, be not as the HYPOCRITES, of a melancholy aspect; for they distort their FEATURES, that they may seem fasting to MEN. Indeed, I say to you, They have their REWARD.

17 But 𝔱𝔥𝔬𝔲, when fasting, anoint thy head, and wash thy face;

18 that thy fasting may not appear to MEN, but to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine who SEES in SECRET, will recompense thee.

19 Do not accumulate for yourselves ‡Treasures upon the EARTH, where Moth and Rust consume, and where Thieves break through and steal;

20 but deposit for yourselves Treasures in Hea-

* VATICAN MANUSCRIPT.—8. GOD your FATHER. 12. 𝔴𝔢 have forgiven.

‡ 9. Luke xi. 2. ‡ 10. Dan. ii. 44. ‡ 12. Matt. xviii. 21—35. ‡ 13. 1 Cor. x. 13. ‡ 13. John xvii. 15. ‡ 14. Mark xi. 25, 26. ‡ 15. James ii. 13. ‡ 16. Isa. lviii. 5. ‡ 19. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ὑμιν θησαυρους εν ουρανῳ, ὁπου ουτε σης ουτε
in you treasures in heaven, where neither moth nor
βρωσις αφανιζει, και ὁπου κλεπται ου διορυσ-
rust destroys, and where thieves not dig
σουσιν ουδε κλεπτουσιν. 21 Ὁπου γαρ εστιν ὁ
through nor steal. Where for is the
θησαυρος ὑμων, εκει εσται και ἡ καρδια ὑμων.
treasure of you, there will be also the heart of you.
22 Ὁ λυχνος του σωματος εστιν ὁ οφθαλμος.
The lamp of the body is the eye.
Εαν ουν ὁ οφθαλμος σου ἁπλους ῃ, ὁλον
If therefore the eye of thee sound may be, whole
το σωμα σου φωτεινον εσται. 23 Εαν δε ὁ οφθαλ-
the body of thee enlightened will be. If but the eye
μος σου πονηρος ῃ, ὁλον το σωμα σου σκοτει-
of thee evil may be, whole the body of thee darkened
νον εσται. Ει ουν το φως, το εν σοι, σκοτος
will be. If then the light, that in thee, darkness
εστι, το σκοτος ποσον;
is, the darkness how great?
24 Ουδεις δυναται δυσι κυριοις δουλευειν· η
No one is able two lords to serve; either
γαρ τον ἑνα μισησει, και τον ἑτερον αγαπησει·
for the one he will hate, and the other he will love;
η ἑνος ανθεξεται, και του ἑτερου καταφρονησει.
or one he will cling to, and the other he will slight.
Ου δυνασθε Θεῳ δουλευειν και μαμμωνᾳ. 25 Δια
Not you are able God to serve and mammon. For
τουτο λεγω ὑμιν· Μη μεριμνατε τῃ ψυχῃ ὑμων,
this I say to you; Not be over careful the life of you,
τι φαγητε, και τι πιητε· μηδε τῳ σωματι
what you may eat, and what you may drink; nor to the body
ὑμων, τι ενδυσησθε. Ουχι ἡ ψυχη πλειον εστι
of you, what you may put on. Not the life more is
της τροφης, και το σωμα του ενδυματος; 26 Εμ-
the food, and the body the clothing? Look
βλεψατε εις τα πετεινα του ουρανου, ὁτι ου
attentively on the birds of the heaven, for not
σπειρουσιν, ουδε θεριζουσιν, ουδε συναγουσιν εις
they sow, nor reap, nor gather into
αποθηκας· και ὁ πατηρ ὑμων ὁ ουρανιος τρεφει
barns; and the father of you the heavenly feeds
αυτα. Ουχ ὑμεις μαλλον διαφερετε αυτων;
them. Not you greatly excel them?
27 Τις δε εξ ὑμων μεριμνων δυναται προσθειναι
Which and by of you being over careful is able to add
επι την ἡλικιαν αὑτου πηχυν ἑνα; 28 Και περι
to the age of him span one? And about
ενδυματος τι μεριμνατε; Καταμαθετε τα κρινα
clothing why be over careful? Consider the lilies
του αγρου πως αυξανει· ου κοπιᾳ, ουδε νηθει·
of the field how it grows; not it labors, nor spins;
29 Λεγω δε ὑμιν, ὁτι ουδε Σολομων εν πασῃ τῃ
I say but to you, that not even Solomon in all the

ven where neither Moth nor Rust can consume, and where Thieves break not through, nor steal.
21 For where * thy TREASURE is, there * thy HEART will also be.
22 ‡ The LAMP of the BODY is * thine EYE; if, therefore, thine EYE be clear, thy Whole BODY will be enlightened;
23 but if thine EYE be dim, thy Whole BODY will be darkened. If, then, THAT LIGHT which is in thee be Darkness, how great is that DARKNESS!
24 ‡ No man can serve Two Masters; for either he will hate ONE, and love the OTHER; or, at least, he will attend to One, and neglect the OTHER. You cannot serve God and † Mammon.
25 Therefore, I charge you, ‡ Be not anxious about your LIFE, what you shall eat, or what you shall drink; nor about your BODY, what you shall wear. Is not the LIFE of more value than FOOD, and the BODY than RAIMENT?
26 Observe the BIRDS of HEAVEN; they sow not, nor reap, nor gather into Store-houses; ‡ but your HEAVENLY FATHER feeds them. Are not you of greater value than they?
27 Besides, which of you, by being anxious, can prolong his LIFE one Moment?
28 And why are you anxious about Raiment? Mark the † LILIES of the FIELD. How do they grow? They neither labor nor spin;
29 yet I tell you, That not even Solomon in All

* VATICAN MANUSCRIPT.—21. thy TREASURE. 21. thy HEART. 22. thine EYE.

† 24. *Mammon* is a Syriac word for *riches*, which our Lord beautifully represents as a person whom the folly of men had deified. † 28. *Syriac*—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden liliaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

‡ 22. Luke xi. 34. ‡ 24. Luke xvi. 13. ‡ 25. Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7. ‡ 26. Job xxxviii. 41; Psa. cxlvii. 9.

δοξῃ αὑτου περιεβαλετο ὡς ἑν τουτων. [30] Ει
glory of him was clothed like one of these. If
δε τον χορτον του αγρου, σημερον οντα και
then the grass of the field, to-day existing and
αυριον εις κλιβανον βαλλομενον, ὁ θεος οὑτως
to-morrow into an oven is being cast, the God so
αμφιεννυσιν, ου πολλῳ μαλλον ὑμας, ολιγοπισ-
clothes, not much more you, O you of weak
τοι; [31] Μη ουν μεριμνησητε, λεγοντες· Τι
faith? Not therefore you may be over careful, saying; What
φαγωμεν, η τι πιωμεν, η τι περιβαλωμεθα;
may we eat, or what may we drink, or what may we put on?
[32] Παντα γαρ ταυτα τα εθνη επιζητει· οιδε γαρ
All for these the Gentiles seeks; knows for
ὁ πατηρ ὑμων ὁ ουρανιος, ὁτι χρηζετε τουτων
the father of you the heavenly, that you have need of these
ἁπαντων. [33] Ζητειτε δε πρωτον την βασιλειαν
all. Seek you but first the kingdom
του θεου και την δικαιοσυνην αυτου· και ταυτα
of the God and the righteousness of him; and these
παντα προστεθησεται ὑμιν. [34] Μη ουν μεριμ-
all shall be superadded to you. Not therefore be over
νησητε εις την αυριον· ἡ γαρ αυριον μεριμ-
careful for the morrow; the for morrow will be over
νησει *[τα] ἑαυτης. Αρκετον τῃ ἡμερᾳ ἡ κακια
careful [the] of herself. Enough to the day the trouble
αυτης.
of her.

ΚΕΦ. ζ.' 7.

[1] Μη κρινετε, ἱνα μη κριθητε. [2] Εν ᾡ γαρ
Not do you judge, that not you may be judged. In what for
κριματι κρινετε, κριθησεσθε· και εν ᾡ μετρῳ
judgment you judge, you shall be judged; and in what measure
μετρειτε, μετρηθησεται ὑμιν. [3] Τι δε βλεπεις
you measure, it shall be measured to you. Why and seest thou
το καρφος, το εν τῳ οφθαλμῳ του αδελφου
the splinter, that in the eye of the brother
σου, την δε εν τῳ σῳ οφθαλμῳ δοκον ου κατα-
of thee, that but in thine-own eye beam not per-
νοεις; [4] η πως ερεις τῳ αδελφῳ σου· Αφες,
ceivest? or how wilt thou say to the brother of thee; Allow me,
εκβαλω το καρφος απο του οφθαλμου σου· και
I can pull the splinter from the eye of thee; and
ιδου, ἡ δοκος εν τῳ οφθαλμῳ σου; [5] Ὑποκριτα,
lo, the beam in the eye of thee? O Hypocrite,
εκβαλε πρωτον την δοκον εκ του οφθαλμου σου,
pull first the beam out of the eye of thee,
και τοτε διαβλεψεις εκβαλειν το καρφος εκ του
and then thou shalt see clearly to pull the splinter out of the
οφθαλμου του αδελφου σου.
eye of the brother of thee.

[6] Μη δωτε το αγιον τοις κυσι, μηδε βαλητε
Not you may give the holy to the dogs, neither cast
τους μαργαριτας ὑμων εμπροσθεν των χοιρων·
the pearls of you before the swine;

his SPLENDOR, was arrayed like one of these.

30 If, then, GOD so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

31 Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?

32 for all the nations require these things; and your HEAVENLY FATHER knows That you have need of all these things.

33 But ‡ seek you first * his RIGHTEOUSNESS and KINGDOM; and all these things shall be superadded to you.

34 Be not anxious, then, about the MORROW; for the MORROW will claim anxiety for itself. Sufficient for each DAY is its own TROUBLE.

CHAPTER VII.

1 ‡ Judge not, that you may not be judged;

2 for as you Judge, you will be judged; and ‡ by the Measure you dispense, it will be measured to you.

3 ‡ And why observest thou THAT SPLINTER in thy BROTHER'S EYE, and perceivest not the THORN in THINE-OWN Eye?

4 or, how wilt thou say to thy BROTHER, Let me take the SPLINTER from thine EYE; and, behold, a THORN in thine-own EYE?

5 Hypocrite! first extract the THORN from thine-own EYE, and then thou wilt see clearly to take the SPLINTER from thy BROTHER'S EYE.

6 ‡ Give not SACRED THINGS to DOGS, nor throw your PEARLS before SWINE; lest they tread

* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM. 34. the things of—*omit*.

‡ 33. Luke xii. 31. ‡ 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12. ‡ 2. Mark iv. 24. ‡ 3. Luke vi. 41. ‡ 6. Prov. ix. 7, 8; xxiii. 9.

μηποτε καταπατησωσιν αυτους εν τοις ποσιν
lest they should trample them under the feet
αὐτων, και στραφεντες ῥηξωσιν ὑμας.
of them, and turning they should rend you.
7 Αιτειτε, και δοθησεται ὑμιν· ζητειτε, και
Ask, and it shall be given to you; seek, and
εὑρησετε· κρουετε, και ανοιγησεται ὑμιν. 8 Πας
you shall find; knock, and it shall be opened to you. All
γαρ ὁ αιτων λαμβανει· και ὁ ζητων εὑρισκει·
for the asking receives; and the seeking finds;
και τῳ κρουοντι ανοιγησεται. 9 Η τις *[εστιν]
and to the knocking it shall be opened. Or what [is there]
εξ ὑμων ανθρωπος, ὁν εαν αιτησῃ ὁ υἱος αυτου
of you a man, who if ask the son of him
αρτον, μη λιθον επιδωσει αυτῳ; 10 και εαν ιχθυν
bread, not a stone will give to him? or if a fish
αιτησῃ, μη οφιν επιδωσει αυτῳ; 11 Ει ουν ὑμεις,
he asks, not a serpent will give to him? If then you,
πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις
bad ones being, know gifts good to give to the
τεκνοις ὑμων, ποσῳ μαλλον ὁ πατηρ ὑμων, ὁ
children of you, how much more the father of you, that
εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν
in the heavens, give good to those asking
αυτον; 12 Παντα ουν, ὁσα αν θελητε ἱνα
him? All therefore, as much soever you may will that
ποιωσιν ὑμιν οἱ ανθρωποι, οὑτω και ὑμεις ποιειτε
should do to you the men, even so also you do
αυτοις· οὑτος γαρ εστιν ὁ νομος και οἱ προφηται.
to them; this for is the law and the prophets.
13 Εισελθετε δια της στενης πυλης· ὁτι
Enter you in through the strait gate; for
πλατεια ἡ πυλη, και ευρυχωρος ἡ ὁδος ἡ
wide the gate, and broad the road that
απαγουσα εις την απωλειαν· και πολλοι εισιν
leading into the perdition; and many are
οἱ εισερχομενοι δι' αυτης. 14 Τι στενη ἡ πυλη,
those entering through her. How strait the gate,
και τεθλιμμενη ἡ ὁδος ἡ απαγουσα εις την
and difficult the road that leading into the
ζωην· και ολιγοι εισιν οἱ εὑρισκοντες αυτην.
life; and few are they finding her.
15 Προσεχετε δε απο των ψευδοπροφητων,
Beware ye and of the false prophets,
οἱτινες ερχονται προς ὑμας εν ενδυμασι προβα-
who come to you in clothing of sheep,
των, εσωθεν δε εισι λυκοι ἁρπαγες. 16 Απο
within but they are wolves ravenous. By
των καρπων αυτων επιγνωσεσθε αυτους. Μητι
the fruits of them you shall know them. What
συλλεγουσιν απο ακανθων σταφυλην, η απο
do they gather from thorns a cluster of grapes, or from
τριβολων συκα; 17 Οὑτω παν δενδρον αγαθον
thistles figs? So every tree good
καρπους καλους ποιει· το δε σαπρον δενδρον
fruits good bears; the but corrupt tree
καρπους πονηρους ποιει. 18 Ου δυναται δενδρον
fruits evil bears. Not is possible tree

them under their FEET, or turning again they tear you.
7 ‡ Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:
8 for ‡ EVERY-ONE who ASKS, receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.
9 Indeed, ‡ What Man among you, who, if his SON request Bread, will offer him a Stone?
10 or, if he ask for a Fish, will give him a Serpent?
11 If you, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?
12 ‡ Whatever you wish that MEN should do to you, do you the same to them; for this is the LAW and the PROPHETS.
13 ‡ Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.
14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.
15 ‡ Beware of FALSE TEACHERS, who come to you in the Garb of Sheep, while inwardly they are ravenous Wolves.
16 ‡ By their FRUITS you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?
17 ‡ Every good Tree yields good Fruit; but the BAD tree produces bad Fruit.
18 A good Tree cannot

* VATICAN MANUSCRIPT—8. is opened. 9. Is there—omit.

‡ 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5. ‡ 8. Prov. viii. 17; Jer. xxix. 12, 13. ‡ 9. Luke xi. 11–13. ‡ 12. Luke vi. 31. ‡ 13. Luke xiii. 24. ‡ 15. 2 Pet. ii. 1–3; 1 John iv. 1; Acts xx. 29–30. ‡ 16. Luke vi. 43. ‡ 17. Matt. xii. 33.

αγαθον καρπους πονηρους ποιειν, ουδε δενδρον
good fruits evil to bear, neither tree
σαπρον καρπους καλους ποιειν. 19 Παν δενδρον,
corrupt fruits good to bear. Every tree,
μη ποιουν καρπον καλον, εκκοπτεται και εις πυρ
not bearing fruit good is cut down and into a fire
βαλλεται. 20 Αραγε απο των καρπων αυτων
is cast. Therefore by the fruits of them
επιγνωσεσθε αυτους.
you shall know them.
21 Ου πας ὁ λεγων μοι· Κυριε, κυριε, εισελευ-
Not all who saying to me, O Lord, O Lord, shall enter
σεται εις την βασιλειαν των ουρανων· αλλ' ὁ
into the kingdom of the heavens; but he
ποιων το θελημα του πατρος μου, του εν ουρανοις.
doing the will of the father of me, of that in heavens.
22 Πολλοι ερουσι μοι εν εκεινῃ τῃ ἡμερᾳ· Κυριε,
Many shall say to me in that the day, O Lord,
κυριε, ου τῳ σῳ ονοματι προεφητευσαμεν, και
O Lord, not to the thy name have we prophesied, and
τῳ σῳ ονοματι δαιμονια εξεβαλομεν, και τῳ
to the thy name demons have we cast out, and to the
σῳ ονοματι δυναμεις πολλας εποιησαμεν; 23 Και
thy name wonders many have we done? And
τοτε ὁμολογησω αυτοις· Ὁτι ουδεποτε εγνων
then I will declare to them; Because never I knew
ὑμας· αποχωρειτε απ' εμου οἱ εργαζομενοι την
you, depart from me those working the
ανομιαν.
lawlessness.
24 Πας ουν ὁστις ακουει μου τους λογους
All therefore whoever hears of me the words
τουτους, και ποιει αυτους, ὁμοιωσω αυτον ανδρι
these, and does them, I will compare him to a man
φρονιμῳ, ὁστις ᾠκοδομησε την οικιαν αὑτου επι
prudent, who built the house of him upon
την πετραν· 25 και κατεβη ἡ βροχη, και ηλθον
the rock; and fell down the rain, and came
οἱ ποταμοι, και επνευσαν οἱ ανεμοι, και προσε-
the floods, and blew the winds, and beat
πεσον τῃ οικιᾳ εκεινῃ· και ουκ επεσε· τεθεμελι-
against the house that; and not it fell; it was founded
ωτο γαρ επι την πετραν.
for on the rock.
26 Και πας ὁ ακουων μου τους λογους τουτους,
And all who hearing of me the words these,
και μη ποιων αυτους, ὁμοιωθησεται ανδρι μωρῳ,
and not doing them, shall be compared to a man foolish,
ὁστις ᾠκοδομησε την οικιαν αὑτου επι την αμμον·
who built the house of him upon the sand;
27 και κατεβη ἡ βροχη, και ηλθον οἱ ποταμοι,
and fell down the rain, and came the floods,
και επνευσαν οἱ ανεμοι, και προσεκοψαν τῃ
and blew the winds, and dashed against the
οικιᾳ εκεινῃ, και επεσε· και ην ἡ πτωσις αυτης
house that, and it fell; and was the fall her
μεγαλη.
great.

yield bad Fruit; nor a bad Tree, good Fruit.

19 ‡(Every Tree not producing good Fruit, is cut down, and cast into a Fire.)

20 Therefore, by their FRUITS you will discover them.

21 Not EVERY-ONE who SAYS to me, ‡ Master, Master, will enter into the KINGDOM of the HEAVENS; but HE who PERFORMS the WILL of THAT FATHER of mine in * the HEAVENS.

22 Many will say to me in That DAY, Master, Master, have we not taught in THY Name? and in THY Name expelled Demons? and in THY Name performed many Wonders?

23 And then I will plainly declare to them, ‡ I never approved of you. Depart from me, YOU who PRACTISE INIQUITY.

24 ‡ Therefore, whoever hears these PRECEPTS of Mine, and obeys them, * he will be compared to a prudent Man, who built * HIS House on the ROCK;

25 for though the RAIN fell, and the TORRENTS came, and the WINDS blew, and rushed upon that HOUSE, it fell not, because it was founded on the ROCK.

26 But EVERY-ONE who HEARS these PRECEPTS of Mine, and disobeys them, will be compared to a foolish Man, who built * HIS House on the SAND;

27 for when the RAIN fell, and the TORRENTS came, and the WINDS blew, and dashed against that HOUSE, it fell, and great was its RUIN."

* VATICAN MANUSCRIPT—21. the HEAVENS. 24. he will be compared. 24. HIS House. 26. HIS House.

‡ 19. Matt. iii. 10. ‡ 21. Matt. xxv. 11; Luke vi. 46, xiii. 25; Rom. ii. 13; James i. 22. ‡ 23. Luke xiii. 27. ‡ 24. Luke vi. 47—49.

28 Και εγενετο, ότε συνετελεσεν ὁ Ιησους
And it came to pass, when had finished the Jesus
τους λογους τουτους, εξεπλησσοντο οἱ οχλοι
the words these, were astonished the crowds
επι τῃ διδαχῃ αυτου. 29 Ην γαρ διδασκων
at the teaching of him. He was for teaching
αυτους ὡς εξουσιαν εχων, και ουχ ὡς οἱ γραμ-
them as authority having, and not as the scribes
ματεις.

ΚΕΦ. η'. 8.

1 Καταβαντι δε αυτῳ απο του ορους, ηκολου-
Coming down and to him from the mountain, followed
θησαν αυτῳ οχλοι πολλοι. 2 Και ιδου, λεπρος
after him crowds great. And lo, a leper
ελθων προσεκυνει αυτῳ, λεγων· Κυριε, εαν
coming prostrated to him, saying; O sir, if
θελῃς, δυνασαι με καθαρισαι. 3 Και εκτεινας
thou wilt, thou art able me to cleanse. And putting forth
την χειρα, ἡψατο αυτου ὁ Ιησους, λεγων· Θελω,
the hand, he touched him the Jesus, saying; I will,
καθαρισθητι. Και ευθεως εκαθαρισθη αυτου ἡ
be thou cleansed. And immediately was cleansed of him the
λεπρα. 4 Και λεγει αυτῳ ὁ Ιησους· Ὁρα μηδενι
leprosy. And says to him the Jesus; See no one
ειπῃς· αλλα ὑπαγε, σεαυτον δειξον τῳ ἱερει,
thou tell; but go, thyself show to the priest,
και προσενεγκε το δωρον, ὁ προσεταξε Μωσης,
and offer the gift, which commanded Moses,
εις μαρτυριον αυτοις.
for a witness to them.
5 Εισελθοντι δε αυτῳ εις Καπερναουμ, προσ-
Having entered and to him into Capernaum, came
ηλθεν αυτῳ ἑκατονταρχος, παρακαλων αυτον,
to him a centurion, addressing him,
6 και λεγων· Κυριε, ὁ παις μου βεβληται εν τῃ
and saying; O sir, the boy of me is laid in the
οικιᾳ παραλυτικος, δεινως βασανιζομενος. 7 Και
house a paralytic, greatly being afflicted. And
λεγει αυτῳ ὁ Ιησους· Εγω ελθων θεραπευσω
says to him the Jesus; I coming will heal
αυτον. 8 Και αποκριθεις ὁ ἑκατονταρχος εφη·
him. And answering the centurion said;
Κυριε, ουκ ειμι ἱκανος ἱνα μου ὑπο την στεγην
O sir, not I am fit that of me under the roof
εισελθῃς· αλλα μονον ειπε λογῳ, και ιαθη-
thou shouldst enter; but only speak a word, and will be
σεται ὁ παις μου. 9 Και γαρ εγω ανθρωπος ειμι
healed the boy of me. Even for I a man am

28 And it happened, when JESUS had finished this DISCOURSE, that ‡the PEOPLE were struck with awe at his mode of INSTRUCTION;

29 for he taught them as possessing Authority, and not as *their SCRIBES.

CHAPTER VIII.

1 Being come down from the MOUNTAIN, followed by great Crowds,

2 behold, ‡a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."

3 And JESUS extending his HAND, touched him, saying, "I will; be thou clean:" and instantly he was †purified from His LEPROSY.

4 Then JESUS says to him, "See that thou tell no one; but go, ‡show thyself to the PRIEST, and present the †OBLATION enjoined by Moses, for †Notifying [the cure] to the people."

5 ‡And having entered Capernaum, a †Centurion came to him, earnestly accosting him,

6 and saying, "Sir, my SERVANT is laid in the HOUSE, seized with palsy, being greatly afflicted."

7 *He says to him, "I am coming, and will cure him."

8 *And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured:

9 for even I am a man

* VATICAN MANUSCRIPT—29. their SCRIBES. 7. He says. 8. And the CENTURION.

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed by his course, so much as to attempt the *cure* of it.—Townson. † 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31. † 4. for notifying [the cure] to the people—so Geo. *Campbell* translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in *private*, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the *man's* leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of *one* hundred soldiers.

‡ 28. Mark i. 22; Luke iv. 32. ‡ 2. Mark i. 40–44; Luke v. 12–14. ‡ 4. Lev. xiv. 2–32. ‡ 5. Luke vii. 1–10.

ὑπο εξουσιαν, εχων ὑπ' εμαυτον στρατιωτας·
under authority, having under myself soldiers;
και λεγω τουτῳ· Πορευθητι, και πορευεται· και
and I say to this, Go, and he goes; and
αλλῳ· Ερχου, και ερχεται· και τῳ δουλῳ μου·
to another, Come, and he comes; and to the slave of me;
Ποιησον τουτο, και ποιει. 10 Ακουσας δε ὁ
Do this, and he does. Hearing and the
Ἰησους, εθαυμασε, και ειπε τοις ακολουθουσιν·
Jesus, was astonished, and said to those following;
Αμην λεγω ὑμιν, ουδε εν τῳ Ισραηλ τοσαυτην
Indeed I say to you, not even in the Israel so great
πιστιν εὗρον. 11 Λεγω δε ὑμιν, ὁτι πολλοι απο
faith I have found. I say but to you, that many from
ανατολων και δυσμων ἡξουσι, και ανακλιθησονται
east and west will come, and will lie down
μετα Αβρααμ και Ισαακ και Ιακωβ εν τῃ βασιλ-
with Abraham and Isaac and Jacob in the kingdom
ειᾳ των ουρανων. 12 Οἱ δε υἱοι της βασιλειας
of the heavens. The but sons of the kingdom
εκβληθησονται εις το σκοτος το εξωτερον· εκει
shall be cast out into the darkness the outer; there
εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.
will be the weeping and the gnashing of the teeth.
13 Και ειπεν ὁ Ιησους τῳ ἑκατονταρχῃ· Ὑπαγε,
And said the Jesus to the centurion; Go,
*[και] ὡς επιστευσας γενηθητω σοι. Και ιαθη
[and] as thou hast believed let it be done to thee. And was healed
ὁ παις αυτου εν τῃ ὡρᾳ εκεινῃ.
the boy of him in the hour that.
14 Και ελθων ὁ Ιησους εις την οικιαν Πετρου,
And coming the Jesus into the house of Peter,
ειδε την πενθεραν αυτου βεβλημενην και πυρεσ-
saw the mother-in-law of him being laid down and burning
σουσαν. 15 Και ἡψατο της χειρος αυτης, και
with fever. And he touched the hand of her, and
αφηκεν αυτην ὁ πυρετος· και ηγερθη, και διη-
left her the fever; and arose, and minis-
κονει αυτοις. 16 Οψιας δε γενομενης, προσηνεγ-
tered to them. Evening now being come, they brought
καν αυτῳ δαιμονιζομενους πολλους· και εξεβαλε
to him being possessed many; and he cast out
τα πνευματα λογῳ, και παντας τους κακως
the spirits by a word, and all those sickness
εχοντας εθεραπευσεν· 17 ὁπως πληρωθη το
having he healed; that might be fulfilled the
ῥηθεν δια Ἡσαιου του προφητου, λεγοντος·
word spoken through Esaias the prophet, saying;
"Αυτος τας ασθενειας ἡμων ελαβε, και τας
"Himself the weaknesses of us he took away, and the
νοσους εβαστασεν."
diseases he removed."
18 Ιδων δε ὁ Ιησους πολλους οχλους περι
Seeing and the Jesus great multitudes about

*appointed under Authority, having soldiers under me, say to this one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."
10 And JESUS listening, was astonished, and said to THOSE WALKING with him, "Indeed, I say to you, I have not found So-great Faith *among any in ISRAEL:
11 and I assure you, ‡That many will come from the East and from the West, and will recline with Abraham and Isaac and Jacob, in the KINGDOM of the HEAVENS;
12 ‡but the SONS of the KINGDOM will be driven into the †OUTER DARKNESS, where will be WEEPING and GNASHING of TEETH."
13 Then JESUS said to the CENTURION, "Go; be it done to thee as thou hast believed." And *the SERVANT was IMMEDIATELY restored.
14 ‡Then JESUS entering into Peter's HOUSE, saw his WIFE'S MOTHER lying sick of a fever:
15 and he touched her HAND, and the FEVER left her; and she arose, and entertained *him.
16 ‡Now, in the evening, they brought to him many demoniacs; and he expelled the SPIRITS with a Word, and cured ALL the SICK;
17 that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying, ‡†"He has "himself carried off our "INFIRMITIES, and borne "our DISTRESSES."
18 And JESUS seeing

* VATICAN MANUSCRIPT.—9. appointed under. 10. among any in. 13. and—omit. 13. the SERVANT. 15. him.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven *out* of it and the house, is in *darkness*, and the farther he is *removed*, the grosser the darkness.—*Wetstein.* † 17. "This man beareth away our sins, and for us he is in sorrow."—*Thomson's Septuagint translation of* Isa. liii. 4.

‡ 11. Luke xiii. 29. ‡ 12. Matt. xxi. 43. ‡ 14. Mark i. 29—31; Luke iv. 38. ‡ 16. Mark i. 32; Luke iv. 40. ‡ 17. Isa. liii. 4.

αὐτον, εκελευσεν απελθειν εις το περαν. 19 Και
him, he gave orders to depart to the other-side. And
προσελθων εἱς γραμματευς, ειπεν αυτῳ· Διδασ-
coming one scribe, said to him; O teacher,
καλε, ακολουθησω σοι, ὁπου εαν απερχῃ. 20 Και
I will follow thee, where ever thou goest. And
λεγει αυτῳ ὁ Ιησους· Αἱ αλωπεκες φωλεους
says to him the Jesus; The foxes dens
εχουσι, και τα πετεινα του ουρανου κατασκηνω-
they have, and the birds of the heaven nests;
σεις· ὁ δε υἱος του ανθρωπου ουκ εχει, που την
the but son of the man not he has where the
κεφαλην κλινῃ. 21 Ἑτερος δε των μαθητων
head he may rest. Another and of the disciples
αυτου ειπεν αυτῳ· Κυριε, επιτρεψον μοι πρωτον
of him said to him; O master, permit thou me first
απελθειν, και θαψαι τον πατερα μου. 22 Ὁ δε
to go, and to bury the father of me. The but
Ιησους ειπεν αυτῳ· Ακολουθει μοι, και αφες
Jesus said to him; Follow me, and leave
τους νεκρους θαψαι τους ἑαυτων νεκρους.
the dead ones to bury the of themselves dead ones.

23 Και εμβαντι αυτῳ εις το πλοιον, ηκολουθη-
And coming to him into the ship, followed
σαν αυτῳ οἱ μαθηται αυτου. 24 Και ιδου, σεισμος
to him the disciples of him. And lo, a commotion
μεγας εγενετο εν τῃ θαλασσῃ, ὡστε το πλοιον
great arose in the sea, so as the ship
καλυπτεσθαι ὑπο των κυματων· αυτος δε εκα-
to cover by the waves; he but was
θευδε. 25 Και προσελθοντες οἱ μαθηται ηγειραν
asleep. And coming the disciples awoke
αυτον, λεγοντες· Κυριε, σωσον *[ἡμας,] απολ-
him, saying; O master, do thou save [us] we
λυμεθα. 26 Και λεγει αυτοις· Τι δειλοι εστε,
perish. And he says to them; How timid you are,
ολιγοπιστοι; Τοτε εγερθεις επετιμησε τοις
O you of small faith? Then arising he rebuked the
ανεμοις και τῃ θαλασσῃ· και εγενετο γαληνη
winds and the sea; and there was a calm
μεγαλη. 27 Οἱ δε ανθρωποι εθαυμασαν, λεγοντες·
great. The and men were astonished, saying;
Ποταπος εστιν οὗτος, ὁτι και οἱ ανεμοι και ἡ
What is this, that even the winds and the
θαλασσα ὑπακουουσιν αυτῳ;
sea hearken to him?

28 Και ελθοντι αυτῳ εις το περαν, εις την
And coming to him to the other side, into the
χωραν των Γεργεσηνων, ὑπηντησαν αυτῳ δυο
country of the Gergesenes, met him two
δαιμονιζομενοι, εκ των μνημειων εξερχομενοι,
being demonized, out of the sepulchres coming forth,
χαλεποι λιαν, ὡστε μη ισχυειν τινα παρελθειν
fierce very, so that not to be able any one to pass along

*a Crowd about him, gave orders to pass to the †OPPOSITE-SIDE.

19 And a certain Scribe approaching, said to him, ‡"Rabbi, I will follow thee wherever thou goest."

20 And JESUS says to him, "The FOXES have Holes, and the BIRDS of HEAVEN places of shelter, but the SON of MAN has not where he may recline his HEAD."

21 And another, one of *the DISCIPLES said to him, ‡"Master, permit me first to go and bury my FATHER."

22 But JESUS *says to him, "Follow me; and leave the DEAD ONES to inter THEIR own Dead."

23 Then going on board *a Boat, his DISCIPLES followed him.

24 ‡And behold, there arose a violent Tempest in the LAKE, so that the BOAT was being covered by the BILLOWS; but he was asleep.

25 And *they came and awoke him, saying, "Save, Master; we perish!"

26 And he says to them, "Why are you afraid, O you distrustful?" Then arising, he rebuked the WINDS and the SEA, and there was a great Calm.

27 And the MEN were astonished, saying, "How great is this man! for even the WINDS and the SEA obey him."

28 ‡And coming to the OPPOSITE-SIDE, into the REGION of the *GADARENES, there met him two Demoniacs, coming forth from the MONUMENTS, so very furious, that no one was able to pass along by that ROAD.

* VATICAN MANUSCRIPT.—18. a Crowd. 21. the DISCIPLES. 22. says. 23. a Boat—so Lachmann and Tischendorf. 25. they came. 25. us—omit. 28. GADARENES—so Tischendorf; but Lachmann reads GERASENES.

† 18. Opposite side or shore of the Lake Gennesareth. *Crossing* this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be *crossed* in other directions, even by those who kept on the same side of the Jordan.—*Campbell.*

‡ 19. Luke ix. 57. ‡ 21. Luke ix. 59. ‡ 24. Mark iv. 37; Luke viii. 23.
‡ 28. Mark v. 1; Luke viii. 26.

δια την ὁδου εκεινης. 29 Και ιδου, εκραξαν
by the way that. And lo, they cried out
λεγοντες· Τι ἡμιν και σοι, υἱε του θεου; Ηλ-
saying; What to us and to thee, O son of the God? Comest
θες ὠδε προ καιρου βασανισαι ἡμας; 30 Ην δε
thou here before a destined time to torment us? There was now
μακραν απ᾽ αυτων αγελη χοιρων πολλων
at some distance from them a herd of swine many
βοσκομενη. 31 Οἱ δε δαιμονες παρεκαλουν αυτον,
feeding. The and demons implored him,
λεγοντες· Ει εκβαλλεις ἡμας, αποστειλον ἡμας
saying; If thou cast out us, send us
εις την αγελην των χοιρων. 32 Και ειπεν αυτοις·
to the herd of the swine. And he said to them;
Ὑπαγετε. Οἱ δε εξελθοντες απηλθον εις τους
Go; They and coming out they went to the
χοιρους. Και ιδου, ὡρμησε πασα ἡ αγελη κατα
swine. And lo, rushed whole the herd down
του κρημνου εις την θαλασσαν, και απεθανον εν
the steep place into the lake, and died in
τοις ὑδασιν. 33 Οἱ δε βοσκοντες εφυγον, και
the waters. They and feeding them fled, and
απελθοντες εις την πολιν, απηγγειλαν παντα,
arriving at the city, related all,
και τα των δαιμονιζομενων. 34 Και ιδου, πασα
and that of those being demonized. And lo, whole
ἡ πολις εξηλθεν εις συναντησιν τῳ Ιησου· και
the city went out to a meeting to the Jesus; and
ιδοντες αυτον, παρεκαλεσαν, ὁπως μεταβῃ
seeing him, they entreated, that he would depart
απο των ὁριων αυτων.
from the coasts of them.

29 And, behold, they cried out, saying, "What hast thou to do with us, O Son of God? Comest thou hither before the appointed Time, to torment us?"

30 Now there was at some distance from them a great Herd of Swine feeding.

31 And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

32 And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the Whole HERD rushed down † the PRECIPICE into the LAKE, and perished in the WATERS.

33 Then the SWINE-HERDS fled, and reaching the CITY, related all this, and the THINGS concerning the DEMONIACS.

34 And presently the Whole CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

ΚΕΦ. θ'. 9.

1 Και εμβας εις το πλοιον, διεπερασε, και
And stepping into the boat, he passed over, and
ηλθεν εις την ιδιαν πολιν. 2 Και ιδου, προσεφερον
came to the own city. And lo, they brought
αυτῳ, παραλυτικον, επι κλινης βεβλημενον.
to him a paralytic, upon a bed lying.
Και ιδων ὁ Ιησους την πιστιν αυτων, ειπε τῳ
And seeing the Jesus the faith of them, he said to the
παραλυτικῳ· Θαρσει, τεκνον· αφεωνται *[σοι]
paralytic; Take courage, son; are forgiven [thee]

CHAPTER IX.

1 Then stepping on board *a Boat, he crossed the lake, and came to his ‡ OWN City.

2 And they brought to him a paralytic, lying on a Bed: and JESUS perceiving their FAITH, said to the PARALYTIC, "Son,

* VATICAN MANUSCRIPT—1. a Boat. 2. thee—omit

† 32. The following extract from "Hackett's Tour in the Holy Land," will serve as an illustration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down *the* steep place or precipice,' (the article being required by the Greek,) 'and were choked in the waters.' It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of *a* steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this inadvertence, how naturally the more exact knowledge of the Evangelists influenced their language."

‡ 1. *Matt* iv. 13. ‖ 2. Mark ii. 3; Luke v. 18.

αἱ ἁμαρτιαι σου. 3 Και ιδου, τινες των γραμμα-
thee the sins of thee. And lo, some of the scribes
τεων ειπον εν ἑαυτοις· Οὗτος βλασφημει. 4 Και
said among themselves, This blasphemes. And
ιδων ὁ Ιησους τας ενθυμησεις αυτων, ειπεν·
knowing the Jesus the thoughts of them, says,
Ἱνατι ὑμεις ενθυμεισθε πονηρα εν ταις καρδιαις
Why you think evils in the hearts
ὑμων; 5 Τι γαρ εστιν ευκοπωτερον; ειπειν·
of you? What for is easier? to say,
Αφεωνται σοι αἱ ἁμαρτιαι; η ειπειν· Εγειραι
Are forgiven of thee the sins? or to say: Arise
και περιπατει; 6 Ἱνα δε ειδητε ὁτι εξουσιαν
and walk? That but you may know that authority
εχει ὁ υἱος του ανθρωπου επι της γης αφιεναι
has the son of the man on the earth to forgive
ἁμαρτιας· (τοτε λεγει τῳ παραλυτικῳ·) Εγερ-
sins; (then he says to the paralytic;) Arising
θεις αρον σου την κλινην, και ὑπαγε εις τον
take up of thee the bed, and go into the
οικον σου. 7 Και εγερθεις απηλθεν εις τον οικον
house of thee. And arising he went to the house
αὑτου. 8 Ιδοντες δε οἱ οχλοι εθαυμασαν, και
of him. Seeing and the crowds wondered, and
εδοξασαν τον θεον, τον δοντα εξουσιαν τοιαυτην
glorified the God, that having given authority so great
τοις ανθρωποις.
to the men.

9 Και παραγων ὁ Ιησους εκειθεν, ειδεν ανθρω-
And passing on the Jesus from thence, he saw a man
πον καθημενον επι το τελωνιον, Ματθαιον
sitting at the custom-house, Matthew
λεγομενον· και λεγει αυτῳ· Ακολουθει μοι.
being named; and he says to him; Follow me.
Και αναστας ηκολουθησεν αυτῳ. 10 Και εγενετο,
And rising up he followed him. And it happened,
αυτου ανακειμενου εν τῃ οικιᾳ, και ιδου, πολλοι
of him reclining at table in the house, and lo, many
τελωναι και ἁμαρτωλοι ελθοντες συνανεκειντο
publicans and sinners coming reclined
τῳ Ιησου και τοις μαθηταις αυτου. 11 Και
with the Jesus and the disciples of him. And
ιδοντες οἱ Φαρισαιοι ειπον τοις μαθηταις αυτου·
seeing the Pharisees said to the disciples of him;
Διατι μετα των τελωνων και ἁμαρτωλων εσθιει
Why with the publicans and sinners eats
ὁ διδασκαλος ὑμων; 12 Ὁ δε Ιησους ακουσας,
the teacher of you? The and Jesus hearing
ειπεν *[αυτοις·] Ου χρειαν εχουσιν οἱ ισχυοντες
says [to them;] No need have those being well
ιατρου, αλλ' οἱ κακως εχοντες. 13 Πορευθεντες
of a physician, but those sick being. You are going
δε μαθετε, τι εστιν· Ἐλεον θελω, και ου
but learn what is; Mercy I wish, and not

take courage; Thy SINS are forgiven."

3 And behold, some of the SCRIBES said among themselves, "This man blasphemes."

4 But JESUS discerning their THOUGHTS, said, "Why do you think evil [things] in your HEARTS?

5 For, which is easier? to say, *Thy SINS are forgiven; or to say, [with effect,] Arise, and walk?

6 But that you may know that the SON of MAN has Authority on EARTH to forgive Sins," (then he says to the PARALYTIC,) "Arise, take up Thy BED, and go to thy HOUSE."

7 And arising, he went to his HOUSE.

8 And the PEOPLE seeing it, *feared and praised THAT GOD who had GIVEN such Authority to MEN.

9 ‡ And JESUS, passing on from thence, saw a Man, named Matthew, sitting at the † TAX-OFFICE; and he says to him, "Follow me." And he arose, and followed him.

10 And it came to pass, as he was reclining at table in his HOUSE, behold, ‡ Many Tribute-takers and † Sinners coming, reclined with JESUS and his DISCIPLES.

11 And the PHARISEES observing it, said to his DISCIPLES, ‡ "Why does your TEACHER eat with TRIBUTE TAKERS and Sinners?"

12 But * HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK.

13 But go, and learn what that is, ‡ 'I desire

* VATICAN MANUSCRIPT.—5. Thy SINS. 8. feared—so Lach. and Tisch. 12. HE hearing. 12. to them—omit.

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *hamartolos*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify a Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

‡ 9. Mark ii. 14; Luke v. 27. ‡ 10. Mark ii. 15; Luke v. 29. ‡ 11. Luke xv. 2. ‡ 13. Hos. vi. 6; Matt. xii. 7.

θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ'
a sacrifice." Not for I am come to call just persons, but
ἁμαρτωλους.
sinners.

14 Τοτε προσερχονται αυτῳ οἱ μαθηται Ιωαννου,
Then come to him the disciples of John,
λεγοντες· Διατι ἡμεις και οἱ Φαρισαιοι νηστευ-
saying, Why we and the Pharisees fast
ομεν *[πολλα,] οἱ δε μαθηται σου ου νηστευουσι;
[much,] the but disciples of thee not fast?
15 Και ειπεν αυτοις ὁ Ιησους· Μη δυνανται οἱ υἱοι
And says to them the Jesus Not are able the sons
του νυμφωνος πενθειν, εφ' ὁσον μετ' αυτων
of the bridal chamber to mourn, in as much with them
εστιν ὁ νυμφιος; Ελευσονται δε ἡμεραι, ὁταν
is the bridegroom? Shall come but days, when
απαρθῃ απ' αυτων ὁ νυμφιος, και τοτε νηστευ-
may be taken from them the bridegroom, and then they shall
σουσιν. 16 Ουδεις δε επιβαλλει επιβλημα ῥακους
fast. No one now puts a patch of cloth
αγναφου επι ἱματιῳ παλαιῳ· αιρει γαρ το πλη-
unfulled on to a mantle old; takes away for the patch
ρωμα αυτου απο του ἱματιου, και χειρον σχισμα
of it from the mantle, and worse a rent
γινεται. 17 Ουδε βαλλουσιν οινον νεον εις
becomes. Nor do they put wine new into
ασκους παλαιους· ει δε μηγε, ῥηγνυνται οἱ ασκοι,
bottles old; if but not, burst the bottles,
και ὁ οινος εκχειται, και οἱ ασκοι απολουνται·
and the wine is spilled, and the bottles are destroyed;
αλλα βαλλουσιν οινον νεον εις ασκους καινους,
but they put wine new into bottles new,
και αμφοτεροι συντηρουνται.
and both are preserved together.

18 Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων
These of him speaking, to them, lo, a ruler
εἱς ελθων προσεκυνει αυτῳ, λεγων· Ὁτι ἡ
certain coming prostrated to him, saying, That the
θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων
daughter of me now is dead; but coming
επιθες την χειρα σου επ' αυτην, και ζησεται.
lay the hand of thee upon her, and she shall live.
19 Και εγερθεις ὁ Ιησους ηκολουθησεν αυτῳ,
And arising the Jesus went after him,
και οἱ μαθηται αυτου. 20 Και ιδου, γυνη αἱμορ-
and the disciples of him. And lo, a woman having a
ῥοουσα δωδεκα ετη, προσελθουσα οπισθεν,
flow of blood twelve years, approaching behind,
ἡψατο του κρασπεδου του ἱματιου αυτου. 21 Ελ-
touched the tuft of the mantle of him. She
εγε γαρ εν ἑαυτῃ· Εαν μονον ἁψωμαι του ἱματιου
said for within herself; If only I can touch the mantle
αυτου, σωθησομαι. 22 Ὁ δε Ιησους επιστραφεις
of him, I shall be healed. The but Jesus turning

'Compassion, † and not 'a Sacrifice;' for I came not to call Righteous men, but Sinners."

14 Then John's DISCIPLES accosting him, said, ‡ "We and the PHARISEES fast, why not also thy DISCIPLES?"

15 And JESUS says to them, ‡ "Can the BRIDEMEN mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, † and then they will fast.

16 No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

17 Neither do persons put new Wine into old † Skins; for if they do, the SKINS burst, and the WINE is spilled, and the SKINS are destroyed: but they put new Wine into new Skins, and both are preserved."

18 ‡ While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, "My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive."

19 And JESUS arising, with his DISCIPLES, followed him.

20 ‡ And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TUFT of his MANTLE;

21 for she said within herself, "If I can only touch his MANTLE, I shall be cured."

22 JESUS turning, and

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* VATICAN MANUSCRIPT—14. much—*omit.*

† 13. "I desire mercy, rather than sacrifice."—*Septuagint.* † 15. The force of our Lord's answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master's removal from them. † 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—*Samuel Sharpe.*

‡ *14. Mark ii. 18; Luke v. 33.* ‡ 15. John iii. 29. ‡ 18. Mark v. 22; Luke viii. 41. ‡ *20. Mark v. 25; Luke viii. 43.*

και ιδων αυτην, ειπε· Θαρσει, θυγατερ· ἡ
and seeing her, said; Take courage, daughter; the
πιστις σου σεσωκε σε. Και εσωθη ἡ γυνη απο
faith of thee has saved thee. And was well the woman from
της ὡρας εκεινης. 23 Και ελθων ὁ Ιησους εις
the hour of that. And coming the Jesus into
την οικιαν του αρχοντος, και ιδων τους αυλητας,
the house of the ruler, and seeing the flute-players,
και τον οχλον θορυβουμενον, 24 λεγει *[αυτοις·]
and the crowd making a noise, says [to them;]
Αναχωρειτε· ου γαρ απεθανε το κορασιον, αλλα
Withdraw; not for is dead the girl, but
καθευδει. Και κατεγελων αυτου. 25 Ὁτε δε
sleeps. And they derided him. When but
εξεβληθη ὁ οχλος, εισελθων εκρατησε της
they put out the crowd, he entering took hold of the
χειρος αυτης· και ηγερθη το κορασιον. 26 Και
hand of her; and was raised the girl. And
εξηλθεν ἡ φημη αὑτη εις ὁλην την γην εκεινην.
went forth the report this into all the land that.

27 Και παραγοντι εκειθεν τῳ Ιησου, ηκολου-
And passing on from there the Jesus, went
θησαν *[αυτῳ] δυο τυφλοι, κραζοντες και
after [him] two blind men, crying out and
λεγοντες· Ελεησον ἡμας, υἱε Δαυιδ. 28 Ελθοντι
saying; Have pity on us, O son of David. Being come
δε εις την οικιαν, προσηλθον αυτῳ οἱ τυφλοι,
and into the house, came to him the blind men,
και λεγει αυτοις ὁ Ιησους· Πιστευετε, ὁτι δυνα-
and says to them the Jesus; Do you believe, that I am
μαι τουτο ποιησαι; Λεγουσιν αυτῳ· Ναι κυριε.
able this to do? They say to him; Yes O master;
29 Τοτε ἡψατο των οφθαλμων αυτων, λεγων·
Then he touched the eyes of them, saying;
Κατα την πιστιν ὑμων γενηθητω ὑμιν. 30 Και
According to the faith of you be it done to you. And
ανεῳχθησαν αυτων οἱ οφθαλμοι. Και ενεβριμη-
were opened of them the eyes. And strictly
σατο αυτοις ὁ Ιησους, λεγων· Ὁρατε, μηδεις
charged them the Jesus saying; See, no one
γινωσκετω. 31 Οἱ δε εξελθοντες διεφημισαν
know. They but having gone published
αυτον εν ὁλῃ τῃ γῃ εκεινῃ. 32 Αυτων δε εξερ-
him in all the land that. These and going
χομενων, ιδου, προσηνεγκαν αυτῳ ανθρωπον
away, lo, they brought to him a man
κωφον, δαιμονιζομενον. 33 Και εκβληθεντος του
dumb, being demonized. And having went out the
δαιμονιου, ελαλησεν ὁ κωφος. Και εθαυμασαν
demon, spoke the dumb. And were astonished
οἱ οχλοι, λεγοντες· Ουδεποτε εφανη οὑτως εν
the crowds, saying; Never was it seen thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

23 ‡ JESUS being come into the RULER'S HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation,

24 says to them, "Leave the place; for the GIRL is not dead, but sleeps." And they derided him.

25 But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

26 And the REPORT of this [miracle] went forth through All that REGION.

27 And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

28 And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

29 Then he touched their EYES, saying, "Be it done to you according to your FAITH."

30 And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

31 But THEY, having departed, spread his fame through All that LAND.

32 Now, as these men were going out, behold, ‡ there was brought to him a Dumb man, being demonized.

33 And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

* VATICAN MANUSCRIPT—24. to them—omit. 27. him—omit.

† 23. Servius on Virgil says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." Lightfoot remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes [or flutes,] and one woman to make lamentation." See 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 36.

‡ 23. Mark v. 38; Luke viii. 51. ‡ 32. Matt. xii. 22; Luke xi. 14.

τῳ Ισραηλ. 34 Οἱ δε Φαρισαιοι ελεγον· Εν τῳ
to the Israel. The but Pharisees said; By the
αρχοντι των δαιμονιων εκβαλλει τα δαιμονια.
prince of the demons he casts out the demons.
35 Και περιηγεν ὁ Ιησους τας πολεις πασας
And went about the Jesus the cities all
και τας κωμας, διδασκων εν ταις συναγωγαις
and the villages, teaching in the synagogues
αυτων, και κηρυσσων το ευαγγελιον της βασιλ-
of them, and publishing the glad tidings of the kingdom,
ειας, και θεραπευων πασαν νοσον και πασαν
and healing every disease and every
μαλακιαν.
malady.
36 Ιδων δε τους οχλους, εσπλαγχνισθη περι
Seeing and the crowds, he was moved with pity for
αυτων, ὁτι ησαν εσκυλμενοι και ερριμμενοι,
them, because they were jaded and scattered,
ὡσει προβατα μη εχοντα ποιμενα. 37 Τοτε λεγει
like sheep not having a shepherd. Then he says
τοις μαθηταις αὑτου· Ὁ μεν θερισμος πολυς, οἱ
to the disciples of him; The indeed harvest plenteous, the
δε εργαται ολιγοι. 38 Δεηθητε ουν του κυριου
but laborers few. Implore then the lord
του θερισμου, ὁπως εκβαλῃ εργατας εις τον
of the harvest, that he would send out laborers into the
θερισμον αὑτου. ΚΕΦ. ι. 10. 1 Και προσ-
harvest of him. And having
καλεσαμενος τους δωδεκα μαθητας αὑτου, εδω-
called the twelve disciples of him, he
κεν αυτοις εξουσιαν πνευματων ακαθαρτων, ὡστε
gave to them authority spirits unclean, so as
εκβαλλειν αυτα, και θεραπευειν πασαν νοσον
to cast out them, and to heal every disease
και πασαν μαλακιαν.
and every malady.
2 Των δε δωδεκα αποστολων τα ονοματα
Of the now twelve apostles the names
εστι ταυτα· πρωτος, Σιμων ὁ λεγομενος
are these; first, Simon that being called
Πετρος, και Ανδρεας ὁ αδελφος αυτου· Ιακω-
Peter, and Andrew the brother of him; James
βος ὁ του Ζεβεδαιου, και Ιωαννης ὁ αδελφος
that of the Zebedee, and John the brother
αυτου· 3 Φιλιππος, και Βαρθολομαιος· Θωμας, και
of him; Philip, and Bartholomew; Thomas, and
Ματθαιος ὁ τελωνης· Ιακωβος ὁ του Αλφαιου,
Matthew the tax-gatherer; James that of the Alpheus,
και *[Λεββαιος ὁ επικληθεις] Θαδδαιος· 4 Σιμων
and [Lebbeus that surnamed] Thaddeus, Simon
ὁ κανανιτης, και Ιουδας ὁ Ισκαριωτης, ὁ και
the Canaanite, and Judas that Iscariot, who even
παραδους αυτον.
delivered up him.
5 Τουτους τους δωδεκα απεστειλεν ὁ Ιησους,
These the twelve sent forth the Jesus
παραγγειλας αυτοις, λεγων· Εις ὁδον εθνων μη
commanding them, saying; Into a road of Gentiles not
απελθητε, και εις πολιν Σαμαρειτων μη εισελ-
you may go, and into a city of Samaritans not you may

34 But the PHARISEES said, ‡"He expels the DEMONS by the PRINCE of the DEMONS."

35 ‡And JESUS went through all the CITIES and VILLAGES teaching in their SYNAGOGUES, and announcing the GLAD TIDINGS of the KINGDOM, and curing Every Disease and Every Malady.

36 ‡And beholding the CROWDS, he deeply pitied them, Because they were being harassed and dispersed, as Sheep having no Shepherd.

37 Then he says to his DISCIPLES, ‡"The HARVEST indeed is great, but the REAPERS are few;

38 beseech, therefore, the LORD of the HARVEST, that he would send Laborers to REAP it."

CHAPTER X.

1 And having summoned his TWELVE Disciples, ‡he gave them Authority to expel impure Spirits, and to cure Diseases and Maladies of Every kind.

2 Now these are the NAMES of the TWELVE Apostles; The first, THAT Simon, NAMED Peter, and Andrew his BROTHER; THAT James, son of ZEBEDEE, and John his BROTHER;

3 Philip and Bartholomew; Thomas, and Matthew the TRIBUTE TAKER; THAT James, son of ALPHÆUS; and Thaddeus;

4 Simon the Canaanite; and THAT Judas Iscariot, who even delivered him up.

5 These TWELVE JESUS commissioned, instructing them, saying, "Go not Away to the Gentiles, and enter not any city of the Samaritans;

* VATICAN MANUSCRIPT—3. THAT Lebbæus, surnamed—omit.

‡ 34. Mark iii. 22; ‡ 35. Mark vi. 6; Luke xiii. 22. ‡ 36. Mark vi. 34; Ezek. xxxiv. 5; Jer. xxxii. 1—4. ‡ 37. Luke x. 2; John iv. 35. ‡ 1. Mark iii. 13; ix. 1.

θητε. [6] Πορευεσθε δε μαλλον προς τα προβατα
nation. Go you but rather to the sheep
τα απολωλοτα οικου Ισραηλ. [7] Πορευομενοι δε
the perishing house of Israel. Passing on your way and
κηρυσσετε, λεγοντες· Ὁτι ηγγικεν ἡ βασιλεια
proclaim you, saying; That has come nigh the kingdom
των ουρανων. [8] Ασθενουντας θεραπευετε, νεκ-
of the heavens. Those being sick heal, dead
ρους εγειρετε, λεπρους καθαριζετε, δαιμονια
ones raise up, lepers cleanse, demons
εκβαλλετε· δωρεαν ελαβετε, δωρεαν δοτε.
cast out; freely you have received, freely give.
[9] Μη κτησησθε χρυσον, μηδε αργυρον, μηδε
Not provide gold nor silver, nor
χαλκον εις τας ζωνας ὑμων· [10] μη πηραν εις ὁδον,
copper in the belts of you; not a bag for a journey,
μηδε δυο χιτωνας, μηδε ὑποδηματα, μηδε ῥαβδον.
nor two tunics, nor sandals, nor a staff.
Αξιος γαρ ὁ εργατης της τροφης αὑτου εστιν.
Worthy for the laborer of the food of him is.
[11] Εις ἡν δ' αν πολιν η κωμην εισελθητε,
Into which and ever city or country town you may enter,
εξετασατε, τις εν αυτῃ αξιος εστι· κακει μεινατε,
search out, who in her worthy is; and there abide,
ἑως αν εξελθητε. [12] Εισερχομενοι δε εις την
till you go thence. Entering and into the
οικιαν, ασπασασθε αυτην. [13] Και εαν μεν ῃ
house, salute her. And if indeed may be
ἡ οικια αξια, ελθετω ἡ ειρηνη ὑμων επ' αυτην.
the house worthy, let come the peace of you on her;
εαν δε μη ῃ αξια, ἡ ειρηνη ὑμων προς ὑμας
if but not may be worthy, the peace of you to you
επιστραφητω. [14] Και ὁς εαν μη δεξηται ὑμας,
let it turn. And who if not may receive you,
μηδε ακουσῃ τους λογους ὑμων, εξερχομενοι της
not hear the words of you, coming out of the
οικιας η της πολεως εκεινης, εκτιναξατε τον
house or of the city that, shake off the
κονιορτον των ποδων ὑμων. [15] Αμην λεγω ὑμιν,
dust of the feet of you. Indeed I say to you,
ανεκτοτερον ἑσται γῃ Σοδομων και Γομορρων εν
more tolerable will be land of Sodom and Gomorrah in
ἡμερᾳ κρισεως, η τῃ πολει εκεινῃ. [16] Ιδου, εγω
a day of trial, than the city that. Lo, I
αποστελλω ὑμας ὡς προβατα εν μεσῳ λυκων.
send you as sheep in midst of wolves.
Γινεσθε ουν φρονιμοι ὡς οἱ οφεις, και ακεραιοι
Be you therefore wise as the serpents, and artless
ὡς αἱ περιστεραι.
as the doves.
[17] Προσεχετε δε απο των ανθρωπων. Παρα-
Take heed but of the men. They will
δωσουσι γαρ ὑμας εις συνεδρια, και εν ταις
hand over for you to sanhedrims, and in the

6 ‡ But go rather to the PERISHING SHEEP of the Stock of Israel.

7 ‡ And as you go, proclaim, saying, 'The KINGDOM of the HEAVENS has approached.'

8 Heal the Sick, †[raise the Dead,] cleanse Lepers, expel Demons; freely you have received, freely give.

9 Provide neither Gold, nor Silver, nor Copper, in your † GIRDLES;

10 carry no Traveling Bag, no spare **Clothes**, Shoes, or Staff; ‡ for the WORKMAN is worthy of his MAINTENANCE.

11 And whatever City or Village you enter, inquire what worthy person resides there; and remain with him till you leave the place.

12 When you enter the HOUSE, salute the family.

13 And if the FAMILY be worthy, let the PEACE you wish come upon them; but if unworthy, let your PEACE return * upon yourselves.

14 And whoever will not receive you, nor hear your WORDS, in departing from that HOUSE or CITY, shake the DUST off your FEET.

15 Indeed, I say to you, ‡ it will be more endurable for the Land of Sodom and Gomorrah, in a Day of Judgment, than for that CITY.

16 ‡ Behold! I send you forth as Sheep * into the Midst of Wolves; be, therefore, sagacious as SERPENTS, and innocent as DOVES.

17 But beware of these MEN; ‡ for they will deliver you up to High

* VATICAN MANUSCRIPT—13. upon you. 16. into

† 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23. † 9. Their purses were commonly in their girdles.

‡ 6. Isa. liii. 6; Acts xiii. 46. ‡ 7. Mark vi. 8; Luke ix. 3; x. 7. ‡ 10. 1 Tim. v. 18. ‡ 15. Matt. xi. 22, 24. ‡ 16. Luke –. 5. ‡ 17. Matt. xxiv. 9.

συναγωγαις αὐτων μαστιγωσουσιν ὑμας· 18 και
synagogues of them they shall scourge you; and
επι ἡγεμονας δε και βασιλεις αχθησεσθε ἑνεκεν
before governors and also kings you shall be lead on account
εμου, εις μαρτυριον αυτοις και τοις εθνεσιν.
of me, for a witness to them and to the nations.
19 Όταν δε παραδιδωσιν ὑμας, μη μεριμνησητε,
When but they should deliver up you, not you may be anxious,
πως η τι λαλησητε· δοθησεται γαρ ὑμιν εν
how or what you must speak; it shall be given for to you in
εκεινη τη ὡρᾳ, τι λαλησετε. 20 Ου γαρ ὑμεις
that the hour, what you shall speak. Not for you
εστε οἱ λαλουντες, αλλα το πνευμα του πατρος
are the speaking, but the spirit of the father
ὑμων, το λαλουν εν ὑμιν. 21 Παραδωσει δε
of you, that is speaking in you. Will give up and
αδελφος αδελφον εις θανατον, και πατηρ τεκνον·
a brother a brother to death, and a father a child;
και επαναστησονται τεκνα επι γονεις, και θανα-
and shall rise up children against parents, and deliver
τωσουσιν αυτους· 22 και εσεσθε μισουμενοι ὑπο
to death them; and you will be being hated by
παντων δια το ονομα μου. Ὁ δε ὑπομεινας εις
all for the name of me. The but persevering to
τελος, οὑτος σωθησεται.
end, the same shall be saved.

23 Όταν δε διωκωσιν ὑμας εν τη πολει ταυτη,
When but they persecute you in the city this
φευγετε εις την ἑτεραν· καν εκ ταυτης διωκωσιν
flee into the other, and if out of this they persecute
ὑμας, φευγετε εις την αλλην. Αμην γαρ λεγω
you, flee into the other. Indeed for I say
ὑμιν, ου μη τελεσητε τας πολεις του Ισραηλ,
to you, in no wise you may finish the cities of the Israel,
ἑως αν ελθῃ ὁ υἱος του ανθρωπου. 24 Ουκ εστι
till may come the son of the man. Not is
μαθητης ὑπερ τον διδασκαλον, ουδε δουλος ὑπερ
a disciple above the teacher, nor a slave above
τον κυριον αὐτου. 25 Αρκετον τῳ μαθητῃ ἱνα
the lord of him. Sufficient to the disciple that
γενηται ὡς ὁ διδασκαλος αυτου, και ὁ δουλος ὡς
he be as the teacher of him, and the slave as
ὁ κυριος αυτου. Ει τον οικοδεσποτην Βεελζεβουλ
the lord of him. If the master of the house Beelzebul
επεκαλεσαν, ποσῳ μαλλον τους οικιακους αυτου;
they have named, how much more the domestics of him?
26 Μη ουν φοβηθητε αυτους. Ουδεν γαρ εστι
Not therefore you may fear them. Nothing for is
κεκαλυμμενον, ὁ ουκ αποκαλυφθησεται· και
having been covered, which not shall be uncovered; and

Councils, and scourge you in their SYNAGOGUES;
18 and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.
19 ‡ But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in That MOMENT.
20 For it is not you that shall SPEAK; but the SPIRIT of your FATHER is THAT which SPEAKS by you.
21 ‡ Then Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.
22 And you will be hated by all on account of my NAME. But HE who PATIENTLY ENDURES to the End, will be saved.
23 But when they persecute you in this CITY, fly to the OTHER; †[and from that, if they persecute you, take refuge in ANOTHER;] for indeed I declare to you, you will not have gone through the CITIES of *Israel, till the SON of MAN be come.
24 ‡ A Disciple is not above his TEACHER, nor a Servant above his MASTER.
25. It is sufficient for the DISCIPLE that he be as his TEACHER, and the SERVANT as his MASTER. If they have called the HOUSEHOLDER Beelzebul, how much more THOSE of his HOUSEHOLD?
26 ‡ Therefore, fear them not; for there is nothing concealed, which will not be discovered;

* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesbach. Clarke says—"This clause is found in MSS D L, and eight others; the *Armenian*, *Saxon*, all the *Itala* except *three*; *Athan.*, *Theodor.*, *Tertul.*, *August.*, *Ambr.*, *Hilar.*, and *Juvencus*. *Bengel* in his *gnomon*, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

‡ 19. Mark xiii. 11; Luke xii. 11. ‡ 21. Luke xxi. 16. ‡ 24. Luke vi. 40; John xiii. 16; xv. 20. ‡ 26. Mark iv. 22; Luke viii. 17; xii. 2.

κρυπτον, ὁ ου γνωσθησεται. 27 Ὁ λεγω ὑμιν εν
secret, which not shall be known. What I say to you in
τῃ σκοτιᾳ, ειπατε εν τῳ φωτι· και ὁ εις το ους
the darkness, speak in the light; and what in the ear
ακουετε, κηρυξατε επι των δωματων. 28 Και μη
you hear, proclaim you on the house-tops. And not
φοβεισθε απο των αποκτενοντων το σωμα, την
be afraid of those killing the body, the
δε ψυχην μη δυναμενων αποκτειναι· φοβηθητε
but life not being able to kill; be afraid
δε μαλλον τον δυναμενον και ψυχην και σωμα
but rather that being able both life and body
απολεσαι εν γεεννῃ. 29 Ουχι δυο στρουθια
to destroy in Gehenna. Not two sparrows
ασσαριου πωλειται; και ἑν εξ αυτων ου πεσει-
an assarion are sold? and one of them not shall
ται επι την γην ανευ του πατρος ὑμων. 30 Ὑμων
fall upon the earth without the father of you. Of you
δε και αἱ τριχες της κεφαλης πασαι ηριθμημεναι
and even the hairs of the head all being numbered
εισι. 31 Μη ουν φοβηθητε· πολλων στρουθιων
are. Not therefore fear you; many sparrows
διαφερετε ὑμεις.
are better you.

32 Πας ουν ὁστις ὁμολογησει εν εμοι εμπροσ-
All therefore whoever shall confess in me in presence
θεν των ανθρωπων, ὁμολογησω καγω εν αυτῳ
of the men, I will confess even I in him
εμπροσθεν του πατρος μου, του εν ουρανοις.
in presence of the father of me, of that in heavens.
33 Ὁστις δ᾽ αν αρνησηται με εμπροσθεν των
Whoever but if may deny me in presence of the
ανθρωπων, αρνησομαι αυτον καγω εμπροσθεν
men, I will deny him even I in presence
του πατρος μου, του εν ουρανοις.
of the father of me, of that in heavens.

34 Μη νομισητε, ὁτι ηλθον βαλειν ειρηνην επι
Not you must suppose that I am come to send peace upon
την γην· ουκ ηλθον βαλειν ειρηνην, αλλα
the earth; not I am come to send peace, but
μαχαιραν. 35 Ηλθον γαρ διχασαι ανθρωπον κατα
a sword. I am come for to set a man against
του πατρος αὐτου, και θυγατερα κατα της μη-
the father of him, and a daughter against the mo-
τρος αὐτης, και νυμφην κατα της πενθερας
ther of her, and a daughter-in-law against the mother-in-law
αὐτης· 36 και εχθροι του ανθρωπου, οἱ οικιακοι
of her; and enemies of the man, the household
αυτου.
of him.

37 Ὁ φιλων πατερα η μητερα ὑπερ εμε, ουκ
He loving father or mother above me, not
εστι μου αξιος· και ὁ φιλων υἱον η θυγατερα
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

27 What I tell you in the DARK, publish in the LIGHT; and what is whispered in your EAR, proclaim from the † HOUSE-TOPS.

28 Be not afraid of THOSE who KILL the BODY, but cannot destroy the [future] † LIFE; but rather fear HIM who CAN utterly destroy both Life and Body in † Gehenna.

29 Are not Two Sparrows sold for an † Assarius? Yet neither of them shall fall on the GROUND without † your FATHER.

30 And even the HAIRS of Your HEAD are all numbered.

31 Fear not, then; you are of more value than Many Sparrows.

32 ‡ Whoever, therefore, shall acknowledge me before MEN, I also will acknowledge him before THAT FATHER of mine in * the HEAVENS.

33 But whoever shall renounce me before MEN, I also will renounce him before THAT FATHER of mine in * the HEAVENS.

34 ‡ Think not That I am come to send forth Peace on this LAND; I am come not to send Peace, but War.

35 For my coming will set ‡ a Man against his FATHER, and a Daughter against her MOTHER, and a Daughter-in-law against her Mother-in-law;

36 so that a MAN'S Enemies will be found in his OWN FAMILY.

37 ‡ HE who LOVES Father or Mother more than me, is not worthy of me; and HE who LOVES Son or Daughter more than me, is not worthy of me.

* VATICAN MANUSCRIPT—32. the HEAVENS. 33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. xv. 3, Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 28. † 29. Assarion—in value about one cent and five mills, or three farthings sterling. † 29. Some Greek copies read in this place tees boulees—the will of.

‡ 32. Luke xii. 8; ix. 26; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12. ‡ 34. Luke xii. 51. ‡ 35. Micah vii. 6. ‡ 37. Luke xiv. 26.

ὑπερ εμε, ουκ εστι μου αξιος· 38 και ὁς ου λαμ-
above me, not is of me worthy; and who not takes
βανει τον σταυρον αὐτου, και ακολουθει οπισω
the cross of himself, and follows after
μου, ουκ εστι μου αξιος. 39 Ὁ εὑρων την ψυχην
me, not is of me worthy. He finding the life
αὐτου, απολεσει αυτην· και ὁ απολεσας την
of himself, shall lose her; and he having lost the
ψυχην αὐτου ἑνεκεν εμου, εὑρησει αυτην. 40 Ὁ
life of himself on account of me, shall find her. He
δεχομενος ὑμας, εμε δεχεται· και ὁ εμε δεχομ-
receiving you, me receives; and he me receiv-
ενος, δεχεται τον αποστειλαντα με. 41 Ὁ
ing, receives him sending me. He
δεχομενος προφητην εις ονομα προφητου, μισ-
receiving a prophet in a name of a prophet, a re-
θον προφητου λῃψεται· και ὁ δεχομενος
ward of a prophet shall obtain; and he receiving
δικαιον εις ονομα δικαιου, μισθον δικαιου
a just man in a name of a just man, a reward of a just man
λῃψεται. 42 Και ὁς εαν ποτισῃ ἑνα των μικρων
shall obtain. And whoever may give to one of the little ones
τουτων ποτηριον ψυχρου μονον, εις ονομα μα-
these a cup of cold only, in a name of a
θητου, αμην λεγω ὑμιν, ου μη απολεσῃ τον
disciple, indeed I say to you, not not may lose the
μισθον αὐτου.
reward of himself.

ΚΕΦ. ια΄. 11.

1 Και εγενετο, ὁτε ετελεσεν ὁ Ιησους διατασ-
And it happened, when had finished the Jesus charg-
σων τοις δωδεκα μαθηταις αὐτου, μετεβη
ing to the twelve disciples of himself, he departed
εκειθεν, του διδασκειν και κηρυσσειν εν ταις
thence, of the to teach and to preach in the
πολεσιν αυτων. 2 Ὁ δε Ιωαννης ακουσας εν τῳ
cities of them. The and John having heard in the
δεσμωτηριῳ τα εργα του Χριστου, πεμψας δυο
prison the works of the Anointed, having sent two
μαθητων αὐτου, 3 ειπεν αυτῳ· Συ ει ὁ ερχομενος,
disciples of himself, said to him; Thou art the coming one,
η ἑτερον προσδοκωμεν; 4 Και αποκριθεις ὁ
or another are we to look for? And answering the
Ιησους ειπεν αυτοις· Πορευθεντες απαγγειλατε
Jesus said to them; Going away relate
Ιωαννῃ ἁ ακουετε και βλεπετε· 5 τυφλοι ανα-
to John what you hear and see; blind ones see
βλεπουσι, και χωλοι περιπατουσι, λεπροι
again, and lame ones are walking about, lepers
καθαριζονται, και κωφοι ακουουσι, νεκροι εγει-
are cleansed, and deaf ones are hearing, dead ones are
ρονται, και πτωχοι ευαγγελιζονται· 6 και μακ-
raised up, and poor ones are addressed with joyful news; and blessed
αριος εστιν, ὁς εαν μη σκανδαλισθῃ εν εμοι.
is, whoever not may be offended in me.
7 Τουτων δε πορευομενων, ηρξατο ὁ Ιησους
These and going away, began the Jesus

38 ‡ And he who does not take his CROSS, and follow me, is not worthy of me.

39 HE who PRESERVES his LIFE shall lose it; but HE who LOSES his LIFE, on my account, will preserve it.

40 ‡ He who RECEIVES you, receives me, and HE who RECEIVES me, receives HIM who SENT me.

41 HE who ENTERTAINS a Prophet, because he is a Prophet, will obtain a Prophet's Reward; and HE who ENTERTAINS a Righteous man, because he is a Righteous man, will obtain a Righteous man's Reward.

42 ‡ And whoever shall give a single Cup of Cold water, to refresh one of these LOWLY ONES, because he is my Disciple, I assure you, that by no means will he lose his REWARD."

CHAPTER XI.

1 And it occurred when JESUS had concluded instructing his TWELVE Disciples, he departed thence to TEACH and to proclaim in their CITIES.

2 ‡ Now JOHN, having heard in PRISON of the WORKS of the MESSIAH; sending * by his DISCIPLES,

3 said to him, ‡ "Art thou the COMING ONE, or are we to expect another?"

4 And JESUS answering, said to them, "Go, tell John what you have heard and seen;

5 ‡ the Blind are made to see, and the Lame to walk; Lepers are cleansed; the Deaf hear; the Dead are raised; and glad tidings are announced to the Poor;

6 And happy is he, who shall not stumble at me."

7 And as they were

* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

‡ 38. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25. ‡ 40. Luke x. 16; John xiii. 20. ‡ 42. Mark xi. 41. ‡ 2. Luke vii. 18. ‡ 3. Gen. xlix. 10; Dan. ix. 24. ‡ 5. Isa. xxxv. 5; lxi. 1.

λεγειν τοις οχλοις περι Ιωαννου· Τι εξηλθετε
to say to the crowds concerning John; What went you out
εις την ερημον θεασασθαι; καλαμον ὑπο ανεμου
into the desert to see? a reed by wind
σαλευομενον; [8]Αλλα τι εξηλθετε ιδειν; ανθρω-
being shaken? But what went you out to see? a man
πον εν μαλακοις ἱματιοις ημφιεσμενον; Ιδου,
in soft garments having been clothed? Lo,
οἱ τα μαλακα φορουντες, εν τοις οικοις των
those the soft (garments) wearing, in the houses of the
βασιλεων εισιν. [9]Αλλα τι εξηλθετε ιδειν;
kings are. But what went you out to see?
προφητην; Ναι, λεγω ὑμιν, και περισσοτερον
a prophet? Yes, I say to you, and much more
προφητου. [10]Οὑτος *[γαρ] εστι, περι οὑ
of a prophet. This [for] is, concerning whom
γεγραπται· "Ιδου, εγω αποστελλω τον αγγελον
it is written; "Lo, I send the messenger
μου προ προσωπου σου, ὁς κατασκευασει την
of me before the face of thee, who shall prepare the
ὁδον σου εμπροσθεν σου." [11]Αμην λεγω ὑμιν,
way of thee in presence of thee." Indeed I say to you,
ουκ εγηγερται εν γεννητοις γυναικων μειζων,
not has arisen among born of woman greater,
Ιωαννου του βαπτιστου· ὁ δε μικροτερος εν τῃ
of John the dipper; the but less in the
βασιλειᾳ των ουρανων, μειζων αυτου εστιν.
kingdom of the heavens greater of him is.
[12]Απο δε των ἡμερων Ιωαννου του βαπτιστου ἑως
From and the days of John the dipper till
αρτι, ἡ βασιλεια των ουρανων βιαζεται, και
now, the kingdom of the heavens has been invaded, and
βιασται ἁρπαζουσιν αυτην. [13]Παντες γαρ οἱ
invaders seize on her. All for the
προφηται και ὁ νομος ἑως Ιωαννου, προεφητευ-
prophets and the law till John, prophesied.
σαν. [14]Και ει θελετε δεξασθαι, αυτος εστιν
And if you are willing to receive, this is
Ηλιας, ὁ μελλων ερχεσθαι. [15]Ὁ εχων ωτα
Elias, that being about to come. He having ears
*[ακουειν,] ακουετω.
[to hear,] let him hear.

[16]Τινι δε ὁμοιωσω την γενεαν ταυτην; Ὁμοια
To what but shall I compare the generation this? Like
εστι παιδιοις εν αγοραις καθημενοις, και προσ-
it is boys in markets sitting, and call-
φωνουσι τοις ἑταιροις αὑτων, [17]*[και] λεγου-
ing to the companions of them, [and] saying;
σιν· Ηυλησαμεν ὑμιν, και ουκ ωρχησασθε·
We have played on the flute to you, and not you have danced;
εθρηνησαμεν ὑμιν, και ουκ εκοψασθε. [18]Ηλθε
we have mourned to you, and not you have lamented. Came

departing, ‡JESUS proceeded to say to the CROWDS concerning John, "Why went you out into the DESERT? To see a Reed shaken by the Wind?

8 But why went you out? To see a man robed in Soft Raiment? Behold! THOSE WEARING FINE clothing are in ROYAL PALACES.

9 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

10 This is he concerning whom it is written, ‡'Behold! I send my MESSENGER before thy Face, 'who will prepare thy WAY 'before thee!'

11 Indeed, I say to you, Among those born of Women, there has not arisen a greater than John the IMMERSER; yet the LEAST in the KINGDOM of the HEAVENS is superior to him.

12 ‡And from the DAYS of John the IMMERSER till now, the KINGDOM of the HEAVENS has been forcibly assailed, and the violent seize it.

13 †For All the PROPHETS and the LAW instructed till John.

14 And if you are disposed to receive it, he is THAT ‡Elijah who is to come.

15 He HAVING Ears, let him hear.

16 But to what shall I compare this GENERATION? It is like Boys sitting in Public Places, and calling to *OTHERS;

17 saying, We have played to you on the flute, but you have not danced; we have sung mournful songs to you, but you have not lamented.

* VATICAN MANUSCRIPT.—7. Why went you out into the DESERT? To see a Reed shaken by the Wind? 8. But why went you out? To see a Man, &c. 9. But why went you out? To see a Prophet? 10. For—omit. 15. to hear—omit. 16. OTHERS. 17. And—omit.

† 13. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.

‡ 7. Luke vii. 24. ‡ 10. Mal. iii. 1; Mark i. 2; Luke i. 76. ‡ 12. Luke xvi. 16. ‡ 14. Mal. iv. 5; Matt. xvii. 11. ‡ 16. Luke vii. 31.

γαρ Ιωαννης, μητε εσθιων μητε πινων· και λεγ-
for John, neither eating nor drinking; and they
ουσι· Δαιμονιον εχει. 19 Ηλθεν ὁ υἱος του
say A demon he has. Came the son of the
ανθρωπου, εσθιων και πινων· και λεγουσιν· Ιδου,
man, eating and drinking; and they say; Lo,
ανθρωπος φαγος και οινοποτης, τελωνων φιλος
a man glutton and a wine drinker, of tax-gatherers a friend
και ἁμαρτωλων. Και εδικαιωθη ἡ σοφια απο των
and sinners. But is justified the wisdom by the
τεκνων αὐτης.
children of her.

20 Τοτε ηρξατο ονειδιζειν τας πολεις, εν αἱς
Then he began to reproach the cities, in which
εγενοντο αἱ πλεισται δυναμεις αυτου, ὁτι ου
were done the most mighty works of him, because not
μετενοησαν· 21 Ουαι σοι, Χοραζιν, ουαι σοι,
they reformed; Woe to thee, Chorazin, woe to thee,
Βηθσαιδαν· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο
Bethsaida, for if in Tyre and Sidon had been done
αἱ δυναμεις, αἱ γενομεναι εν ὑμιν, παλαι αν
the mighty works, those being performed in you, long ago would
εν σακκῳ και σποδῳ μετενοησαν. 22 Πλην
in sackcloth and ashes they have reformed. But
λεγω ὑμιν· Τυρῳ και Σιδωνι ανεκτοτερον
I say to you: Tyre and Sidon more tolerable
εσται εν ἡμερᾳ κρισεως, η ὑμιν. 23 Και συ,
will be in a day of trial, than you. And thou,
Καπερναουμ, ἡ ἑως του ουρανου ὑψωθεισα,
Capernaum, which even to the heaven art being exalted,
ἑως ᾁδου καταβιβασθησῃ· ὁτι ει εν Σοδομοις
to invisibility shall be brought down, for if in Sodom
ἐγενοντο αἱ δυναμεις, αἱ γενομεναι εν σοι,
had been done the mighty works, those being done in thee,
εμειναν αν μεχρι της σημερον. 24 Πλην λεγω
it had remained till this day. But I say
ὑμιν, ὁτι γῃ Σοδομων ανεκτοτερον εσται εν
to you, that land of Sodom more tolerable will be in
ἡμερᾳ κρισεως, η σοι.
a day of trial, than thee.

25 Εν εκεινῳ τῳ καιρῳ αποκριθεις ὁ Ιησους
On that the occasion answering the Jesus
ειπεν· Εξομολογουμαι σοι, πατερ, κυριε του
said, I adore thee, O father, O lord of the
ουρανου και της γης, ὁτι απεκρυψας ταυτα απο
heaven and of the earth, because thou hast hid these from
σοφων και συνετων, και απεκαλυψας αυτα
wise men and discerning men, and thou hast revealed them
νηπιοις. 26 Ναι, ὁ πατηρ, ὁτι οὑτως εγενετο
to babes. Yes, the father, for even so it was
ευδοκια εμπροσθεν σου. 27 Παντα μοι παρεδοθη
good in presence of thee. All to me are given

18 For John came abstaining from meat and drink, and they say, He has a Demon;

19 the SON of MAN came partaking of meat and drink, and they say, Behold, a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners? But WISDOM is vindicated by her CHILDREN.

20 ‡Then he began to censure the CITIES in which MOST of his MIRACLES had been performed, Because they did not reform.

21 Woe to thee Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would long since have reformed in Sackcloth and Ashes.

22 Therefore, I say to you, it will be more endurable for Tyre and Sidon, in a Day of Judgment, than for you.

23 And thou, Capernaum, THOU which art BEING EXALTED to HEAVEN, ‡wilt be brought down to †Hades; for if THOSE MIRACLES which are BEING PERFORMED in thee, had been done in Sodom, it had remained till THIS-DAY.

24 But I say to you, That it will be more endurable for the Land of Sodom, in a Day of Judgment, than for thee."

25 ‡On That OCCASION, JESUS said, "I adore thee, O Father, Lord of HEAVEN and EARTH, Because, having concealed these things from the Wise and Intelligent, thou hast revealed them to Babes.

26 Yes, FATHER, For thus it was well pleasing in thy sight."

† 23. Hades—from *a*, not, and *idein*, to see; and literally means *hidden, obscure, invisible*. It is found *eleven* times in the New Testament. In the Common Version, it is rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted to be an incorrect translation. See Appendix—word *hades*.

‡ 20. Luke x. 13. ‡ 23. Isa. xiv. 15; Ezek. xxviii. 8. ‡ 25. Luke x. 21.

ὑπο του πατρος μου· και ουδεις επιγινωσκει τον
by the father of me; and no one knows the
υἱον, ει μη ὁ πατηρ· ουδε τον πατερα τις επι-
son, if not the father; neither the father any one
γινωσκει, ει μη ὁ υἱος, και ᾧ εαν βουληται
knows, if not the son, and to whom may be willing
ὁ υἱος αποκαλυψαι. [28] Δευτε προς με παντες οἱ
the son to reveal. Come to me all the
κοπιωντες και πεφορτισμενοι, κᾀγω αναπαυσω
toiling and being burdened, and I will cause to rest
ὑμας. [29] Αρατε τον ζυγον μου εφ' ὑμας, και
you. Take the yoke of me upon you, and
μαθετε απ' εμου· ὁτι πρᾳος ειμι, και ταπεινος
be informed by me; for meek I am, and humble
τῃ καρδιᾳ· και εὑρησετε αναπαυσιν ταις ψυχαις
in the heart; and you shall find a rest to the lives
ὑμων. [30] Ὁ γαρ ζυγος μου χρηστος, και το
of you. The for yoke of me easy, and the
φορτιον μου ελαφρον εστιν.
burden of me light is.

27 ‡ All things are imparted to me by my FATHER; and no one, but the FATHER, knows the SON; nor does any one know the FATHER, except the SON, and he to whom the SON is pleased to reveal him.

28 Come to me, All YOU LABORING and burdened ones, and I will cause you to rest.

29 Take my YOKE on you, and be taught by me; For I am meek and lowly in HEART; and your LIVES will find ‡a Resting-place.

30 ‡ For my YOKE is easy, and my BURDEN is light.

ΚΕΦ. ιβ'. 12.

CHAPTER XII.

[1] Εν εκεινῳ τῳ καιρῳ επορευθη ὁ Ιησους τοις
At that the season passed the Jesus to the
σαββασι δια των σποριμων· οἱ δε μαθηται αυτου
sabbath through the corn-fields; the and disciples of him
επεινασαν, και ηρξαντο τιλλειν σταχυας, και
were hungry, and began to pluck ears of corn, and
εσθιειν. [2] Οἱ δε Φαρισαιοι ιδοντες, ειπον αυτῳ
to eat. The and Pharisees seeing, said to him;
Ιδου, οἱ μαθηται σου ποιουσιν, ὁ ουκ εξεστι
Lo, the disciples of thee are doing, that not is lawful
ποιειν εν σαββατῳ. [3] Ὁ δε ειπεν αυτοις· Ουκ
to do on a sabbath. He but said to them; Not
ανεγνωτε, τι εποιησε Δαυιδ, ὁτε επεινασε, και
have you known, what did David, when he was hungry, and
οἱ μετ' αυτου; [4] πως εισηλθεν εις τον οικον
those with him? how he entered into the house
του θεου, και τους αρτους της προθεσεως εφαγεν,
of the God, and the loaves of the presence did eat,
οὑς ουκ εξον ην αυτῳ φαγειν, ουδε τοις μετ'
which not lawful was to him to eat, neither to those with
αυτου, ει μη τοις ἱερευσι μονοις; [5] Η ουκ
him, except the priests alone? Or not
ανεγνωτε εν τῳ νομῳ, ὁτι τοις σαββασιν οἱ
have you read in the law, that to the sabbaths the
ἱερεις εν τῳ ἱερῳ το σαββατον βεβηλουσι, και
priests in the temple the sabbath violate, and
αναιτιοι εισι; [6] Λεγω δε ὑμιν, ὁτι του ἱερου
blameless are? I say but to you, that of the temple

1 At That TIME ‡JESUS on the †SABBATH went through the FIELDS OF GRAIN; and his DISCIPLES were hungry, and began to pluck off Ears of Grain, and to eat.

2 Now the PHARISEES, observing, said to him, "Behold, thy DISCIPLES are doing what is not lawful to do on a Sabbath."

3 But HE said to them, ‡"Have you not read what David did, when *he was hungry, and THOSE who were with him?

4 how he †entered into the TABERNACLE of GOD, and ate the LOAVES of the PRESENCE, which were not lawful for him to eat, nor for THOSE who were with him, but for the PRIESTS alone?

5 ‡Or, have you not read in the LAW, that †the PRIESTS in the TEMPLE profane the REST to be observed on the SABBATHS and are blameless?

6 But I say to you,

* VATICAN MANUSCRIPT.—3. he was.

† 1. SABBATH—with us, *Saturday*, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned. † 4. By comparing 1 Sam. xxi. 1—6, and Lev. xxiv. 5—9, it will appear that this most transpired on a Sabbath. † 5. From Num. xxviii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

‡ 27. Matt. xxviii. 18; John iii. 35; vi. 46; x. 15. ‡ 29. John xiv. 3; Heb. iv. 9—11. ‡ 30. 1 John v. 3. ‡ 1. Mark ii. 23; Luke vi. 1; Deut. xxiii. 25. ‡ 3. 1 Sam. xxi. 1—6. ‡ 5. Lev. xxiv. 5; Num. xxviii. 9.

μειζων εστιν ὡδε. 7 Ει δε εγνωκειτε, τι εστιν·
greater is here. If but you had known, what is;
"Ελεον θελω, και ου θυσιαν·" ουκ αν κατε-
"Mercy I desire, and not a sacrifice," not would you
δικασατε τους αναιτιους. 8 Κυριος γαρ εστι
have condemned the blameless. A lord for is
του σαββατου ὁ υἱος του ανθρωπου.
of the sabbath the son of the man.

9 Και μεταβας εκειθεν, ηλθεν εις την συνα-
And passing on from thence, he came into the syna-
γωγην αυτων. 10 Και ιδου, ανθρωπος ην την
gogue of them. And lo, a man there was the
χειρα εχων ξηραν. Και επηρωτησαν αυτον,
hand having withered. And they asked him,
λεγοντες· Ει εξεστι τοις σαββασι θεραπευειν;
saying; If it is lawful to the sabbaths to heal?
ἱνα κατηγορησωσιν αυτου. 11 Ὁ δε ειπεν αυτοις·
that they might accuse him. He but said to them;
Τις εσται εξ ὑμων ανθρωπος, ὁς ἑξει προβατον
What shall be among you a man, who shall have sheep
ἑν, και εαν εμπεσῃ τουτο τοις σαββασιν εις
one, and if should fall this to the sabbath into
βοθυνον, ουχι κρατησει αυτο, και εγερει;
a pit, not seize it, and raise it up?
12 Ποσῳ ουν διαφερει ανθρωπος προβατου; Ὡστε
How much then is superior a man of a sheep? So that
εξεστι τοις σαββασι καλως ποιειν. 13 Τοτε
it is lawful to the sabbath good to do. Then
λεγει τῳ ανθρωπῳ· Εκτεινον την χειρα σου.
he says to the man, Stretch out the hand of thee.
Και εξετεινε· και αποκατεσταθη ὑγιης, ὡς
And he stretched it out; and it was restored whole, as
ἡ αλλη.
the other.

14 Οἱ δε Φαρισαιοι συμβουλιον ελαβον κατ'
The then Pharisees a council held against
αυτου εξελθοντες, ὁπως αυτον απολεσωσιν.
him going out, how him they might destroy.
15 Ὁ δε Ιησους γνους ανεχωρησεν εκειθεν· και
The but Jesus knowing withdrew from thence; and
ηκολουθησαν αυτῳ οχλοι πολλοι· και εθερα-
followed him crowds great; and he
πευσεν αυτους παντας, 16 και επετιμησεν
healed them all. and charged
αυτοις, ἱνα μη φανερον αυτον ποιησωσιν· 17 ὁπως
them, that not known him they should make; so that
πληρωθῃ το ῥηθεν δια Ἡσαιου του προ-
it might be fulfilled the word spoken through Esaias the pro-
φητου, λεγοντος· 18 "Ιδου, ὁ παις μου, ὁν
phet saying; "Lo, the servant of me, whom

That one greater than the TEMPLE is here.
7 If, then, you had known what this is; ‡ 'I 'desire Compassion, and 'not a Sacrifice,' you would not have condemned the INNOCENT;
8 for the SON of MAN is Master of the SABBATH."
9 ‡ And having left that place, he went into their SYNAGOGUE;
10 and behold, there was a Man who had * a withered Hand. They asked JESUS, with a design to accuse him, ‡ "Is it lawful to heal on the SABBATH?"
11 And HE answered them, "What Man is there among you, who, having one Sheep, ‡ if it fall into a pit on the SABBATH, will not lay hold on it, and lift it out?
12 Does not a Man greatly surpass a Sheep? Therefore, it is lawful to do good on the SABBATH."
13 Then he says to the MAN, "Stretch out Thine HAND." And he stretched it out; and it was restored to soundness, like the other.
14 Then the PHARISEES, departing, held a Council concerning him, how they might destroy him.
15 But JESUS knowing it, withdrew from them, and * many followed him, and he healed them all;
16 and charged them not to make him known;
17 so that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying;
18 ‡ † "Behold, my SER-

* VATICAN MANUSCRIPT.—10. a withered Hand. 15. many followed.

† 18. The following is from the Septuagint version of Isa. xlii. 1, translated by Thompson;—"Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations; he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth,—and in his name shall the nations trust (or hope)." The words *Jacob* and *Israel*, added by the authors of the Septuagint, have obscured this prophecy.

‡ 7. *Hos. vi. 6; Matt. ix. 13.* ‡ 9. Mark iii. 1; Luke vi. 6. ‡ 10. Luke xiii. 14; *xiv. 3; John ix. 16.* ‡ 11. Exod. xxiii. 4, 5; Deut. xxii. 4. ‡ 18. Isa. xlii. 1.

ι, ὁ αγαπητος μου, εις ὁν ευδοκησεν ἡ
μου· θησω το πνευμα μου επ' αυτον,
ιν τοις εθνεσιν απαγγελει. 19 Ουκ
ουδε κραυγασει, ουδε ακουσει τις εν
πλατειαις την φωνην αυτου· 20 καλαμον
τετριμμενον ου κατεαξει, και λινον τυφομ-
ου σβεσει· ἑως αν εκβαλη εις νικος
ιν. 21 Και τω ονοματι αυτου εθνη
ι."

ε προσηνεχθη αυτω δαιμονιζομενος,
και κωφος· και εθεραπευσεν αυτον, ὡστε
λον και κωφον και λαλειν και βλεπειν.
ξισταντο παντες οἱ οχλοι, και ελεγον·
ὑτος εστιν ὁ υἱος Δαυιδ; 24 Οἱ δε
ι ακουσαντες, ειπον· Οὑτος ουκ εκ-
τα δαιμονια, ει μη εν τω Βεελζεβουλ,
των δαιμονιων. 25 Ειδως δε ὁ Ιησους
μησεις αυτων, ειπεν αυτοις· Πασα βα-
μερισθεισα καθ' ἑαυτης, ερημουται· και
λις η οικια μερισθεισα καθ' ἑαυτης, ου
ται. 26 Και ει ὁ σατανας τον σαταναν
ι, εφ' ἑαυτον εμερισθη· πως ουν στα-
ἡ βασιλεια αυτου; 27 Και ει εγω εν
υλ εκβαλλω τα δαιμονια, οἱ υἱοι ὑμων
εκβαλλουσι; Δια τουτο αυτοι ὑμων
κριται. 28 Ει δε εν πνευματι θεου εγω
τα δαιμονια, αρα εφθασεν εφ'

"VANT, whom I have chosen, my BELOVED, in whom I take delight: I will put my SPIRIT upon him, and he shall proclaim Justice to the NATIONS.

19 "He will not strive nor cry out, nor will any one hear his VOICE in the OPEN SQUARES.

20 "He will not break a bruised Reed, and a dimly burning Taper he will not extinguish, till he send forth the JUDGMENT to victory.

21 "The nations also will hope in his name."

22 ‡Then *they brought to him a demoniac, blind and dumb; and he cured him, so that *the DUMB man spake and saw.

23 And All the PEOPLE with amazement, asked, "Is this the SON of David?"

24 But the PHARISEES hearing them, said, "This man could not expel DEMONS, except through Beelzebul, the Prince of the DEMONS."

25 And *he knowing their thoughts, said unto them, "Every Kingdom being divided against itself, is desolated; and No City or House being divided against itself, can stand.

26 Now if the ADVERSARY expel the ADVERSARY, he is at variance with himself; how then will his KINGDOM stand?

27 Besides, if I through Beelzebul expel DEMONS, through whom do your SONS expel them? Therefore, they will be Your Judges.

28 But, if it be by Divine co-operation that I cast out DEMONS, then †GOD'S ROYAL MAJESTY

...AN MANUSCRIPT.—22. they brought. 22. the DUMB man spake and saw.

...note on Basileia, Matt. iii. 2. It is not according to fact, to make Jesus say, ...kingdom of God has come unto you," as rendered in the Common Version, and ...modern translators. The context shows that our Lord is speaking of himself, ...cles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

...ke xi. 14. ‡ 24. Mark iii. 22.

ὑμας ἡ βασιλεια του θεου. [29] Η πως δυναται
you the majesty of the God. Or how is able
τις εισελθειν εις την οικιαν του ισχυρου, και
any one to enter into the house of the strong man, and
τα σκευη αυτου διαρπασαι, εαν μη πρωτον
the household stuff of him to plunder, if not first
δηση τον ισχυρον; και τοτε την οικιαν αυτου
he should bind the strong man? and then the house of him
διαρπασει. [30] Ὁ μη ων μετ' εμου, κατ' εμου
he shall plunder. He not being with me, against me
ἐστι· και ὁ μη συναγων μετ' εμου, σκορπιζει.
is; and he not gathering with me, scatters.
[31] Δια τουτο λεγω ὑμιν· Πασα ἁμαρτια και
Therefore this I say to you; All sin and
βλασφημια αφεθησεται τοις ανθρωποις· ἡ δε
evil-speaking shall be forgiven to the men; the but
του πνευματος βλασφημια ουκ αφεθησεται
of the spirit evil-speaking not shall be forgiven
*[τοις ανθρωποις·] [32] και ὁς αν ειπῃ λογον
[to the men;] and who ever may speak a word
κατα του υἱου του ανθρωπου, αφεθησεται αυτῳ·
against of the son of the man, it shall be forgiven to him;
ὁς δ' αν ειπῃ κατα του πνευματος του ἁγιου,
who but ever may speak against of the spirit of the holy,
ουκ αφεθησεται αυτῳ, ουτε εν τουτῳ τῳ αιωνι,
not it shall be forgiven to him, neither in this the age,
ουτε εν τῳ μελλοντι. [33] Η ποιησατε το δεν-
nor in the coming. Either make you the tree
δρον καλον, και τον καρπον αυτου καλον· η
good, and the fruits of him good; or
ποιησατε το δενδρον σαπρον, και τον καρπον
make you the tree corrupt, and the fruits
αυτου σαπρον· εκ γαρ του καρπου το δενδρον
of him corrupt; by for the fruit the tree
γινωσκεται. [34] Γεννηματα εχιδνων, πως
is known. O broods of venomous serpents, how
δυνασθε αγαθα λαλειν, πονηροι οντες; εκ γαρ
are you able good (things) to speak, evil (men) being; out of for
του περισσευματος της καρδιας το στομα λαλει.
the fulness of the heart the mouth speaks.
[35] Ὁ αγαθος ανθρωπος εκ του αγαθου θησαυρου
The good man out of the good treasure
εκβαλλει τα αγαθα· και ὁ πονηρος ανθρωπος
brings forth the good (things); and the evil man
εκ του πονηρου θησαυρου εκβαλλει πονηρα.
out of the evil treasure brings forth evil (things).
[36] Λεγω δε ὑμιν, ὁτι παν ῥημα αργον, ὁ εαν
I say but to you, that every word idle, which if
λαλησωσιν οἱ ανθρωποι, αποδωσουσι, περι
may speak the men, they shall give account, concerning
αυτου λογον εν ἡμερᾳ κρισεως· [37] Εκ γαρ των
this word in a day of trial. By for the
λογων σου δικαιωθησῃ, και εκ των λογων σου
words of thee thou shalt be acquitted, and by the words of thee
καταδικασθησῃ.
thou shalt be condemned.

has unexpectedly appeared among you.

29 Moreover, how can any one enter the STRONG one's HOUSE, and plunder his GOODS, unless he first bind the STRONG one? and then indeed he may plunder his HOUSE.

30 HE who is not with me, is against me; and HE who GATHERS not with me, scatters.

31 ‡ Therefore, I say to you, Though every other Sin and Blasphemy will be forgiven *to YOU MEN, yet the BLASPHEMY of the SPIRIT will not be forgiven.

32 For whoever may speak a Word against the SON of MAN, it * † will be forgiven him; but he who may speak against the HOLY SPIRIT, *it will in no wise be forgiven him, neither in this nor in the coming AGE.

33 ‡ Either call the TREE good, and its FRUIT good; or call the TREE bad, and its FRUIT bad; for we know the* TREE by the FRUIT.

34 O Progeny of Vipers! ‡ how can you, being evil, speak good things? for out of the EXUBERANCE of the HEART the mouth speaks.

35 ‡ The GOOD Man out of his GOOD Treasure produces *good things; and the EVIL Man out of his BAD Treasure produces evil things.

36 But I say to you, That for Every pernicious Word which MEN may utter, they shall be Responsible, on a Day of Judgment.

37 For by thy WORDS thou wilt be acquitted; and by thy WORDS thou wilt be condemned."

* VATICAN MANUSCRIPT.—31. to YOU MEN. 31. to MEN—omit. 32. not be forgiven him. 32. in no wise be forgiven him. 35. of the HEART—omit. 35. good things.

† 32. The Vat. MSS. here reads, "it shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

‡ 31. Mark iii. 28; Luke xii. 10; 1 John v. 16. ‡ 33. Matt. vii. 17; Luke vi. 43, 44. ‡ 34. Matt. iii. 7; xxiii. 33. ‡ 35. Luke vi. 45.

38 Τοτε απεκριθησαν τινες των γραμματεων
Then answered some of the scribes
*[και Φαρισαιων,] λεγοντες· Διδασκαλε, θελ-
[and Pharisees,] saying; O teacher, we
ομεν απο σου σημειον ιδειν. 39 Ὁ δε αποκριθεις
wish from thee a sign to see. He but answering
ειπεν αυτοις· Γενεα πονηρα και μοιχαλις ση-
said to them; A generation evil and adulterous a
μειον επιζητει· και σημειον ου δοθησεται αυτῃ,
sign demands, and a sign not shall be given to her,
ει μη το σημειον Ιωνα του προφητου. 40 Ὡσπερ
if not the sign of Jonas the prophet. Like as
γαρ ην Ιωνας εν τῃ κοιλιᾳ του κητους τρεις
for was Jonas in the belly of the fish three
ἡμερας και τρεις νυκτας· οὑτως εσται ὁ υἱος
days and three nights; so shall be the son
του ανθρωπου εν τῃ καρδιᾳ της γης τρεις ἡμερας
of the man in the heart of the earth three days
και τρεις νυκτας. 41 Ανδρες Νινευιται αναστη-
and three nights. Men Ninevites shall stand
σονται εν τῃ κρισει μετα της γενεας ταυτης,
up in the judgment against the generation of this,
και κατακρινουσιν αυτην· ὁτι μετενοησαν
and shall give judgment against her; for they reformed
εις το κηρυγμα Ιωνα· και ιδου πλειον Ιωνα ὡδε.
at the preaching of Jonas; and lo a greater of Jonas here.
42 Βασιλισσα νοτου εγερθησεται εν τῃ κρισει
Queen of south shall rise up in the judgment
μετα της γενεας ταυτης, και κατακρινει
against the generation of this, and shall give judgment against
αυτην· ὁτι ηλθεν εκ των περατων της γης
her; for she came from the ends of the earth
ακουσαι την σοφιαν Σολομωνος· και ιδου, πλειον
to hear the wisdom of Solomon; and lo, a greater
Σολομωνος ὡδε. 43 Ὁταν δε το ακαθαρτον
of Solomon here. When but the unclean
πνευμα εξελθῃ απο του ανθρωπου, διερχεται
spirit may come out from the man, it wanders about
δι' ανυδρων τοπων ζητουν αναπαυσιν, και ουχ
through dry places seeking a resting-place, and not
εὑρισκει. 44 Τοτε λεγει· Επιστρεψω εις τον
it finds. Then it says, I will return into the
οικον μου, ὁθεν εξηλθον. Και ελθον εὑρισκει
house of me, whence I came. And coming it finds
σχολαζοντα, σεσαρωμενον, και κεκοσμημενον.
it being empty, having been swept, and having been set in order.
45 Τοτε πορευεται, και παραλαμβανει μεθ' ἑαυτου
Then it goes, and takes with itself
ἑπτα ἑτερα πνευματα, πονηροτερα ἑαυτου, και
seven other spirits, more wicked of itself, and
εισελθοντα κατοικει εκει· και γινεται τα
they entering dwells there; and becomes the

38 ‡Then some of the SCRIBES *answered him, saying, "Teacher, we desire to witness †a Sign from thee."

39 But HE answering, said to them, ‡"A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah the PROPHET.

40 ‡For as Jonah was Three Days and Three Nights in the STOMACH of the GREAT FISH; so will the SON of MAN be Three Days and Three Nights †in the HEART of the EARTH.

41 The Ninevites will stand up in the JUDGMENT against this GENERATION, and cause it to be condemned; ‡For they reformed at the WARNING of Jonah; and behold, something greater than Jonah is here.

42 ‡The Queen of the †South will rise up at the JUDGMENT against this GENERATION, and cause it to be condemned; for she came from a DISTANT LAND to hear the WISDOM of Solomon; and behold, something greater than Solomon is here.

43 ‡When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest, and finds it not.

44 Then it says, I will return to my HOUSE, whence I came. And coming, it finds it empty, swept, and furnished.

45 It then departs, and takes with itself Seven Other Spirits, more wicked

* VATICAN MANUSCRIPT.—38. and Pharisees—omit. 38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and probably founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield. † 40. That is, simply, in the earth. So Tyre is said to be in the heart of the sea, Ezek. xxviii. 2, although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city.—Trollope. † 42. In the Old Testament—Sheba.

‡ 38. Luke xi. 29. ‡ 39. Matt. xvi. 4. ‡ 40. Jonah i. 17. ‡ 41. Jonah iii. 5.
‡ 42. 1 Kings x. 1; 2 Chron. ix. 1. ‡ 43. Luke xi. 24.

εσχατα του ανθρωπου εκεινου χειρονα των
last (state) of the man that worse of the
πρωτων. Οὑτως εσται και τῃ γενεᾳ ταυτῃ
first. Thus will be and the generation this
τῃ πονηρᾳ.
the wicked.

46 Ετι δε αυτου λαλουντος τοις οχλοις, ιδου,
While and he is talking to the crowds, lo,
ἡ μητηρ και οἱ αδελφοι αυτου εἱστηκεισαν εξω,
the mother and the brothers of him stood without,
ζητουντες αυτῳ λαλησαι. *[47 Ειπε δε τις
seeking to him to speak [Said then one
αυτῳ· Ιδου, ἡ μητηρ σου και οἱ αδελφοι σου
to him; Lo, the mother of thee and the brothers of thee
εξω ἑστηκασι, ζητουντες σοι λαλησαι.] 48 Ὁ
without stand, seeking to thee to speak.] He
δε αποκριθεις ειπε τῳ ειποντι αυτῳ· Τις εστιν
but answering said to the man informing him; Who is
ἡ μητηρ μου, και τινες εἰσιν οἱ αδελφοι μου;
the mother of me? and who are the brothers of me?
49 Και εκτεινας την χειρα αὑτου επι τους
And stretching out the hand of him towards the
μαθητας αυτου, ειπεν· Ιδου, ἡ μητηρ μου, και
disciples of him, said; Lo, the mother of me, and
οἱ αδελφοι μου. 50 Ὁστις γαρ αν ποιησῃ το
the brothers of me. Whoever for may do the
θελημα του πατρος μου, του εν ουρανοις, αυτος
will of the father of me, that in heavens, the same
μου αδελφος και αδελφη και μητηρ εστιν.
of me a brother and a sister and a mother is.

than itself, and entering, they abide there; and ‡the LAST state of that MAN is worse than the FIRST. Thus will it also be with this EVIL GENERATION.

46 While he was yet talking to the CROWDS, ‡behold, his MOTHER and his BROTHERS stood without, desiring to speak to him.

47 *[And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee."]

48 But HE answering said to the PERSON INFORMING him, †"Who is my MOTHER? and who are my BROTHERS?"

49 And extending his HAND towards his DISCIPLES, he said, "Behold my MOTHER, and my BROTHERS!

50 ‡For whoever shall do the WILL of THAT FATHER of mine in the HEAVENS, that one is my Brother, or Sister, or Mother."

ΚΕΦ. ιγ'. 13.

1 Εν δε τῃ ἡμερᾳ εκεινῃ εξελθων ὁ Ιησους απο
In but the day that departing the Jesus from
της οικιας, εκαθητο παρα την θαλασσαν· 2 και
the house, he sat by the sea; and
συνηχθησαν προς αυτον οχλοι πολλοι, ὡστε
were gathered to him crowds great, so that
αυτον εις το πλοιον εμβαντα καθησθαι· και πας
he into the ship entering to be seated; and all
ὁ οχλος επι τον αιγιαλον εἱστηκει. 3 Και
the crowd on the shore stood. And
ελαλησεν αυτοις πολλα εν παραβολαις, λεγων·
he spoke to them much in parables, saying;
Ιδου, εξηλθεν ὁ σπειρων του σπειρειν. 4 Και
Lo, went out the sower of the (seed) to sow. And
εν τῳ σπειρειν αυτον, ἁ μεν επεσε παρα την
in the sowing it, some indeed fell on the
ὁδον· και ηλθε τα πετεινα, και κατεφαγεν αυτα.
path; and came the birds, and ate them.

CHAPTER XIII.

1 On that DAY, JESUS, having gone out of the HOUSE, ‡sat by the SIDE of the LAKE;

2 but so many People gathered around him, that he entered *a Boat, and sat down; and ALL the PEOPLE stood on the SHORE.

3 Then he discoursed much to them in Parables, saying; ‡"Behold, the SOWER went forth to sow.

4 And in SOWING, some seeds fell †by the ROAD; and the BIRDS came and picked them up.

* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee"—omit. 2. a Boat. 3. PARTS.

† 48. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them. It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were disciples with him. † 4. The ordinary roads or paths in the East lead often along the edge of the fields which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

‡ 45. Heb. vi. 4; x. 26; 2 Peter ii. 20—22. ‡ 46. Mark iii. 31; Luke viii. 19. ‡ 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. ‡ 1. Mark iv. 1. ‡ 3. Luke viii. 5.

5 Αλλα δε επεσεν επι τα πετρωδη ὁπου ουκ
Others and fell on the rocky ground, where not
ειχε γην πολλην· και ευθεως εξανετειλε, δια
it had earth much, and immediately sprung up, through
το μη εχειν βαθος γης· 6 ἡλιου δε ανατει-
the not to have a depth of earth; sun and having
λαντος, εκαυματισθη· και δια το μη εχειν
arisen, it was scorched. and through the not to have
ῥιζαν, εξηρανθη. 7 Αλλα δε επεσεν επι τας
a root, was dried up. Others and fell among the
ακανθας· και ανεβησαν αἱ ακανθαι, και απεπνιξαν
thorns, and sprung up the thorns, and choked
αυτα. 8 Αλλα δε επεσεν επι την γην την
them. Others and fell on the ground the
καλην· και εδιδου καρπον, ὁ μεν ἑκατον, ὁ
good, and bore fruit the one a hundred, the
δε ἑξηκοντα, ὁ δε τριακοντα. 9 Ὁ εχων ωτα
other sixty, the other thirty. He having ears
ακουειν, ακουετω. 10 Και προσελθοντες οἱ
to hear, let him hear. And coming the
μαθηται ειπον αυτῳ· Διατι εν παραβολαις
disciples said to him; Why in parables
λαλεις αυτοις; 11 Ὁ δε αποκριθεις ειπεν αυ-
speakest thou to them? He and answering said to
τοις· Ὁτι ὑμιν δεδοται γνωναι τα μυστηρια
them; Because to you it is given to know the secrets
της βασιλειας των ουρανων· εκεινοις δε ου
of the kingdom of the heavens; to them but not
δεδοται. 12 Ὁστις γαρ εχει, δοθησεται αυτῳ,
it is given. Whoever for has, it shall be given to him,
και περισσευθησεται· ὁστις δε ουκ εχει, και
and he will be gifted with abundance; whoever but not has, even
ὁ εχει, αρθησεται απ' αυτου. 13 Δια τουτο
what he has, shall be taken from him. Therefore this
εν παραβολαις αυτοις λαλω, ὁτι βλεποντες ου
in parables to them I speak, for seeing not
βλεπουσι, και ακουοντες ουκ ακουουσιν, ουδε
they see, and hearing not they hear, neither
συνιουσι. 14 Και αναπληρουται αυτοις ἡ προ-
do they understand. And is fulfilled to them the
φητεια Ἡσαιου, ἡ λεγουσα· "Ακοῃ ακουσετε,
prophecy of Esaias, that saying; "By hearing you shall hear,
και ου μη συνητε· και βλεποντες βλεψετε,
and not not you may understand; and seeing you will see,
και ου μη ιδητε. 15 Επαχυνθη γαρ ἡ καρδια του
and not not you may see. Has grown fat for the heart of the

5 And others fell on ROCKY GROUND, where they had not much Soil; and immediately vegetated, through not HAVING a Depth of * EARTH;

6 † and when the Sun had risen, they were scorched, and HAVING no Root, they withered.

7 And others fell among † THORNS, and the THORNS choked them.

8 But others fell on GOOD GROUND, and yielded Increase, ONE a hundred, ONE sixty, and ONE thirty.

9 HE HAVING Ears to hear, let him hear.

10 ‡ Then the DISCIPLES approaching, said to him, "Why dost thou speak to them in Parables?"

11 HE answering, said to them, "Because You are permitted to know the SECRETS of the KINGDOM of the HEAVENS; but to them this privilege is not given.

12 For whoever has, to him more will be given, and he shall abound; but whoever has not, from him will be taken even that which he has.

13 For this reason I speak to them in Parables; Because seeing, they do not perceive; and hearing, they do not understand; nor do they regard

14 And in them is fulfilled THAT PROPHECY of Isaiah, which says, ‡ 'By Hearing you will hear, 'though you may not understand; and seeing, you 'will see, though you may 'not perceive.

15 'For the UNDERSTANDING of this PEO-

* VATICAN MANUSCRIPT.—5. EARTH.

† 6. In Palestine, during the seed time, (which is in November,) the sky is generally overspread with clouds. The seed then springs up even in *stony* ground; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.—*Rosenmüller.* † 7. among THORNS—or rather, "upon thorny ground." The field sown may be considered as composed of the different varieties of soil specified; viz., the *rocky*, the *thorny*, and the good ground.

‡ 10. Mark iv. 10; Luke viii. 9. ‡ 14. Isa. vi. 9; John xii. 40; Acts xxviii. 26; Rom. xi. 8.

λαου τουτου, και τοις ωσι βαρεως ηκουσαν, και
people this, and with the ears heavily they hear, and
τους οφθαλμους αὐτων εκαμμυσαν, μηποτε
the eyes of them they shut, lest
ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-
they should see with the eyes, and with the ears they should
σωσι, και τῃ καρδιᾳ συνωσι, και επιστρε-
hear, and with the heart should understand, and they should
ψωσι, και ιασωμαι αυτους." 16 Ὑμων δε
turn, and I should heal them. Of you but
μακαριοι οἱ οφθαλμοι ὁτι βλεπουσι· και τα ωτα
blessed the eyes for they see; and the ears
*[ὑμων,] ὁτι ακουει. 17 Αμην γαρ λεγω ὑμιν,
[of you,] for they hear. Indeed for I say to you,
ὁτι πολλοι προφηται και δικαιοι επεθυμησαν
that many prophets and righteous men have desired
ιδειν, ἁ βλεπετε, και ουκ ειδον· και ακουσαι,
to see what you see, and not saw; and to hear,
ἁ ακουετε, και ουκ ηκουσαν.
what you hear, and not heard.

18 Ὑμεις ουν ακουσατε την παραβολην του
You therefore hear the parable of the
σπειροντος. 19 Παντος ακουοντος τον λογον
sower. Any one hearing the word
της βασιλειας, και μη συνιεντος, ερχεται ὁ
of the kingdom, and not understanding, comes the
πονηρος, και ἁρπαζει το εσπαρμενον εν τῃ καρδιᾳ
wicked (one,) and snatches that having been sown in the heart
αυτου· οὑτος εστιν, ὁ παρα την ὁδον σπαρεις.
of him; this is, that on the path being sown.
20 Ὁ δε επι τα πετρωδη σπαρεις, οὑτος εστιν,
That but on the rocky ground being sown, this is,
ὁ τον λογον ακουων και ευθυς μετα χαρας
who the word hearing and forthwith with joy
λαμβανων αυτον· 21 ουκ εχει δε ῥιζαν εν ἑαυτῳ,
receiving it; not he has but a root in himself,
αλλα προσκαιρος εστι· γενομενης δε θλιψεως η
but transient is; arising and trial or
διωγμου δια τον λογον, ευθυς σκανδαλιζεται.
persecution through the word, immediately he is offended.
22 Ὁ δε εις τας ακανθας σπαρεις, οὑτος εστιν,
That but into the thorns being sown, this is,
ὁ τον λογον ακουων, και ἡ μεριμνα του αιωνος
who the word hearing, and the care of the age
τουτου, και ἡ απατη του πλουτου συμπνιγει
this and the delusion of the riches chokes
τον λογον· και ακαρπος γινεται. 23 Ὁ δε επι
the word; and unfruitful becomes. That but on
την γην την καλην σπαρεις, οὑτος εστιν, ὁ τον
the ground the good being sown, this is, who the
λογον ακουων, και συνιων· ὁς δη καρποφορει,
word hearing, and understanding; who really bears fruit,

'PLE is stupified; they 'hear heavily with their 'EARS, and their EYES 'they close; lest seeing 'with their EYES, and 'hearing with their EARS, 'and comprehending with 'their MIND, they should 'retrace their steps, and 'I should restore them.'

16 ‡ But blessed are Your EYES, because they see; and EARS, because they hear.

17 For indeed I say to you, ‡ That Many Prophets and Righteous men have desired to see what you behold, but have not seen; and to hear what you hear, but have not heard.

18 ‡ Understand you, therefore the PARABLE of the SOWER.

19 When any one hears the ‡ WORD of the KINGDOM, but considers it not, the EVIL one comes and snatches away THAT having been sown in his HEART. This explains THAT which was sown by the ROAD.

20 THAT which was sown on ROCKY GROUND, denotes him, WHO HEARING the WORD, receives it immediately with Joy;

21 yet, it having no Root in his mind, he retains it only a short time; for when Affliction or Persecution arises, on account of the WORD, he instantly stumbles.

22 THAT which was sown among THORNS, denotes THAT HEARER, in whom the CARES of *the AGE and the DECEPTIVENESS of RICHES, choke the WORD, and render it unproductive.

23 But THAT which was sown on GOOD SOIL, and produced fruit, ONE a hundred, ONE sixty, and ONE thirty, denotes HIM, who not only hears and

* VATICAN MANUSCRIPT.—16. your—omit. 22. the AGE.

† 16. Luke x. 23. ‡ 17. 1 Peter i. 10, 11. ‡ 18. Mark iv. 14; Luke viii. 11.
‡ 19. Matt. iv. 23.

και ποιει, ὁ μεν ἑκατον, ὁ δε ἑξηκοντα, ὁ
and yields, the one a hundred, the other sixty, the
δε τριακοντα.
other thirty.
24 Αλλην παραβολην παρεθηκεν αυτοις, λεγων·
Another parable he proposed to them, saying;
Ὡμοιωθη ἡ βασιλεια των ουρανων ανθρωπῳ
May be compared the kingdom of the heavens to a man
σπειροντι καλον σπερμα εν τῳ αγρῳ αὑτου.
sowing good seed in the field of him.
25 Εν δε τῳ καθευδειν τους ανθρωπους, ηλθεν
In and the to sleep the men, came
αυτου ὁ εχθρος, και εσπειρε ζιζανια ανα μεσον
of him the enemy, and sowed darnel through midst
του σιτου· και απηλθεν. 26 Ὁτε δε εβλαστησεν
of the wheat; and went forth. When and was sprung up
ὁ χορτος και καρπον εποιησε, τοτε εφανη και
the blade and fruit yielded, then appeared also
τα ζιζανια. 27 Προσελθοντες δε οἱ δουλοι του
the darnel. Coming and the slaves of the
οικοδεσποτου, ειπον αυτῳ· Κυριε, ουχι καλον
householder, said to him; O lord, not good
σπερμα εσπειρας εν τῳ σῳ αγρῳ; ποθεν ουν εχει
seed didst thou sow in the thy field? whence then has it
ζιζανια; 28 Ὁ δε εφη αυτοις· Εχθρος ανθρωπος
darnel? He and said to them; An enemy a man
τουτο εποιησεν. Οἱ δε δουλοι ειπον αυτῳ·
this has done. The and slaves said to him;
Θελεις ουν απελθοντες συλλεξωμεν αυτα;
Dost thou wish then going forth we should gather them?
29 Ὁ δε εφη· Ου· μηποτε, συλλεγοντες τα ζιζανια,
He and said; No, lest, gathering the darnel,
εκριζωσητε ἁμα αυτοις τον σιτον. 30 Αφετε
you should root up with them the wheat. Leave them
συναυξανεσθαι αμφοτερα μεχρι του θερισμου·
to grow together both till the harvest;
και εν καιρῳ του θερισμου ερω τοις θερισταις·
and in time of the harvest I will say to the harvesters;
Συλλεξατε πρωτον τα ζιζανια, και δησατε αυτα
Gather you first the darnel, and bind you them
εις δεσμας, προς το κατακαυσαι αυτα· τον δε
into bundles, for the to burn them; the but
σιτον συναγαγετε εις την αποθηκην μου.
wheat bring together into the barn of me.
31 Αλλην παραβολην παρεθηκεν αυτοις, λεγων·
Another parable he proposed to them, saying;
Ὁμοια εστιν ἡ βασιλεια των ουρανων κοκκῳ
Like is the kingdom of the heavens to a grain
σιναπεως, ὁν λαβων ανθρωπος εσπειρεν εν τῳ
of mustard, which taking a man sowed in the

considers, but obeys the WORD.

24 He proposed to them another Parable, saying, The KINGDOM of the HEAVENS may be compared to the FIELD in which the Owner sowed Good Grain;

25 but while the MEN SLEPT, His ENEMY came and sowed † Darnel among the WHEAT, and went away.

26 When the BLADE shot up, and put forth the Ear, then appeared also the DARNEL.

27 And the SERVANTS of the HOUSEHOLDER, coming said to him, Master, thou didst sow Good Seed in THY Field; whence, then, has it Darnel?

28 He replied, an Enemy has done this. * And THEY say to him, Dost thou wish then, that we should weed them out?

29 And HE said, No; lest in weeding out the DARNEL, you also tear up the WHEAT.

30 Let both grow together till the HARVEST; and in the TIME of HARVEST, I will say to the REAPERS, First gather the DARNEL, and bind it in Bundles for BURNING; ‡ then bring together the wheat into my GRANARY."

31 ‡ Another Parable he proposed to them, saying; The KINGDOM of the HEAVENS is like to a Grain of Mustard, which a Man planted in his FIELD;

* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 25. A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite invariably for some species of grain, such as wheat or barley."

‡ 30. Matt. iii. 12. ‡ 31. Mark iv. 30; Luke xiii. 18.

αγρῳ αὐτου. 32 Ὁ μικροτερον μεν εστι παντων
field of him. Which less indeed is of all
των σπερματων· ὁταν δε αυξηθῃ, μειζον των
of the seeds; when but it may be grown, a greater of the
λαχανων εστι, και γινεται δενδρον, ὡστε ελθειν
herbs is, and becomes a tree, so that to come
τα πετεινα του ουρανου, και κατασκηνουν εν
the birds of the heaven, and to make nests in
τοις κλαδοις αυτου.
the branches of it.
33 Αλλην παραβολην ελαλησεν αυτοις· Ὁμοια
Another parable he spake to them; Like
εστιν ἡ βασιλεια των ουρανων ζυμῃ, ἡν λαβουσα
is the kingdom of the heavens to leaven, which taking
γυνη ενεκρυψεν εις αλευρου σατα τρια, ἑως οὑ
a woman mixed in of meal measures three, till of it
εζυμωθη ὁλον. 34 Ταυτα παντα ελαλησεν ὁ
was leavened whole. These all spake the
Ιησους εν παραβολαις τοις οχλοις, και χωρις
Jesus in parables to the crowds, and without
παραβολης ουκ ελαλει αυτοις· 35 ὁπως πλη-
a parable not he spake to them; so that it might
ρωθῃ το ῥηθεν δια του προφητου, λεγοντος·
be fulfilled the word spoken through the prophet, saying,
"Ανοιξω εν παραβολαις το στομα μου· ερευ-
"I will open in parables the mouth of me, I will
ξομαι κεκρυμμενα απο καταβολης
openly declare things having been hid from a beginning
*[κοσμου."]
[of the world."]
36 Τοτε αφεις τους οχλους, ηλθεν εις την
Then leaving the crowds, went into the
οικιαν ὁ Ιησους. Και προσηλθον αυτῳ οἱ
house the Jesus. And came to him the
μαθηται αυτου, λεγοντες· Φρασον ἡμιν την
disciples of him, saying; Explain to us the
παραβολην των ζιζανιων του αγρου. 37 Ὁ δε
parable of the darnels of the field. He and
αποκριθεις ειπεν *[αυτοις·] Ὁ σπειρων το
answering said [to them;] He sowing the
καλον σπερμα, εστιν ὁ υἱος του ανθρωπου·
good seed, is the son of the man;
38 ὁ δε αγρος, εστιν ὁ κοσμος· το δε καλον
the and field, is the world; the and good
σπερμα, οὑτοι εισιν οἱ υἱοι της βασιλειας· τα
seed, they are the sons of the kingdom; the
δε ζιζανια, εισιν οἱ υἱοι του πονηρου· 39 ὁ δε
and darnel, are the sons of the wicked (one); the and
εχθρος, ὁ σπειρας αυτα, εστιν ὁ διαβολος· ὁ δε
enemy, he having sown them, is the adversary; the and
θερισμος, συντελεια του αιωνος εστιν· οἱ δε
harvest, end of the age is; the and

32 which indeed is one of the † least of All SEEDS, but when grown it is larger than any HERB, † and becomes a Tree, so that the BIRDS of HEAVEN come and build their nests on its BRANCHES.

33 ‡ Another Parable he spake to them; "The KINGDOM of the HEAVENS resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented."

34 All these things JESUS communicated to the CROWDS in Parables, and without a Comparison he taught them not;

35 so that the WORD SPOKEN through the PROPHET might be verified, saying: † ‡ "I will open "my mouth in parables, "I will openly declare "things having been hid "from the beginning."

36 Then * JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying, "Explain to us the PARABLE of the DARNEL in the FIELD."

37 He answering, said, "He who sows the GOOD Seed is the SON of MAN;

38 the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL are the SONS of the EVIL one;

39 THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the * Age; and the REAPERS are Messengers.

* VATICAN MANUSCRIPT.—35. of the World—omit. 36. [illegible]—omit. 37. to them—omit. 39. Age.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 20, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. † 32. And becomes a tree. It attains a large size in Judea. Lightfoot says, R. Simeon Ben Chalaphta mentions one "into which he was wont to climb, as men are wont to climb into a fig tree." Trench quotes a traveler in Chili who had ridden under one. † 33. A measure containing about a peck and a half, wanting a little more than a pint. Three of them made an ephah. † 35. "I will open my mouth in parables: I will utter dark sayings which have been from the beginning."—Sir L. C. L. Brenton's Septuagint translation of Psa. lxxviii. 2.

‡ 33. Luke xiii. 20. ‡ 35. Psa. lxxviii. 2.

θερισται, αγγελοι εισιν. [40] Ὥσπερ ουν συλ-
reapers, messengers are. As therefore are
λεγεται τα ζιζανια, και πυρι καιεται· οὕτως
gathered the darnel, and in a fire are burned, so
εσται εν τῃ συντελειᾳ του αιωνος τουτου.
will it be in the end of the age this.
[41] Αποστελει ὁ υἱος του ανθρωπου τους αγγελους
Will send the son of the man the messengers
αὐτου, και συλλεξουσιν εκ της βασιλειας αυτου
of him, and they will gather out of the kingdom of him
παντα τα σκανδαλα και τους ποιουντας την ανο-
all the seducers and those working the law-
μιαν, [42] και βαλουσιν αυτους εις την καμινον
lessness, and they will cast them into the furnace
του πυρος· εκει εσται ὁ κλαυθμος και ὁ βρυγμος
of the fire; there shall be the weeping and the gnashing
των οδοντων. [43] Τοτε οἱ δικαιοι εκλαμψουσιν,
of the teeth. Then the righteous shall shine,
ὡς ὁ ἡλιος, εν τῃ βασιλειᾳ του πατρος αὐτων.
as the sun, in the kingdom of the father of them.
Ὁ εχων ωτα *[ακουειν,] ακουετω.
He having ears [to hear,] let him hear.
[44] *[Παλιν] ὁμοια εστιν ἡ βασιλεια των
[Again] like is the kingdom of the
ουρανων θησαυρῳ κεκρυμμενῳ εν τῳ αγρῳ, ὁν
heavens to a treasure having been hid in the field, which
εὑρων ανθρωπος εκρυψε, και απο της χαρας
finding a man he hides, and from the joy
αυτου ὑπαγει, και παντα ὁσα εχει πωλει, και
of him he goes, and all as much as he has sells, and
αγοραζει τον αγρον εκεινον.
buys the field that.
[45] Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων
Again like is the kingdom of the heavens
*[ανθρωπῳ] εμπορῳ, ζητουντι καλους μαργαρι-
[to a man] a merchant, seeking choice pearls.
τας. [46] Εὑρων δε ἑνα πολυτιμον μαργαριτην,
Finding and one costly pearl,
απελθων πεπρακε παντα ὁσα ειχε, και ηγορα-
going he sold all as much as he had, and bought
σεν αυτον.
it.
[47] Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων
Again like is the kingdom of the heavens
σαγηνῃ, βληθειςῃ εις την θαλασσαν, και εκ
to a drag-net, being cast into the sea, and of
παντος γενους συναγαγουσῃ· [48] ἡν, ὁτε επλη-
every kind bringing together; which, when it is
ρωθη, αναβιβασαντες επι τον αιγιαλον, και
full, drawing to the shore, and
καθισαντες συνελεξαν τα καλα εις αγγεια, τα
sitting down they collected the good into vessels, the
δε σαπρα εξω εβαλον. [49] Οὕτως εσται εν τῃ
but bad away they cast. So it will be in the

40 As therefore the DARNEL is gathered and burned in a Fire, so will it be in the END of †the AGE.

41 The SON of MAN will ‡send forth his MESSENGERS, who will gather out of his KINGDOM All SEDUCERS and INIQUITOUS PERSONS;

42 ‡and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.

43 ‡Then will the RIGHTEOUS be resplendent as the SUN in the KINGDOM of their FATHER. He who HAS ears, let him hear.

44 The KINGDOM of the HEAVENS is like a hidden Treasure in a FIELD, which, a Man finding, he covers up, and, from his JOY, he goes and sells all that he has, and buys that FIELD.

45 Again, the KINGDOM of the HEAVENS is like a Pearl of Great value;

46 which †a Merchant, who was seeking Choice Pearls, having found, went and sold all that he had, and bought it.

47 Again, the KINGDOM of the HEAVENS resembles a Drag-net, being cast into the SEA, and enclosing fishes of Every Kind;

48 which, when it is full, they draw to the SHORE, and sitting down, gather the GOOD into vessels, but throw the USELESS away.

49 So will it be at the

* VATICAN MANUSCRIPT.—39. the AGE. 43. to hear—omit. 44. Again—omit. 45. Man—omit.

† 39. To translate *aion*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version. The meaning is *age*, and this rendering can always be understood. The context will determine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix. † 46. Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables.

‡ 41. Matt. xxiv. 7. ‡ 42. Matt. iii. 12. ‡ 43. Dan. xii. 3.

συντελεια του αιωνος. Εξελευσονται οἱ αγγε-
end of the age. Shall go forth the messen-
λοι, και αφοριουσι τους πονηρους εκ μεσου των
gers, and shall separate the wicked from among the
δικαιων, 50 και βαλουσιν αυτους εις την καμινον
just, and shall cast them into the furnace
του πυρος· εκει εσται ὁ κλαυθμος και ὁ βρυγμος
of the fire; there will be the weeping and the gnashing
των οδοντων. 51 *[Λεγει αυτοις ὁ Ιησους.]
of the teeth. [Says to them the Jesus.]
Συνηκατε ταυτα παντα; Λεγουσιν αυτῳ·
Have you understood these things all? They say to him;
Ναι [κυριε.] 52 Ὁ δέ ειπεν αυτοις· Δια τουτο
Yes [O lord.] He then said to them; Therefore this
πας γραμματευς, μαθητευθεις τῃ βασιλειᾳ των
every scribe, being instructed to the kingdom of the
ουρανων, ὁμοιος εστιν ανθρωπῳ οικοδεσποτῃ,
heavens, like is to a man an householder,
ὁστις εκβαλλει εκ του θησαυρου αὑτου καινα
who brings out of the treasury of him new
και παλαια.
and old.

53 Και εγενετο, ὁτε ετελεσεν ὁ Ιησους τας
And it came to pass, when had concluded the Jesus the
παραβολας ταυτας, μετηρεν εκειθεν. 54 Και
parables these, he departed thence. And
ελθων εις την πατριδα αὑτου, εδιδασκεν αυτους
coming into the country of him, he taught them
εν τῃ συναγωγῃ αυτων, ὡστε εκπληττεσθαι
in the synagogue of them, so as to astonish
αυτους, και λεγειν· Ποθεν τουτῳ ἡ σοφια
them, and to say; Whence this the wisdom
αὑτη, και αἱ δυναμεις; 55 Ουχ οὑτος εστιν ὁ
this and these powers? Not this is the
του τεκτονος υἱος; ουχι ἡ μητηρ αυτου λεγεται
of the carpenter son? not the mother of him is called
Μαριαμ; και οἱ αδελφοι αυτου Ιακωβος, και
Mary? and the brothers of him James, and
Ιωσης, και Σιμων, και Ιουδας; 56 και αἱ αδελφαι
Joses, and Simon, and Judas? and the sisters
αυτου ουχι πασαι προς ἡμας εισι; ποθεν ουν
of him not all with us are? whence then
τουτῳ ταυτα παντα; 57 Και εσκανδαλιζοντο εν
this these all? And they found a difficulty in
αυτῳ. Ὁ δε Ιησους ειπεν αυτοις· Ουκ εστι
him. The and Jesus said to them; Not is
προφητης ατιμος, ει μη εν τῃ πατριδι αὑτου,
a prophet unhonored, if not in the country of him,
και εν τῃ οικιᾳ αὑτου. 58 Και ουκ εποιησεν
and in the house of him. And not he did do
εκει δυναμεις πολλας, δια την απιστιαν
there mighty works many, because of the unbelief of
αυτων.
them.

END of the AGE. The MESSENGERS will go forth, and will separate the WICKED from among the RIGHTEOUS;
50 and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.
51 Have you understood all these things?" They answered, "Yes."
52 Then HE said to them, "Every Scribe, therefore, being instructed *in the KINGDOM of the HEAVENS, is like a Householder, who produces from his TREASURY, new things and old."
53 And it occurred, when JESUS had concluded these PARABLES, he departed thence.
54 ‡And coming into †his OWN CITY he so taught the inhabitants in their SYNAGOGUE, that they were astonished, and said, "Whence has this man, this WISDOM, and these MIRACULOUS POWERS?
55 ‡Is not this the CARPENTER'S SON? is not his MOTHER called Mary? and do not his BROTHERS, James, and †Joses, and Simon, and Judas,
56 and all his †SISTERS, live with us? Whence, then, has he all these things?"
57 And they ‡stumbled at him. But JESUS said to them, "A Prophet is not without honor, except in his OWN COUNTRY, and in his own FAMILY."
58 ‡And he did not perform many Miracles there, because of their UNBELIEF.

* VATICAN MANUSCRIPT.—51. Jesus says to them—omit. 51. Lord—omit. 52. in.

† 54. That is, Nazareth, where he had been brought up; Luke iv. 16, 23. † 55. Joseph—so read Lachmann, Tischendorf, and Tittmann. † 56. According to Theophylact, the names of the sisters of Jesus were Mary and Salome.

‡ 54. Matt. ii. 23; Mark vi. 1. ‡ 55. John vi. 42. ‡ 57. Matt. xi. 6; Isa. viii. 14; Rom. ix. 32, 33; 1 Peter ii. 8. ‡ 58. Mark vi. 5, 6.

ΚΕΦ. ιδ'. 14.

[1] Εν εκεινῳ τῳ καιρῳ ηκουσεν Ἡρωδης ὁ
At that the time heard Herod the
τετραρχης την ακοην Ιησου, [2] και ειπε τοις
tetrarch the fame of Jesus, and said to the
παισιν αὑτου· Οὑτος εστιν Ιωαννης ὁ βαπτιστης·
servants of him, This is John the dipper;
αυτος ηγερθη απο των νεκρων, και δια τουτο αἱ
he is raised from the dead, and therefore this the
δυναμεις ενεργουσιν εν αυτῳ. [3] Ὁ γαρ Ἡρωδης,
mighty powers work in him. The for Herod,
κρατησας τον Ιωαννην, εδησεν αυτον, και εθετο
seizing the John, had bound him, and put
εν φυλακῃ, δια Ἡρωδιαδα την γυναικα Φιλ-
in prison, on account of Herodias the wife of
ιππου του αδελφου αυτου. [4] Ελεγε γαρ αυτῳ ὁ
Philip the brother of him. Had said for to him the
Ιωαννης· Ουκ εξεστι σοι εχειν αυτην. [5] Και
John; Not it is lawful to thee to have her. And
θελων αυτον αποκτειναι, εφοβηθη τον οχλον,
wishing him to destroy, he feared the people,
ὁτι ὡς προφητην αυτον ειχον. [6] Γενεσιων δε
for as a prophet him they esteemed. Birth-day of but
αγομενων του Ἡρωδου, ωρχησατο ἡ θυγατηρ
was being held of the Herod, danced the daughter
της Ἡρωδιαδος εν τῳ μεσῳ· και ηρεσε τῳ
of the Herodias in the midst; and pleased the
Ἡρωδῃ· [7] ὁθεν μεθ' ὁρκου ὡμολογησεν αυτῃ
Herod; whereupon with an oath he promised to her
δουναι, ὁ εαν αιτησηται. [8] Ἡ δε, προβι-
to give, what soever she might ask. She and, being
βασθεισα ὑπο της μητρος αυτης, Δος μοι,
incited by the mother of her, Give to me,
φησιν, ὡδε επι πινακι την κεφαλην Ιωαννου του
she said, here upon a plate the head of John the
βαπτιστου. [9] Και ελυπηθη ὁ βασιλευς· δια δε
dipper. And was sorry the king; because of but
τους ὁρκους και τους συνανακειμενους, εκε-
the oaths and those reclining at table, he com-
λευσε δοθηναι. [10] Και πεμψας απεκεφαλισε
manded it to be given. And sending he cut off the head of
τον Ιωαννην εν τῃ φυλακῃ· [11] Και ηνεχθη ἡ
the John in the prison. And was brought the
κεφαλη αυτου επι πινακι, και εδοθη τῳ κορα-
head of him on a plate, and it was given to the little
σιῳ· και ηνεγκε τῃ μητρι αὑτης. [12] Και προσ-
girl; and she brought it to the mother of her. And coming
ελθοντες οἱ μαθηται αυτου ηραν το σωμα, και εθ-
the disciples of him took the body, and they
αψαν αυτο· και ελθοντες απηγγειλαν τῳ Ιησου.
buried it; and departing they told it to the Jesus.

CHAPTER XIV.

1 At That TIME, ‡ Herod the † TETRARCH, hearing of the FAME of Jesus,
2 said to his SERVANTS, "This is John the IMMERSER; he is raised from the DEAD; and therefore MIRACLES are performed by him."
3 For ‡ HEROD * then had caused JOHN to be seized, bound, and put in * PRISON, on account of † Herodias, his BROTHER Philip's WIFE;
4 for John had said to him, ‡ "It is not lawful for thee to have her."
5 And wishing to kill him, he feared the PEOPLE, ‡ Because they esteemed him as a Prophet.
6 But when HEROD'S Birth-day was kept, the † DAUGHTER of HERODIAS danced in the MIDST, and pleased HEROD;
7 whereon he promised with an Oath to give her whatever she might request.
8 And SHE, being instigated by her MOTHER, said, "Give me here, on a Platter, the HEAD of JOHN the IMMERSER."
9 And the * KING, being sorry on account of the OATHS and the GUESTS, commanded that it should be given her.
10 Accordingly, by his order, JOHN was beheaded in the PRISON.
11 And his HEAD was brought on a Platter, and presented to the GIRL; and she carried it to her MOTHER.
12 And his DISCIPLES coming, carried off * the DEAD-BODY, and buried

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* VATICAN MANUSCRIPT.—3. then had. 3. PRISON. 9. KING, being sorry on account of the OATHS and the GUESTS, commanded. 12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title inferior to a KING, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name KING is sometimes given to tetrarchs. See verse 9.—*Geo. Campbell.* † 3. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he had induced Herodias to quit her husband; this occasioned a war between Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former husband.—*Josephus*, Ant. xviii. v. 4.

‡ 1. Mark vi. 14; Luke ix. 7. ‡ 3. Mark vi. 17; Luke iii. 19, 20. ‡ 4. Lev. xviii. 16; xx. 21. ‡ 5. Matt. xxi. 26; Luke xx. 6.

13 Και ακουσας ὁ Ιησους, ανεχωρησεν εκειθεν
And having heard the Jesus, withdrew from thence
εν πλοιῳ εις ερημον τοπον κατ' ιδιαν· και ακου-
in a ship into a desert place by himself; and having
σαντες οἱ οχλοι, ηκολουθησαν αυτῳ πεζῃ απο
heard the crowds, they followed him by land from
των πολεων. 14 Και εξελθων ὁ Ιησους ειδε
the cities. And coming out the Jesus saw
πολυν οχλον· και εσπλαγχνισθη επ' αυτοις,
great a crowd; and he was moved with pity towards them;
και εθεραπευσε τους αρρωστους αυτων.
and healed the sick of them.

15 Οψιας δε γενομενης, προσηλθον αυτῳ οἱ
Evening and having come, came to him the
μαθηται αυτου, λεγοντες· Ερημος εστιν ὁ τοπος,
disciples of him, saying; A desert is the place,
και ἡ ὡρα ηδη παρηλθεν· απολυσον τους
and the hour already has passed by; dismiss the
οχλους, ἱνα απελθοντες εις τας κωμας, αγο-
crowds, that going into the villages, they
ρασωσιν ἑαυτοις βρωματα. 16 Ὁ δε Ιησους
may buy themselves victuals. The but Jesus
ειπεν αυτοις· Ου χρειαν εχουσιν απελθειν· δοτε
said to them; No need they have to go away; give
αυτοις ὑμεις φαγειν. 17 Οἱ δε λεγουσιν αυτῳ·
to them you to eat; They and say to him;
Ουκ εχομεν ὡδε, ει μη πεντε αρτους και δυο
Not we have here, except five loaves and two
ιχθυας. 18 Ὁ δε ειπε· Φερετε μοι αυτους ὡδε.
fishes. He and said; Bring to me them here.
19 Και κελευσας τους οχλους ανακλιθηναι επι
And directing the crowds to recline upon
τους χορτους, λαβων τους πεντε αρτους και
the grass, taking the five loaves and
τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
the two fishes, looking up to the heaven,
ευλογησε· και κλασας, εδωκε τοις μαθηταις
he gave praise; and breaking, he gave to the disciples
τους αρτους, οἱ δε μαθηται τοις οχλοις. 20 Και
the loaves, the and disciples to the crowds. And
εφαγον παντες, και εχορτασθησαν· και ηραν
they ate all, and were filled; and they took up
το περισσευον των κλασματων, δωδεκα κοφινους
that over and above of the fragments, twelve baskets
πληρεις. 21 Οἱ δε εσθιοντες ησαν ανδρες ὡσει
full. Those and eating were men about
πεντακισχιλιοι, χωρις γυναικων και παιδιων.
five-thousand, besides women and children.
22 Και ευθεως ηναγκασεν τους μαθητας εμβηναι
And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 ‡And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And *coming out, he saw a Great Crowd; and he had compassion on them, and healed their SICK.

15 ‡And †Evening having arrived, *the DISCIPLES came to him, saying, "The PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

16 But JESUS said to them, "They need not depart; you supply them."

17 THEY, however, replied to him, "We have here only Five Loaves and Two Fishes."

18 And HE said, "Bring them here to me."

19 And commanding the PEOPLE to recline on the grass, he took the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, ‡praised God; then †breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered †Twelve Baskets full.

21 Now THEY who had EATEN, were about five thousand men, besides women and children.

22 And immediately *he constrained the DISCIPLES to enter *a Boat,

* VATICAN MANUSCRIPT.—14. he went. 15. the DISCIPLES. 22. he constrained. 22. a Boat.

† 15. The *first* evening, which commenced at three o'clock. The *second* evening, which began at sunset, is that mentioned in verse 23. † 19. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. These were small wicker baskets, which the Jews carried their victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—*Pearce.*

‡ 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2. ‡ 15. Mark vi. 35; Luke ix. 12; John vi. 5. ‡ 19. Matt. xv. 36.

εις το πλοιον, και προαγειν αυτον εις το περαν,
into the ship, and to go before him to the other side,
έως ού απολυσῃ τους οχλους. 23 Και απο-
while he should dismiss the crowds. And having
λυσας τους οχλους, ανεβη εις το ορος κατ'
sent away the crowds, he went up into the mountain by
ιδιαν προσευξασθαι. Οψιας δε γενομενης, μονος
himself to pray. Evening and having come, alone
ην εκει. 24 Το δε πλοιον ηδη μεσον της
he was there. The and ship now in the midst of the
θαλασσης ην, βασανιζομενον ὑπο των κυματων·
sea was, having been tossed by the waves;
ην γαρ εναντιος ὁ ανεμος. 25 Τεταρτῃ δε φυλακῃ
was for contrary the wind. In fourth and watch
της νυκτος απηλθε προς αυτους, περιπατων επι
of the night he went to them, walking upon
της θαλασσης. 26 Και ιδοντες αυτον οἱ μαθηται
the sea. And seeing him the disciples
επι την θαλασσαν περιπατουντα, εταραχθησαν,
upon the sea walking, they were terrified,
λεγοντες· Ὁτι φαντασμα εστι· και απο του
saying, That an apparition is; and from the
φοβου εκραξαν. 27 Ευθεως δε ελαλησεν αυτοις
fear they cried aloud. Immediately but spoke to them
ὁ Ιησους, λεγων· Θαρσειτε, εγω ειμι· μη φο-
the Jesus, saying, Take courage, I am; not be
βεισθε. 28 Αποκριθεις δε αυτῳ ὁ Πετρος ειπε·
afraid. Answering and him the Peter said;
Κυριε, ει συ ει, κελευσον με προς σε ελθειν επι
O Lord, if thou art, bid me to thee to come upon
τα ὑδατα. 29 Ὁ δε ειπεν· Ελθε. Και καταβας
the water. He and said; Come. And descending
απο του πλοιου ὁ Πετρος, περιεπατησεν επι τα
from the boat the Peter, he walked upon the
ὑδατα, ελθειν προς τον Ιησουν. 30 Βλεπων δε
water, to come to the Jesus. Seeing but
τον ανεμον ισχυρον, εφοβηθη· και αρξαμενος
the wind strong, he was afraid; and beginning
καταποντιζεσθαι, εκραξε, λεγων· Κυριε, σωσον
to sink, he cried, saying; O lord, save
με. 31 Ευθεως δε ὁ Ιησους εκτεινας την χειρα,
me. Immediately and the Jesus stretching out the hand,
επελαβετο αυτου, και λεγει αυτῳ· Ολιγοπιστε,
took hold of him, and says to him; O distrustful man,
εις τι εδιστασας; 32 Και εμβαντων αυτων εις
for why didst thou doubt? And entering of them into
το πλοιον, εκοπασεν ὁ ανεμος. 33 Οἱ δε εν τῳ
the ship, ceased the wind. They and in the

and precede him to the OTHER SIDE, while he dismissed the CROWDS.

23 ‡ And having dismissed the CROWDS, he privately ascended the MOUNTAIN to pray; and remained there alone till it was Late.

24 By this time the BOAT *was many Furlongs distant from the LAND, tossed by the WAVES; for the WIND was contrary.

25 And in the † Fourth Watch of the NIGHT, he went towards them, walking on the LAKE.

26 And when the DISCIPLES saw him † walking on the LAKE, they were terrified, and exclaimed, "It is an Apparition!" and they cried aloud, through fear.

27 But Jesus immediately spoke to them, saying, "Take courage, it is I; be not afraid."

28 And PETER answering, said to him, "Master, if it be thou, bid me come to thee on the WATER."

29 And JESUS said, "Come." Then *Peter descending from the BOAT, walked on the WATER, *and came to JESUS.

30 But perceiving the WIND strong, he was afraid; and beginning to sink, he exclaimed, "Master, save me!"

31 And JESUS instantly extending his HAND, took hold of him, and said to him, "O distrustful man! why didst thou doubt?"

32 And *going up into the BOAT, the WIND subsided.

33 Then THOSE in the

* VATICAN MANUSCRIPT.—24. many Furlongs distant from the LAND, tossed. 29. Peter, 29. and came to. 32. going up into.

† 25. Between the hours of three and six in the morning. Grotius observes, that this was the Roman division of the night, taken by them from the Greeks; and that the Jews from the time of Pompey, after they were become a dependent people, had adopted this mode of reckoning, instead of their own; which originally consisted of three watches only. † 26. In Job ix. 8, this is a prerogative ascribed to God, and which is freely rendered by the LXX, thus; "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for expressing impossibility was, a picture of two feet walking on the sea.

‡ 23. Mark vi. 46; John vi. 15.

πλοιῳ, *[ελθοντες] προσεκυνησαν αυτῳ, λεγ-
ship, [coming] prostrated to him, say-
οντες· Αληθως θεου υἱος ει. [34] Και διαπε-
ing; Certainly of a God a son thou art. And having
ρασαντες, ηλθον εις την γην Γεννησαρετ. [35] Και
passed over, they came to the land Gennesaret. And
επιγνοντες αυτον οἱ ανδρες του τοπου εκεινου,
knowing him the men of the place that,
απεστειλαν εις ὁλην την περιχωρον εκεινην·
they sent into all the country round about that;
και προσηνεγκαν αυτῳ παντας τους κακως
and they brought to him all those disease
εχοντας, [36] και παρεκαλουν αυτον ἱνα μονον
having, and besought him that only
ἁψωνται του κρασπεδου του ἱματιου αυτου·
they might touch the tuft of the mantle of him;
και ὁσοι ἡψαντο, διεσωθησαν.
and so many as touched, were made whole.

ΚΕΦ. ιε΄. 15.

[1] Τοτε προσερχονται τῳ Ιησου οἱ απο Ἱερο-
Then came to the Jesus those from Jeru-
σολυμων γραμματεις και Φαρισαιοι, λεγοντες·
salem scribes and Pharisees, saying;
[2] Διατι οἱ μαθηται σου παραβαινουσι την παρα-
Why the disciples of thee transgress the tradi-
δοσιν των πρεσβυτερων; ου γαρ νιπτονται τας
tion of the elders? not for they wash the
χειρας αὑτων, ὁταν αρτον εσθιωσιν. [3] Ὁ δε
hands of them, whenever bread they may eat. He but
αποκριθεις ειπεν αυτοις· Διατι και ὑμεις παρα-
answering said to them; Why also you trans-
βαινετε την εντολην του θεου, δια την παρα-
gress the commandment of the God, through the tradi-
δοσιν ὑμων; [4] Ὁ γαρ θεος ενετειλατο, λεγων·
tion of you? The for God has commanded, saying;
"Τιμα τον πατερα και την μητερα·" και· "Ὁ
"Honor the father and the mother;" and; "He
κακολογων πατερα η μητερα, θανατῳ τελευ-
reviling father or mother, death let him
τατω." [5] Ὑμεις δε λεγετε· Ὁς αν ειπῃ τῳ
die." You but say; Whoever may say to the
πατρι η τῃ μητρι· Δωρον, ὁ εαν εξ εμου
father or the mother; A gift, whatever out of me
ωφεληθῃς· και ου μη τιμησῃ τον πατερα
thou mightest be profited; then not not may honor the father
αὑτου *[η την μητερα αὑτου.] [6] Και ηκυρωσατε
of him [or the mother of him.] And you annul
την εντολην του θεου δια την παραδοσιν ὑμων.
the commandment of the God through the tradition of you.
[7] Ὑποκριται, καλως προεφητευσε περι ὑμων
O hypocrites, well prophesied concerning you

BOAT, did homage to him, saying, ‡"Assuredly, thou art God's Son."

34 ‡And having passed over they came *to LAND at Gennesaret.

35 And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

36 and implored him, that they might only touch the TUFT of his MANTLE; and as many as touched, were cured.

CHAPTER XV.

1 ‡Then came to JESUS *Pharisees and Scribes from Jerusalem, saying,

2 "Why do thy DISCIPLES violate the † TRADITIONARY PRECEPT of the ELDERS? for they do not wash *their HANDS before Meals."

3 But HE answering, said to them, "Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?

4 For GOD *said, ‡'Honor FATHER and MOTHER;' and ‡'HE who REVILES Father or Mother, 'shall be punished with 'Death.'

5 But **you** assert, 'If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;

6 then *he shall by no means honor his FATHER.' Thus, by your TRADITION, you annul the *WORD of GOD.

7 ‡Hypocrites! well did Isaiah prophesy concerning you, saying,

8 ‡'This people †[draw

* VATICAN MANUSCRIPT.—34. to LAND at Gennesaret. 1. Pharisees and Scribes from Jerusalem. 2. the HANDS. 4. said, 'Honor FATHER.' 6. He shall by no means honor his FATHER. Thus, 6. or his MOTHER—omit. 6. WORD.

† 2. He that eateth with unwashed hands is guilty of death.—*Rabbi Akiba.* † 8. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusius, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

‡ 33. Matt. xxvii. 54. ‡ 34. Mark vi. 53. ‡ 1. Mark vii. 1. ‡ 4. Exod. xx. 12; Deut. v. 16; Eph. vi. 2. ‡ 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 20. ‡ 7. Mark vii. 6. ‡ 8. Isa. xxix. 13.

...ιας, λεγων· [8] "Ὁ λαος οὗτος τοις χειλεσι
τιμᾳ· ἡ δε καρδια αυτων πορρω απεχει απ'
ου. [9] Ματην δε σεβονται με, διδασκοντες
...σκαλιας, ενταλματα ανθρωπων." [10] Και
...καλεσαμενος τον οχλον, ειπεν αυτοις·
...ετε και συνιετε. [11] Ου το εισερχομενον εις
...στομα κοινοι τον ανθρωπον· αλλα το εκπορ-
...ευομενον εκ του στοματος τουτο κοινοι τον
...θρωπον. [12] Τοτε προσελθοντες οἱ μαθηται
...του, ειπον αυτῳ· Οιδας, ὁτι οἱ Φαρισαιοι,
...ουσαντες τον λογον, εσκανδαλισθησαν; [13] Ὁ
...αποκριθεις ειπε· Πασα φυτεια, ἡν ουκ εφυ-
...τευσεν ὁ πατηρ μου ὁ ουρανιος, εκριζωθησεται.
...φετε αυτους· ὁδηγοι εισι τυφλοι [*] [τυφλων.]
...λος δε τυφλον εαν ὁδηγῃ, αμφοτεροι εις
...θυνον πεσουνται. [15] Αποκριθεις δε ὁ Πετρος
...εν αυτῳ· Φρασον ἡμιν την παραβολην ταυτην.
...δε Ιησους ειπεν· Ακμην και ὑμεις ασυνετοι
...; [17] Ου [*] [πω] νοειτε, ὁτι παν το εισπορευ-
...ομενον εις το στομα, εις την κοιλιαν χωρει,
...εις αφεδρωνα εκβαλλεται; [18] Τα δε εκπορευ-
...ομενα εκ του στοματος, εκ της καρδιας εξερ-
...χεται, κακεινα κοινοι τον ανθρωπον. [19] Εκ γαρ
...καρδιας εξερχονται διαλογισμοι πονηροι·
...οι, μοιχειαι, πορνειαι, κλοπαι, ψευδομαρτυ-
...ιαι, βλασφημιαι. [20] Ταυτα εστι τα κοινουντα
...ανθρωπον· το δε ανιπτοις χερσι φαγειν ου
...κοινοι τον ανθρωπον.

'nigh to ME with their 'MOUTH, and] honor Me 'with their LIPS; but 'their heart is far removed from me.

9 'But in vain do they 'worship me, teaching as 'Doctrines, the Precepts 'of Men.'"

10 ‡ And having called the CROWD, he said to them, "Hear, and be instructed;

11 Not THAT ENTERING the MOUTH, pollutes the MAN, but THAT PROCEEDING from the MOUTH, pollutes the MAN."

12 Then *the DISCIPLES approaching, say to him, "Didst thou observe That the PHARISEES were offended, when they heard that SAYING?"

13 But HE answering, said, "Every Plantation, which my HEAVENLY FATHER has not planted, shall be extirpated.

14 Leave them; ‡ they are blind Guides; and if the Blind lead the Blind, both will fall into the Pit."

15 ‡ Then PETER replying, said to him, "Explain to us *that SAYING."

16 And *HE said, "Are you also yet without understanding?

17 Do you not perceive, That WHATEVER ENTERS the MOUTH, passes into the BELLY, and is ejected?

18 But ‡ those THINGS PROCEEDING out of the MOUTH, issue from the HEART; and they pollute the MAN.

19 ‡ For out of the HEART proceed iniquitous Designs;—Murders, Adulteries, Fornications, Thefts, false Testimonies, Calumnies.

20 These are the THINGS which POLLUTE the MAN; but to EAT with Unwashed Hands pollutes not the MAN."

...ATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind—omit. ...at SAYING. 16. HE said. 17. yet—omit.

... Mark vii. 14. ‡ 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi. 39. ‡ 15. Mark ... ‡ 18. James iii. 6. ‡ 19. Mark vii. 21.

21 Και εξελθων εκειθεν ὁ Ιησους ανεχωρησεν
And departing thence the Jesus withdrew
εις τα μερη Τυρου και Σιδωνος. 22 Και ιδου,
into the confines of Tyre and Sidon. And lo,
γυνη Χαναναια, απο των ὁριων εκεινων εξελθου-
a woman Canaanitish, of the parts those coming
σα, εκραυγασεν αυτῳ, λεγουσα· Ελεησον με,
out, cried out to him, saying; Pity me,
κυριε, υἱε Δαυιδ· ἡ θυγατηρ μου κακως δαιμονι-
O lord, O son David; the daughter of me sadly is demon-
ζεται. 23 Ὁ δε ουκ απεκριθη αυτῃ λογον. Και
ized. He but not answered her a word. And
προσελθοντες οἱ μαθηται αυτου, ηρωτων αυτον,
coming the disciples of him, besought him,
λεγοντες· Απολυσον αυτην, ὁτι κραζει οπισθεν
saying; Send away her, for she cries at the back
ἡμων. 24 Ὁ δε αποκριθεις ειπεν· Ουκ απεσταλ-
of us. He but answering said; Not I am
μην, ει μη εις τα προβατα τα απολωλοτα οικου
sent, except to the sheep the perishing house of
Ισραηλ. 25 Ἡ δε ελθουσα προσεκυνει αυτῳ,
Israel. She then coming prostrated to him,
λεγουσα· Κυριε, βοηθει μοι. 26 Ὁ δε αποκριθεις
saying; O lord, give aid to me. He but answering
ειπεν· Ουκ εστι καλον λαβειν τον αρτον των
said; Not it is right to take the bread of the
τεκνων, και βαλειν τοις κυναριοις. 27 Ἡ δε
children, and to throw to the dogs. She but
ειπε. Ναι, κυριε· και γαρ τα κυναρια εσθιει
said; True, O lord; even for the dogs eateth
απο των ψιχιων των πιπτοντων απο της τραπε-
of the crumbs of the falling from the table
ζης των κυριων αὐτων. 28 Τοτε αποκριθεις ὁ
of the masters of them. Then answering the
Ιησους ειπεν αυτῃ· Ω γυναι, μεγαλη σου ἡ
Jesus said to her; O woman, great of thee the
πιστις· γενηθητω σοι, ὡς θελεις. Και ιαθη
faith; let it be to thee, as thou wilt. And was healed
ἡ θυγατηρ αυτης απο της ὡρας εκεινης.
the daughter of her from the hour that.

29 Και μεταβας εκειθεν ὁ Ιησους, ηλθε παρα
And departing thence the Jesus, came near
την θαλασσαν της Γαλιλαιας· και αναβας εις
the sea of the Galilee; and ascending into
το ορος, εκαθητο εκει. 30 Και προσηλθον αυτῳ
the mountain, he sat down there. And came to him
οχλοι πολλοι, εχοντες μεθ' ἑαυτων χωλους,
crowds great, having with them lame,
τυφλους, κωφους, κυλλους, και ἑτερους πολλους·
blind, deaf, maimed, and others many;
και ερριψαν αυτους παρα τους ποδας του Ιησου,
and they laid them at the feet of the Jesus,
και εθεραπευσεν αυτους· 31 ὡστε τους οχλους
and he healed them; so that the crowds
θαυμασαι, βλεποντας κωφους λαλουντας, κυλ-
to wonder, beholding deaf speaking, maimed

21 ‡And Jesus departing thence, withdrew into the CONFINES of Tyre and Sidon.

22 And behold, a Canaanitish Woman coming from those PARTS, cried out to him, saying, "Have compassion on me, O Master, Son of David! my DAUGHTER is sadly demonized."

23 But he answered her not a Word. And his disciples coming, entreated him, saying, "Dismiss her; For she cries after us."

24 But HE answering, said, ‡"I am only sent to the PERISHING SHEEP of the Stock of Israel."

25 Yet advancing, she prostrated to him, saying, "O Master, help me!"

26 But HE answering, said, "It is not proper to take the CHILDREN'S BREAD, and throw it to †‡the DOGS."

27 But she said, "I beseech thee, Sir; for even the DOGS eat THOSE CRUMBS which FALL from their MASTERS' TABLE."

28 Then Jesus answering, said to her, "O Woman! great is Thy FAITH; be it to thee as thou desirest." And her DAUGHTER was cured from that very MOMENT.

29 ‡And Jesus, having left that place, came to the LAKE of GALILEE; and ascending the MOUNTAIN sat down there.

30 And great Crowds came to him, bringing with them the lame, *the †crippled, the blind, the deaf, and many others, and laid them at *his FEET, and he cured them;

31 so that the CROWDS beheld, with wonder, ‡the Deaf *hearing, the Crippled restored, the Lame

* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and. 30. his FEET. 31. hearing.

† 26. The Jews likened the heathen nations to dogs.—*Lightfoot.* † 30. The original word *kullos*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 43;) but it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

‡ 21. Mark vii. 24. ‡ 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8. ‡ 26. Matt. vii. 6. ‡ 29. Mark vii. 31. ‡ 31. Isa. xxxv. 5, 6.

λους ὑγιεις, χωλους περιπατουντας, και τυφλους
sound, lame walking, and blind
βλεποντας· και εδοξασαν τον θεον Ισραηλ. [32] Ὁ
seeing; and they glorified the God of Israel. The
δε Ιησους, προσκαλεσαμενος τους μαθητας αὐ-
then Jesus, having called the disciples of
του, ειπε· Σπλαγχνιζομαι επι τον οχλον, ὁτι
him, said; I have compassion on the crowd; for
*[ηδη] ἡμεραι τρεις, προσμενουσι μοι, και ουκ
(already) days three, they have remained with me, and not
εχουσι τι φαγωσι· και απολυσαι αυτους
they have any thing they may eat; and to send away them
νηστεις ου θελω, μηποτε εκλυθωσιν εν τῃ ὁδῳ.
fasting not I will, lest they may faint in the way.
[33] Και λεγουσιν αυτῳ οἱ μαθηται αὑτου· Ποθεν
And they say to him the disciples of him; Whence
ἡμιν εν ερημιᾳ αρτοι τοσουτοι, ὡστε χορτασαι
to us in a desert place loaves so many, so as to satisfy
οχλον τοσουτον; [34] Και λεγει αυτοις ὁ Ιησους·
a crowd so great? And says to them the Jesus;
Ποσους αρτους εχετε; Οἱ δε ειπον· Ἑπτα, και
How many loaves have you? They and said; Seven, and
ολιγα ιχθυδια. [35] Και εκελευσε τοις οχλοις
a few small fishes. And he directed the crowds
αναπεσειν επι την γην. [36] Και λαβων τους
to recline upon the ground. And taking the
ἑπτα αρτους και τους ιχθυας, ευχαριστησας
seven loaves and the fishes, giving thanks
εκλασε και εδωκε τοις μαθηταις αὑτου, οἱ δε
he broke and he gave to the disciples of him, the and
μαθηται τῳ οχλῳ. [37] Και εφαγον παντες, και
disciples to the crowd. And they ate all, and
εχορτασθησαν· και ηραν το περισσευον των
were filled; and they took up that over and above of the
κλασματων, ἑπτα σπυριδας πληρεις. [38] Οἱ δε
fragments, seven large baskets full. They and
εσθιοντες ησαν τετρακισχιλιοι ανδρες, χωρις
eating were four thousand men, besides
γυναικων και παιδιων.
women and children.

[39] Και απολυσας τους οχλους, ανεβη εις
And having sent away the crowds, he went into
το πλοιον, και ηλθεν εις τα ὁρια Μαγδαλα.
the ship, and came to the coasts of Magdala.

ΚΕΦ. ιϛ'. 16. [1] Και προσελθοντες οἱ Φαρισαιοι
And coming the Pharisees
και Σαδδουκαιοι, πειραζοντες επηρωτησαν αυτον,
and Sadducees, tempting they asked him,
σημειον εκ του ουρανου επιδειξαι αυτοις. [2] Ὁ
a sign from the heaven to show to them. He

walking, and the Blind seeing; and they glorified the GOD of Israel.

32 ‡ Then JESUS having called his DISCIPLES, said, "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

33 And his DISCIPLES say to him, ‡ "How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

34 And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

35 Then he commanded the PEOPLE to recline on the GROUND;

36 and taking the SEVEN Loaves and the FISHES, ‡ he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

37 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large † Baskets full.

38 Now THEY who had EATEN were * about Four thousand Men, besides Women and Children.

39 ‡ And having dismissed the CROWDS, he went into the BOAT, and came to the † COAST of * Magdala.

CHAPTER XVI.

1 ‡ Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

* VATICAN MANUSCRIPT.—32. already—omit. 38. about. 39. Magadan—so also Lachmann and Tischendorf.

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25. † 39. The modern name is *Ard el-Mejdel*, field or coast of Mejdel. Mejdel, from which the plain takes its name, is a paltry village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

‡ 32. Mark viii. 1. ‡ 33. 2 Kings iv. 43. 36. Matt. xiv 19; Luke xxii. 19.
‡ 39. Mark viii. 10. ‡ 1. Matt. xii. 38.

δε αποκριθεις ειπεν αυτοις· *[Οψιας γενομενης,
but answering said to them; [Evening coming,
λεγετε· Ευδια· πυρῤαζει γαρ ὁ ουρανος. 3 Και
you say; Fair weather; reddens for the heaven. And
πρωι· Σημερον χειμων· πυῤῥαζει γαρ στυγ-
in the morning; To-day a storm; is red for low-
ναζων ὁ ουρανος. Ὑποκριται, το μεν προσωπον
ering the heaven. Hypocrites, the truly face
του ουρανου γινωσκετε διακρινειν, τα δε σημεια
of the heaven you know to judge, the but signs
των καιρων ου δυνασθε;] 4 Γενεα πονηρα και
of the times not can you?] A generation evil and
μοιχαλις σημειον επιζητει· και σημειον ου δο-
adulterous a sign seeks; and a sign not shal
θησεται αυτῃ, ει μη το σημειον Ιωνα *[του
be given to her, except the sign of Jonas [the
προφητου.] Και καταλιπων αυτους, απηλθε.
prophet.] And leaving them, he went away.
5 Και ελθοντες οἱ μαθηται αυτου εις το περαν,
And coming the disciples of him to the other side,
επελαθοντο αρτους λαβειν. 6 Ὁ δε Ιησους ειπεν
had forgotten loaves to take. The and Jesus said
αυτοις· Ὁρατε και προσεχετε απο της ζυμης
to them; Look and take heed of the leaven
των Φαρισαιων και Σαδδουκαιων. 7 Οἱ δε διελο-
of the Pharisees and Sadducees. They and rea-
γιζοντο εν ἑαυτοις, λεγοντες· Ὁτι αρτους ουκ
soned among themselves, saying; Because loaves not
ελαβομεν. 8 Γνους δε ὁ Ιησους ειπεν· Τι δια-
we have brought. Knowing and the Jesus said; Why rea-
λογιζεσθε εν ἑαυτοις, ολιγοπιστοι, ὁτι αρτους
son you among yourselves, O you of weak faith, because loaves
ουκ *[ελαβετε;] 9 Ουπω νοειτε, ουδε μνημον-
not [you have brought?] Not yet perceive you, nor remem-
ευετε τους πεντε αρτους των πεντακισχιλιων,
ber you the five loaves of the five-thousand,
και ποσους κοφινους ελαβετε; 10 Ουδε τους
and how many baskets you took up? Nor the
ἑπτα αρτους των τετρακισχιλιων, και ποσας
seven loaves of the four thousand, and how many
σπυριδας ελαβετε; 11 Πως ου νοειτε, ὁτι ου
large baskets you took up? Why not do you perceive, that not
περι αρτου ειπον ὑμιν προσεχειν απο της ζυμης
about bread I spoke to you to take heed of the leaven
των Φαρισαιων και Σαδδουκαιων; 12 Τοτε συ-
of the Pharisees and Sadducees? Then they
νηκαν, ὁτι ουκ ειπε προσεχειν απο της ζυμης
understood, that not he did say beware of the leaven
του αρτου, αλλ' απο της διδαχης των Φαρισαιων
of the bread, but of the doctrine of the Pharisees
και Σαδδουκαιων.
and Sadducees.

2 But he answering, said to them, *["In the Evening, you say, 'It will be Fair weather, for the SKY is red;'

3 and in the Morning, 'There will be a Storm To-day, for the SKY is red and lowering.' Hypocrites! you can correctly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.]

4 ‡A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah." And leaving them, he went away.

5 ‡Now, *the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them, ‡"Observe, and beware of the LEAVEN of the PHARISEES and Sadducees."

7 And THEY reasoned among themselves, saying, "Because WE have brought no Loaves."

8 But Jesus knowing it, said, "O you distrustful! Why do you reason among yourselves, Because you have no Bread?

9 Do you not yet perceive, or recollect ‡the FIVE Loaves of the FIVE-THOUSAND, and How many Baskets you took up?

10 nor ‡the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up?

11 How is it that you do not comprehend, That I spoke not to you about Bread, *but beware you of the LEAVEN of the PHARISEES and Sadducees?"

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the *SADDUCEES and Pharisees.

* VATICAN MANUSCRIPT.—2 and 3—omit. 4. the PROPHET—omit. 5. the DISCIPLES. 8. brought—omit. 11. but beware you of. 12. SADDUCEES and Pharisees.

‡ 4. Matt. xii. 39. ‡ 5. Mark viii. 14. ‡ 6. Luke xii. 1. ‡ 9. Matt. xiv. 17. ‡ 10. Matt. xv. 34.

13 Ελθων δε ὁ Ιησους εις τα μερη Καισαρειας
Coming and the Jesus into the parts of Cæsarea
της Φιλιππου, ηρωτα τους μαθητας αὐτου, λε-
of the Philip, asked the disciples of him, say-
γων· Τινα με λεγουσιν οἱ ανθρωποι ειναι, τον
ing; Who me say the men to be, the
υἱον του ανθρωπου; 14 Οἱ δε ειπον· Οἱ μεν,
son of the man? They and said; Some,
Ιωαννην τον Βαπτιστην· αλλοι δε, Ηλιαν· ἑτεροι
John the dipper, others and, Elias, others
δε, Ἱερεμιαν, η ἑνα των προφητων. 15 Λεγει
and, Jeremiah, or one of the prophets. He says
αυτοις· Ὑμεις δε τινα με λεγετε ειναι; 16 Αποκ-
to them; You but who me say to be? Ans-
ριθεις δε Σιμων Πετρος ειπε· Συ ει ὁ Χριστος,
wering and Simon Peter said, Thou art the Anointed,
ὁ υἱος του θεου του ζωντος. 17 Και αποκριθεις
the son of the God the living. And answering
ὁ Ιησους ειπεν αυτῳ· Μακαριος ει, Σιμων Βαρ
the Jesus said to him; Blessed art thou, Simon son
Ιωνα· ὁτι σαρξ και αἱμα ουκ απεκαλυψε σοι,
of Jonas; for flesh and blood not it has revealed to thee,
αλλ' ὁ πατηρ μου, ὁ εν τοις ουρανοις. 18 Καγω
but the father of me, that in the heavens. Also I
δε σοι λεγω, ὁτι συ ει Πετρος, και επι ταυτῃ
and to thee say, that thou art a rock, and upon this
τῃ πετρᾳ οικοδομησω μου την εκκλησιαν, και
the rock I will build of me the church, and
πυλαι ᾁδου ου κατισχυσουσιν αυτης. 19 Και
gates of hades not shall prevail against her. And
δωσω σοι τας κλεις της βασιλειας των ου-
I will give to thee the keys of the kingdom of the hea-
ρανων· και ὁ εαν δησῃς επι της γης, εσται
vens; and whatever thou mayest bind upon the earth, shall be
δεδεμενον εν τοις ουρανοις· και ὁ εαν λυσῃς
bound in the heavens; and whatever thou mayest loose
επι της γης, εσται λελυμενον εν τοις ουρανοις.
upon the earth, shall be loosed in the heavens.
20 Τοτε διεστειλατο τοις μαθηταις αὐτου, ἱνα
Then he charged the disciples of him, that
μηδενι ειπωσιν ὁτι αυτος εστιν ὁ Χριστος.
no one they should tell that he is the Anointed.

21 Απο τοτε ηρξατο ὁ Ιησους δεικνυειν τοις
From that time began the Jesus to show to the

13 And JESUS coming into the PARTS of † CÆSAREA PHILIPPI, questioned his DISCIPLES, saying, ‡ "Who do MEN say that * the SON of MAN is?"

14 And THEY replied, "SOME, John the IMMERSER; * SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

15 He says to them, "But who do you say that I am?"

16 Simon Peter answering, said, ‡ "Thou art the CHRIST, the SON of the LIVING God."

17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonah; for Flesh and Blood has not revealed this to thee, but THAT FATHER of mine in the * Heavens.

18 Moreover, I also say to thee, That thou art ‡ a Rock, and on ‡ this ROCK I will build My CHURCH, and † the Gates of Hades shall not triumph over it.

19 And I will give thee † the KEYS of the KINGDOM of the HEAVENS; ‡ and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS."

20 ‡ Then he commanded * the DISCIPLES that they should tell no one, that he is the MESSIAH.

21 From that time, JESUS began to disclose to

* VATICAN MANUSCRIPT.—13. the SON of MAN is? 14. SOME. 17. Heavens. 20. the DISCIPLES.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Cæsar; and to distinguish it from the sea-port town of Cæsarea, mentioned frequently in the Acts of the Apostles, it was called Cæsarea Philippi. See *Josephus*, Ant. xviii. 2, 1, and xx. 8, 4. † 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth *or entrance*, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxxviii. 10, *the gates of the sepulchre*. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at *the resurrection of the just*, finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55. † 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

‡ 13. Mark viii. 27; Luke ix. 18. ‡ 16. Mark viii. 29; Luke ix 20; John i. 49; vi. 69; xi. 27. ‡ 18. John i. 42. ‡ 18. Eph. ii. 20. ‡ 19. Matt. xviii. 18; John xx. 23. ‡ 20. Matt. xvii. 9; Mark viii. 30; Luke ix. 21.

μαθηταις αὐτου, ὁτι δει αυτον απελθειν εις Ἱερο-
disciples of him, that must he to go to Jeru-
σολυμα, και πολλα παθειν απο των πρεσβυτε-
salem, and many (things) to suffer from the elders
ρων και αρχιερεων και γραμματεων, και αποκ-
and high-priests and scribes, and to be
τανθηναι, και τῃ τριτῃ ἡμερᾳ εγερθηναι. 22 Και
killed, and the third day to be raised. And
προσλαβομενος αυτον ὁ Πετρος, ηρξατο επιτιμαν
taking aside him the Peter, began to reprove
αυτῳ, λεγων· Ἱλεως σοι, κυριε· ου μη εσται
him, saying; Be it far from thee, O lord; not not shall be
σοι τουτο. 23 Ὁ δε στραφεις ειπε τῳ Πετρῳ·
to thee this. He but turning said to the Peter;
Ὑπαγε οπισω μου, σατανα· σκανδαλον μου
Go thou behind of me, adversary; a stumbling-block of me
ει· ὁτι ου φρονεις τα του θεου, αλλα τα
thou art; for not thou regardest the (things) of the God, but those
των ανθρωπων. 24 Τοτε ὁ Ιησους ειπε τοις μα-
of the men. Then the Jesus said to the dis-
θηταις αὐτου· Ει τις θελει οπισω μου ελθειν,
ciples of him; If any one wish after me to come,
απαρνησασθω ἑαυτον, και αρατω τον σταυρον
let him deny himself, and let him bear the cross
αὐτου, και ακολουθειτω μοι. 25 Ὁς γαρ αν
of him, and follow me. Whoever for
θελῃ την ψυχην αὐτου σωσαι, απολεσει αυτην·
may wish the life of him to save, shall lose her;
ὁς δ' αν απολεσῃ την ψυχην αὐτου ἑνεκεν
whoever and may lose the life of him on account
εμου, εὑρησει αυτην. 26 Τι γαρ ωφελειται αν-
of me, shall find her. What for is profited a
θρωπος, εαν τον κοσμον ὁλον κερδησῃ, την δε
man, if the world whole he may win, the and
ψυχην αὐτου ζημιωθῃ; η τι δωσει ανθρωπος
life of him he may forfeit? or what shall give a man
ανταλλαγμα της ψυχης αὐτου; 27 Μελλει γαρ
in exchange for the life of him? Is about for
ὁ υἱος του ανθρωπου ερχεσθαι εν τῃ δοξῃ του
the son of the man to come in the glory of the
πατρος αὐτου, μετα των αγγελων αὐτου, και
father of him, with the messengers of him, and
τοτε αποδωσει ἑκαστῳ κατα την πραξιν
then he will render to each one according to the behavior
αυτου.
of him.

28 Αμην λεγω ὑμιν, εισι τινες των ὡδε ἑστω-
Indeed I say to you, there are some of those here having
των, οἱτινες ου μη γευσωνται θανατου, ἑως αν
stood, who not not shall taste of death, till
ιδωσι τον υἱον του ανθρωπου ερχομενον εν τῃ
they may see the son of the man coming in the
βασιλειᾳ αὐτου. ΚΕΦ. ιζ'. 17. 1 Και μεθ'
royal majesty of him. And after
ἡμερας ἑξ παραλαμβανει ὁ Ιησους τον Πετρον,
days six takes the Jesus the Peter,
και Ιακωβον, και Ιωαννην τον αδελφον αυτου·
and James, and John the brother of him;

his DISCIPLES, ‡ That he must go to Jerusalem, and suffer much from the ELDERS, and High-priests, and Scribes, and be killed, and that on the THIRD Day he must be raised up.

22 And PETER taking him aside, and * rebuking him, said, "Be this far from thee, Master; this shall not be to thee."

23 But HE turning, said to PETER, "Get thee behind me, Adversary; thou art a Stumbling-block to me; for thou regardest not the THINGS of GOD, but THOSE of MEN."

24 Then JESUS said to his DISCIPLES, ‡ "If any one wish to come after me, let him renounce himself, and take up his CROSS, and follow me.

25 ‡ For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, shall find it.

26 For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will ‡ a man give in Ransom for his LIFE?

27 ‡ For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to his CONDUCT.

28 ‡ Indeed I say to you, * That there are SOME of those STANDING here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MAJESTY."

CHAPTER XVII.

1 ‡ And after six days, JESUS took PETER, James, and John the BROTHER of James, and privately con-

* VATICAN MANUSCRIPT.—22. rebuking him, said. 28. That there are.

‡ 21. Matt. xvii. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 6, 7. ‡ 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. ‡ 25. Luke xvii. 33; John xii. 25. ‡ 26. Psa. xlix. 7, 8. ‡ 27. Matt. xxv. 31—46; Mark viii. 38; Luke ix. 26. ‡ 28. Mark ix. 1; Luke ix. 27. ‡ 1. Mark ix. 2; Luke ix. 28.

και αναφερει αυτους εις ορος ὑψηλον κατ' ιδιαν.
and leads up them into a mountain high privately.
2 Και μετεμορφωθη εμπροσθεν αυτων, και
And he was transfigured in the presence of them; and
ελαμψε το προσωπον αυτου ὡς ὁ ἡλιος· τα δε
shone the face of him as the sun; the and
ἱματια αυτου εγενετο λευκα ὡς το φως. 3 Και
garments of him became white as the light. And
ιδου, ωφθησαν αυτοις Μωσης και Ηλιας, μετ'
lo, appeared to them Moses and Elias, with
αυτου συλλαλουντες. 4 Αποκριθεις δε ὁ Πετρος
him talking. Answering and the Peter
ειπε τῳ Ιησου· Κυριε, καλον εστιν ἡμας ὡδε
said to the Jesus; O Lord, good it is us here
ειναι· ει θελεις, ποιησωμεν ὡδε τρεις σκηνας,
to be; if thou wilt, we may make here three tents,
σοι μιαν, και Μωσῃ μιαν, και μιαν Ηλιᾳ. 5 Ετι
to thee one, and Moses one, and one Elias. Still
αυτου λαλουντος, ιδου, νεφελη φωτος επεσ-
of him speaking, lo, a cloud of light over-
κιασεν αυτους· και ιδου, φωνη εκ της νεφελης,
shadowed them; and lo, a voice out of the cloud,
λεγουσα· "Οὑτος εστιν ὁ υἱος μου ὁ αγαπητος,
saying; "This is the son of me the beloved,
εν ᾡ ευδοκησα· αυτου ακουετε." 6 Και ακου-
in whom I delight; of him hear you." And hearing
σαντες οἱ μαθηται, επεσον επι προσωπον αὐτων,
having the disciples, they fell upon face of them,
και εφοβηθησαν σφοδρα. 7 Και προσελθων ὁ
and were frightened greatly. And coming near the
Ιησους, ἡψατο αυτων, και ειπεν· Εγερθητε, και
Jesus, touched them, and said; Be you raised, and
μη φοβεισθε. 8 Επαραντες δε τους οφθαλμους
not be afraid. Lifting up then the eyes
αὐτων, ουδενα ειδον, ει μη τον Ιησουν μονον.
of them, no one they saw, except the Jesus alone.
9 Και καταβαινοντων αυτων, εκ του ορους,
And descending of them, from the mountain,
ενετειλατο αυτοις ὁ Ιησους, λεγων· Μηδενι ει-
charged them the Jesus, saying; To no one you
πητε το ὁραμα, ἑως οὗ ὁ υἱος του ανθρωπου εκ
may tell the vision, till the son of the man from
νεκρων αναστῃ.
dead (ones) should be raised.
10 Και επηρωτησαν αυτον οἱ μαθηται αυτου,
And asked him the disciples of him,
λεγοντες· Τι ουν οἱ γραμματεις λεγουσιν, ὁτι
saying; Why then the scribes say, that
Ηλιαν δει ελθειν πρωτον; 11 Ὁ δε Ιησους
Elias must to come first? The but Jesus
αποκριθεις ειπεν *[αυτοις·] Ηλιας μεν ερχεται
answering said [to them;] Elias truly comes
πρωτον, και αποκαταστησει παντα· 12 λεγω δε
first, and shall restore all things; I say but
ὑμιν, ὁτι Ηλιας ηδη ηλθε, και ουκ επεγνωσαν
to you, that Elias just now came, and not they knew
αυτον, αλλ' εποιησαν εν αυτῳ ὁσα ηθελησαν·
him, but have done in him as much as they wished.

ducted them up a lofty Mountain;

2 and he was transformed in their presence, his FACE shone as the SUN, and his GARMENTS became white as the LIGHT.

3 And behold, Moses and Elijah appeared to them, conversing with him.

4 Then PETER addressing JESUS, said, "Master, it is good for us to be here; if thou wilt, * I will make here three Booths; one for thee, one for Moses, and one for Elijah."

5 While he was speaking, behold, ‡ a Cloud of light covered them; and behold, a Voice from the CLOUD, declaring, ‡ "This is my SON, the BELOVED, in whom I delight; hear him!"

6 And the DISCIPLES having heard it, fell on their Faces, and were greatly frightened.

7 And JESUS approaching, ‡ touched them, and said, "Arise, and be not afraid."

8 Then raising their EYES, they saw no one, except JESUS.

9 ‡ And as they were descending the MOUNTAIN, JESUS commanded them, saying, Tell the VISION to no one, till the SON of MAN be risen from the Dead."

10 And the DISCIPLES asked him, saying, ‡ "Why then do the SCRIBES say That Elijah must first come?"

11 * HE answering, said, "Elijah indeed * comes, and will restore all things.

12 But I say to you, ‡ That Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also

* VATICAN MANUSCRIPT.—4. I will make here three Booths. 11. He answering
comes, and will restore.

‡ 5. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke iii. 22. ‡ 7. Dan. viii. 18; x. 9, 10, 18; Rev. i. 17. ‡ 9. Mark ix. 9. ‡ 10. Mal. iv. 5. ‡ 12. Matt. xi. 14; Mark ix. 12, 13.

οὑτω και ὁ υἱος του ανθρωπου μελλει πασχειν
thus also the son of the man is about to suffer
ὑπ' αυτων. [13]Τοτε συνηκαν οἱ μαθηται, ὁτι
by them. Then understood the disciples, that
περι Ιωαννου του βαπτιστου ειπεν αυτοις.
concerning John the dipper he spoke to them.
[14]Και ελθοντων αυτων προς τον οχλον, προσ-
And having come of them to the crowd,
ηλθεν αυτῳ ανθρωπος, γονυπετων αυτον, [15]και
came to him a man, knee-falling him, and
λεγων· Κυριε, ελεησον μου τον υἱον· ὁτι σεληνι-
saying; O lord, have pity on of me the son; for he is
αζεται, και κακως πασχει· πολλακις γαρ
moon-struck, and sadly suffers; often for
πιπτει εις το πυρ, και πολλακις εις το ὑδωρ.
he falls into the fire, and often into the water.
[16]Και προσηνεγκα αυτον τοις μαθηταις σου, και
And I brought him to the disciples of thee, and
ουκ ηδυνηθησαν αυτον θεραπευσαι. [17]Αποκρι-
not they were able him to heal. Answer-
θεις δε ὁ Ιησους ειπεν· Ω γενεα απιστος και
ing and the Jesus said; O generation unfaithful and
διεστραμμενη· ἑως ποτε εσομαι μεθ' ὑμων;
having been perverted; till when shall I be with you?
ἑως ποτε ανεξομαι ὑμων; φερετε μοι αυτον ὡδε.
till when shall I bear you? bring you to me him here.
[18]Και επετιμησεν αυτῳ ὁ Ιησους, και εξηλθεν
And rebuked him the Jesus, and came out
απ' αυτου το δαιμονιον· και εθεραπευθη ὁ παις
of him the demon; and was cured the boy
απο της ὡρας εκεινης. [19]Τοτε προσελθοντες
from the hour that. Then coming
οἱ μαθηται τῳ Ιησου κατ' ιδιαν, ειπον· Διατι
the disciples to the Jesus by himself, said; Why
ἡμεις ουκ ηδυνηθημεν εκβαλειν αυτο; [20]Ὁ δε
we not were able to cast out it? The and
Ιησους ειπεν αυτοις· Δια την απιστιαν ὑμων.
Jesus said to them; On account of the unbelief of you.
Αμην γαρ λεγω ὑμιν, εαν εχητε πιστιν ὡς κοκ-
Indeed for I say to you, if you have faith as a
κον σιναπεως, ερειτε τῳ ορει τουτῳ· Μετα-
grain of mustard, you will say to the mountain this; Be thou
βηθι εντευθεν εκει, και μεταβησεται· και ουδεν
removed from here there, and it will remove; and nothing
αδυνατησει ὑμιν. [21]*[Τουτο δε το γενος ουκ
will be impossible to you. [This but the kind not
εκπορευεται, ει μη εν προσευχῃ και νηστειᾳ.]
goes out, if not in prayer and fasting.]
[22]Αναστρεφομενων δε αυτων εν τῃ Γαλιλαιᾳ,
Were traveling and of them in the Galilee,
ειπεν αυτοις ὁ Ιησους· Μελλει ὁ υἱος του αν-
said to them the Jesus; Is about the son of the
θρωπου παραδιδοσθαι εις χειρας ανθρωπων,
man to be delivered up into hands of men,
[23]και αποκτενουσιν αυτον· και τῃ τριτῃ ἡμερᾳ
and they will kill him; and the third day
εγερθησεται. Και ελυπηθησαν σφοδρα.
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

13 Then the DISCIPLES understood That he spoke to them concerning John the IMMERSER.

14 ‡And they having come to the CROWD, a Man came to him, kneeling and saying,

15 "O Sir, have compassion on My SON; for he is a lunatic, and *sickly; for he frequently falls into the FIRE, and frequently into the WATER.

16 And I brought him to thy DISCIPLES, but they could not cure him."

17 Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

18 And JESUS rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

19 Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

20 And *HE says to them, "On account of your *LITTLE-FAITH; For indeed I say to you, ‡If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove there from here, and it would remove; and nothing would be impossible to you.

21 *†[This KIND, however, goes not out but by Prayer and Fasting."]

22 ‡Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

23 and they will kill him, and the THIRD Day he will *rise. And they were exceedingly grieved.

* VATICAN MANUSCRIPT.—15. sickly. 20. HE says. 20. LITTLE-FAITH. 21.—omit. 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac Hieros, and in one Itala MS.

‡ 14. Mark ix. 14; Luke ix. 37. ‡ 20. Matt. xxi. 21; Mark xi. 23; Luke xvii. 6; 1 Cor. xiii. 2. ‡ 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44.

24 Ἐλθοντων δε αυτων εις Καπερναουμ, προσηλθον οἱ τα διδραχμα λαμβανοντες τῳ Πετρῳ, και ειπον· Ὁ διδασκαλος ὑμων ου τελει τα διδραχμα; 25 Λεγει· Ναι. Και ὁτε εισηλθεν εις την οικιαν, προεφθασεν αυτον ὁ Ἰησους, λεγων· Τι σοι δοκει, Σιμων; Οἱ βασιλεις της γης απο τινων λαμβανουσι τελη η κηνσον; απο των υἱων αὐτων, η απο των αλλοτριων; 26 Λεγει αυτῳ ὁ Πετρος· Απο των αλλοτριων. Εφη αυτῳ ὁ Ἰησους· Αραγε ελευθεροι εισιν οἱ υἱοι. 27 Ἱνα δε μη σκανδαλισωμεν αυτους, πορευθεις εις την θαλασσαν, βαλε αγκιστρον, και τον αναβαντα πρωτον ιχθυν αρον· και ανοιξας το στομα αυτου, εὑρησεις στατηρα· εκεινον λαβων, δος αυτοις αντι εμου και σου.

ΚΕΦ. ιη'. 18.

1 Εν εκεινῃ τῃ ὡρᾳ προσηλθον οἱ μαθηται τῳ Ἰησου, λεγοντες· Τις αρα μειζων εστιν εν τῃ βασιλειᾳ των ουρανων; 2 Και προσκαλεσαμενος ὁ Ἰησους παιδιον εστησεν αυτο εν μεσῳ αυτων, 3 και ειπεν· Αμην λεγω ὑμιν, εαν μη στραφητε και γενησθε ὡς τα παιδια, ου μη εισελθητε εις την βασιλειαν των ουρανων. 4 Ὁστις ουν

24 ‡ And having arrived at Capernaum, the COLLECTORS of † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

25 He says, "Yes." And when * they were come into the HOUSE, JESUS anticipated him, saying, "What is thy opinion, Simon? From whom do the KINGS of the EARTH take Tax or Census? from their own SONS, or from OTHERS?"

26 * And when he said, "Of OTHERS," Jesus says, "The SONS then are exempt.

27 But lest we should offend them, go to the LAKE, throw a Hook, and take the first FISH COMING UP, and opening its MOUTH, thou wilt find † a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

1 * And at That TIME the DISCIPLES came to JESUS, saying, ‡ "Who then is greatest in the KINGDOM of the HEAVENS?"

2 And * he having called a Little child, placed him in the Midst of them,

3 and said, "Indeed I say to you, ‡ Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS.

4 Whoever, therefore,

* VATICAN MANUSCRIPT.—25. they were come. 26. And when he said, "Of OTHERS," Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. Scott refers to Jos. Ant. xviii. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 635, ed. Col. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxvi. These tribute gatherers must have been sent by the superintendents of the temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—*Wakefield.* † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

‡ 24. Mark ix. 33. ‡ 1. Mark ix. 33; *Luke* ix. 46; xxii. 24. ‡ 3. Matt. xix. 14; Mark x. 15; Luke xviii. 17; *1 Cor.* xiv. 20; *1 Peter* ii. 2.

ταπεινωσῃ ἑαυτον ὡς το παιδιον τουτο, οὑτος
may humble himself as the little child this, he
εστιν ὁ μειζων εν τῃ βασιλειᾳ των ουρανων.
is the greater in the kingdom of the heavens.
5 Και ὃς εαν δεξηται παιδιον τοιουτον ἑν επι τῳ
And whoever may receive a little child such one on the
ονοματι μου, εμε δεχεται. 6 Ὃς δ' αν σκανδα-
name of me, me receives. Who but ever may in-
λισῃ ἑνα των μικρων τουτων, των πιστευοντων
snare one of the little-ones these, of the believing
εις εμε, συμφερει αυτῳ, ἱνα κρεμασθῃ μυλος
into me, it is appropriate to him, that should be hung a millstone
ονικος επι τον τραχηλον αυτου, και καταπον-
upper on the neck of him, and he should be
τισθῃ εν τῳ πελαγει της θαλασσης.
sunk in the depth of the sea.

7 Ουαι τῳ κοσμῳ απο των σκανδαλων. Αναγ-
Woe to the world from the snares. Neces-
κη γαρ εστιν ελθειν τα σκανδαλα· πλην ουαι
sary for it is to come the snares; but woe
τῳ ανθρωπῳ εκεινῳ δι' οὑ το σκανδαλον
to the man to that through whom the snare
ερχεται. 8 Ει δε ἡ χειρ σου η ὁ πους σου
comes. If therefore the hand of thee or the foot of thee
σκανδαλιζει σε, εκκοψον αυτα, και βαλε απο
insnares thee, cut off them, and cast from
σου· καλον σοι εστιν εισελθειν εις την ζωην
thee; good to thee it is to enter into the life
χωλον η κυλλον, η δυο χειρας η δυο ποδας
lame or a cripple, than two hands or two feet
εχοντα βληθηναι εις το πυρ το αιωνιον. 9 Και
having to be cast into the fire the age-lasting. And
ει ὁ οφθαλμος σου σκανδαλιζει σε, εξελε αυτον,
if the eye of thee insnares thee, tear out it,
και βαλε απο σου· καλον σοι εστι μονοφθαλμον
and cast from thee, good to thee it is one-eyed
εις την ζωην εισελθειν, η δυο οφθαλμους εχοντα
into the life to enter, than two eyes having
βληθηναι εις την γεενναν του πυρος. 10 Ὁρατε,
to be cast into the Gehenna of the fire. See,
μη καταφρονησητε ἑνος των μικρων τουτων·
not you may despise one of the little-ones these;
λεγω γαρ ὑμιν, ὁτι οἱ αγγελοι αυτων εν ουρα-
I say for to you, that the messengers of them in hea-
νοις διαπαντος βλεπουσι το προσωπον του
vens perpetually are [seeing] the face of the
πατρος μου, του εν ουρανοις. *[11 Ηλθε γαρ ὁ
father of me, that in heavens. [Is come for the
υἱος του ανθρωπου σωσαι το απολωλος.] 12 Τι
son of the man to save the having been lost.] What

may humble himself like this LITTLE CHILD, he will be the GREATEST in the KINGDOM of the HEAVENS.

5 ‡ And whoever may receive one such Little child in my NAME, receives Me.

6 ‡ But whoever shall insnare one of the LEAST of THESE who BELIEVE in me, it would be better for him that an † upper Millstone were hanged about his NECK, and that he were sunk in the DEPTH of the SEA.

7 Alas for the WORLD, because of SNARES! for it must be that SNARES come; but alas for that MAN through whom the SNARE comes.

8 ‡ If, then, thy HAND or thy FOOT insnare thee, cut it off, and throw it away; it is better for thee to enter LIFE * crippled or lame, than having Two Hands or Two Feet, to be cast into the † AIONIAN FIRE.

9 And if thine EYE insnare thee, pluck it out, and throw it away; it is better to enter LIFE one-eyed, than having Two Eyes to be cast into the BURNING of GEHENNA.

10 Take care, that you do not despise one of the LEAST of these; for I assure you, that ‡ their ANGELS in * the HEAVENS continually behold the FACE of THAT FATHER of mine in the Heavens.

11 * † ‡ [For the SON of MAN is come to SAVE THAT which was LOST.]

* VATICAN MANUSCRIPT.—8. crippled or lame. 10. the HEAVENS. 11.—omit. See also Lachmann and Tischendorf.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin. † 8. *Aionion.* This word is the adjective of *aion*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xiii. 40, and Appendix. † 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

‡ 5. Matt. x. 42; Luke ix. 48. ‡ 6. Mark ix. 42; Luke xvii. 1, 2. ‡ 8. Matt. v. 29, 30; Mark ix. 43, 45. ‡ 10. Psa. xxxiv. 7; Luke i. 19. ‡ 11. Luke ix. 56; xix. 10; John iii. 17; xii. 47.

ὑμιν δοκει; εαν γενηται τινι ανθρωπῳ ἑκατον
to you seems right? if should have any man a hundred
προβατα, και πλανηθῃ ἑν εξ αυτων· ουχι αφεις
sheep, and should go astray one from them, not leaving
τα εννενηκονταεννεα επι τα ορη, πορευθεις ζη-
the ninety-nine upon the mountains, going he
τει το πλανωμενον; [13] Και εαν γενηται εὑρειν
seeks that having strayed? And if he should happen to find
αυτο, αμην λεγω ὑμιν, ὁτι χαιρει επ' αυτῳ
it, indeed I say to you, that he rejoices over it
μαλλον, η επι τοις εννενηκονταεννεα, τοις μη
more, than over the ninety-nine, those not
πεπλανημενοις. [14] Οὑτως ουκ εστι θελημα
having been led astray. Thus not it is will
εμπροσθεν του πατρος ὑμων, του εν ουρανοις,
in the presence of the father of you, of that in heavens,
ἱνα αποληται εἱς των μικρων τουτων. [15] Εαν
that should perish one of the little-ones of them. If
δε ἁμαρτησῃ *[εις σε] ὁ αδελφος σου, ὑπαγε,
but should be in error [against thee,] the brother of thee, go,
ελεγξον αυτον μεταξυ σου και αυτου μονου.
convict him between thee and him alone.
Εαν σου ακουσῃ, εκερδησας τον αδελφον σου·
If thee he may hear, thou hast won the brother of thee;
εαν δε μη ακουσῃ, παραλαβε μετα σου ετι
if but not he may hear, take with thee besides
ἑνα η δυο· ἱνα επι στοματος δυο μαρτυρων η
one or two; that by mouth two of witnesses or
τριων σταθῃ παν ῥημα. [17] Εαν δε πα-
three may be proved every word. If and he
ρακουσῃ αυτων, ειπε τῃ εκκλησιᾳ· εαν δε
disregard them, tell thou to the congregation; if and
και της εκκλησιας παρακουσῃ, εστω σοι
even the congregation he should disregard, let him be to thee
ὡσπερ ὁ εθνικος και ὁ τελωνης. [18] Αμην
as the Gentile and the tax-gatherer. Indeed
λεγω ὑμιν, ὁσα εαν δησητε επι της γης,
I say to you, whatever you may bind on the earth,
εσται δεδεμενα εν τῳ ουρανῳ· και ὁσα εαν
shall be having been bound in the heaven; and whatever
λυσητε επι της γης, εσται λελυμενα εν
you may loose on the earth, shall be having been loosed in
τῳ ουρανῳ.
the heaven.

[19] Παλιν λεγω ὑμιν, ὁτι εαν δυο ὑμων συμφω-
Again, I say to you, that if two of you may
νησωσιν επι της γης, περι παντος πραγματος,
agree on the earth, about any matter,
οὑ εαν αιτησωνται, γενησεται αυτοις παρα του
they may ask, it shall be to them from the
πατρος μου, του εν ουρανοις. [20] Οὑ γαρ εισι
father of me, of that in heavens. Where for are
δυο η τρεις συνηγμενοι εις το εμον ονομα, εκει
two or three having come together in the my name, there
ειμι εν μεσῳ αυτων. [21] Τοτε προσελθων αυτῳ
I am in midst of them. Then coming to him

12 "What do you think? ‡If a Man have a Hundred Sheep, and one of them go astray, *will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek the STRAY ONE?

13 And if he happen to find it, indeed I say to you, that he rejoices more over it, than over THOSE NINETY-NINE which WENT NOT ASTRAY.

14 Thus it is not the Will *of THAT FATHER of mine in the Heavens, that in his presence one of the LEAST of these should be lost.

15 ‡Now, if thy BROTHER be in error, go, convict him, between thee and him alone. ‡If he hear thee, thou hast gained thy BROTHER.

16 But if he hear thee not, take with thee one or two more; ‡that by the Testimony of Two or three Witnesses, Every Thing may be proved.

17 But if he disregard them, inform the CONGREGATION; and if he disregard the CONGREGATION also, ‡let him be to thee as a PAGAN and a TRIBUTE-TAKER.

18 Indeed, I say to you, ‡Whatever you may bind on EARTH, will be as having been bound in *Heaven; and whatever you may loose on EARTH, will be as having been loosed in *Heaven.

19 *Again, indeed, I say to you, That if two of you on EARTH may agree, about any thing which they may ask, it will be done for them, by THAT FATHER of mine in the Heavens.

20 For where two or three are assembled in MY Name, I am there in the Midst of them."

* VATICAN MANUSCRIPT.—12. will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek. 14. of THAT FATHER of mine. 15. against thee—omit. 18. Heaven. 19. Again, indeed, I say.

‡ 12. Luke xv. 4. ‡ 15. Lev. xix. 17; Luke xvii. 3. ‡ 15. James v. 19, 20. ‡ 16. John viii. 17; 2 Cor. xiii. 1. ‡ 17. Rom. xvi. 17; 2 Thess. iii. 6, 14. ‡ 18. John xx. 23.

ὁ Πετρος, ειπε· Κυριε, ποσακις ἁμαρτησει εις
the Peter, said; O lord, how often shall sin against
εμε ὁ αδελφος μου, και αφησω αυτῳ; ἑως
me the brother of me, and I shall forgive him? till
ἑπτακις; 22 Λεγει αυτῳ ὁ Ιησους· Ου, λεγω
seven times? Says to him the Jesus; Not, I say
σοι, ἑως ἑπτακις, αλλ' ἑως εβδομηκοντακις
to thee, till seven times, but till seventy times
ἑπτα. 23 Δια τουτο ὡμοιωθη ἡ βασιλεια
seven. Therefore this has been compared the kingdom
των ουρανων ανθρωπῳ βασιλει, ὁς ηθελησε συ-
of the heavens to a man king, who wished to
ναραι λογον μετα των δουλων αὐτου. 24 Αρξα-
settle an account with the slaves of him. Having
μενου δε αυτου συναιρειν, προσηνεχθη αυτῳ εις
begun and of him to settle, they brought to him one
οφειλετης μυριων ταλαντων. 25 Μη εχοντος δε
a debtor of ten thousand talents. Not having but
αυτου αποδουναι, εκελευσεν αυτου ὁ κυριος αυ-
of him to pay, ordered him the lord of
του πραθηναι, και την γυναικα αυτου, και τα
him to be sold, and the wife of him, and the
τεκνα, και παντα ὁσα ειχε, και αποδοθηναι.
children, and all as much as he had, and payment to be made.
26 Πεσων ουν ὁ δουλος προσεκυνει αυτῳ,
Falling down therefore the slave he prostrated to him,
λεγων· *[Κυριε,] μακροθυμησον επ' εμοι, και
saying; [O lord,] have patience with me, and
παντα σοι αποδωσω. 27 Σπλαγχνισθεις δε ὁ
all to thee I will pay. Being moved with pity then the
κυριος του δουλου εκεινου, απελυσεν αυτον, και
lord of the slave of that, loosed him, and
το δανειον αφηκεν αὐτῳ. 28 Εξελθων δε ὁ
the debt remitted to him. Going out but the
δουλος *[εκεινος,] εὑρεν ἑνα των συνδουλων
slave [that,] found one of the fellow-slaves
αὐτου, ὁς ωφειλεν αυτῳ ἑκατον δηναρια· και
of him, who owed to him a hundred denarii; and
κρατησας αυτον επνιγε, λεγων· Αποδος μοι ει
seizing him he choked him, saying; Pay to me if
τι οφειλεις. 29 Πεσων ουν ὁ συνδουλος
any thing thou owest. Falling down therefore the fellow-slave
αυτου, παρεκαλει αυτον, λεγων· Μακροθυμησον
of him, besought him, saying; Have patience
επ' εμοι, και *[παντα] αποδωσω σοι. 30 Ὁ δε
with me, and [all] I will pay to thee. He and
ουκ ηθελεν· αλλ' απελθων εβαλεν αυτον εις
not he would; but going away he cast him into
φυλακην, ἑως οὑ αποδῳ το οφειλομενον. 31 Ιδον-
prison, till he should pay that he was owing. See-
τες δε οἱ συνδουλοι αυτου τα γενομενα, ελυπη-
ing and the fellow-slaves of him that having been done, were
θησαν σφοδρα· και ελθοντες διεσαφησαν τῳ
grieved much; and going they related to the

21 Then Peter coming, *said to him, ‡"Lord, how often shall I forgive my BROTHER, if he repeatedly trespass against me? till seven times?"

22 JESUS says to him, "I say to thee, Not till seven times only, but till seventy times seven.

23 In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.

24 And having begun to settle, they brought to him one Debtor of Ten thousand † Talents.

25 But he not having means to refund, *the MASTER, to obtain † payment, ordered that he, and his WIFE and CHILDREN, and all that he had, should be sold.

26 The SERVANT, then, falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

27 And the MASTER of *the SERVANT, being compassionate, loosed him, and remitted the DEBT.

28 But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred † Denarii; and seizing him he choked him, saying, 'Pay *whatever thou owest.'

29 And his FELLOW-SERVANT falling down, entreated him, saying, 'Have patience with me and I will pay thee.'

30 But HE would not; and departing, committed him to Prison, till he should pay the DEBT.

31 *When, therefore, His FELLOW-SERVANTS seeing WHAT was DONE, they were indignant; and

* VATICAN MANUSCRIPT.—21. said to him, "Lord." 25. the MASTER. 26. O lord—*omit.* 27. the SERVANT. 28. that—*omit.* 28. whatever thou owest. 29. all—*omit.* 31. When, therefore, His FELLOW-SERVANTS.

† 24. Of silver; gold is never to be supposed, unless mentioned.—*Bloomfield.* † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to *six* years. † 28. This was a Roman coin worth about 14 cents, or 7d.

‡ 21. *Luke xvii. 3, 4.*

κυριῳ αὑτων παντα τα γενομενα. 32 Τοτε
lord of them all that having been done. Then
προσκαλεσαμενος αυτον ὁ κυριος αυτου, λεγει
having called him the lord of him, says
αυτῳ· Δουλε πονηρε, πασαν την οφειλην εκεινην
to him, O slave wicked, all the debt that
αφηκα σοι, επει παρεκαλεσας με· 33 ουκ εδει
I remitted to thee, because thou besought me; not was it binding
και σε ελεησαι τον συνδουλον σου, ὡς και εγω
also thee to have pitied the fellow-slave of thee, as also I
σε ηλεησα; 34 Και οργισθεις ὁ κυριος αυτου
thee pitied? And being provoked the lord of him
παρεδωκεν αυτον τοις βασανισταις, ἑως οὑ αποδῳ
delivered him to the jailors, till he may pay
παν το οφειλομενον *[αυτῳ.] 35 Οὑτω και ὁ
all that owing [to him.] So also the
πατηρ μου ὁ επουρανιος ποιησει ὑμιν, εαν μη
father of me the heavenly will do to you, if not
αφητε ἑκαστος τῳ αδελφῳ αὑτου απο των
you forgive each one the brother of him from the
καρδιων ὑμων.
hearts of you.

ΚΕΦ. ιθ'. 19.

1 Και εγενετο, ὁτε ετελεσεν ὁ Ιησους τους
And it came to pass, when ended the Jesus the
λογους τουτους, μετηρεν απο της Γαλιλαιας,
words these, he departed from the Galilee,
και ηλθεν εις τα ὁρια της Ιουδαιας, περαν του
and came into the confines of the Judea, beyond the
Ιορδανου. 2 Και ηκολουθησαν αυτῳ οχλοι
Jordan. And followed him crowds
πολλοι· και εθεραπευσεν αυτους εκει.
great; and he healed them there.
3 Και προσηλθον αυτῳ οἱ Φαρισαιοι, πειρα-
And came to him the Pharisees try-
ζοντες αυτον, και λεγοντες *[αυτῳ·] Ει εξεστιν
ing him, and saying [to him;] If it is lawful
ανθρωπῳ απολυσαι την γυναικα αυτου κατα
to a man to release the wife of him upon
πασαν αιτιαν; 4 Ὁ δε αποκριθεις ειπεν αυτοις·
every cause; He and answering said to them;
Ουκ ανεγνωτε, ὁτι ὁ ποιησας απ' αρχης αρσεν
Not have you read, that the Creator from a beginning a male
και θηλυ εποιησεν αυτους, 5 και ειπεν· "Ἑνεκεν
and a female he made them? and says; "On account
τουτου καταλειψει ανθρωπος τον πατερα και
of this shall leave a man the father and
την μητερα, και προσκολληθησεται τῃ γυναικι
the mother, and shall be closely united to the wife
αὑτου· και εσονται οἱ δυο εις σαρκα μιαν."
of him; and shall be the two into flesh one."
6 Ὡστε ουκετι εισι δυο, αλλα σαρξ μια. Ὁ
So that no longer they are two, but flesh one. What
ουν ὁ θεος συνεζευξεν, ανθρωπος μη χωριζετω.
then the God has joined together, a man not disunite.
7 Λεγουσιν αυτῳ· Τι ουν Μωσης ενετειλατο
They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

32 Then his MASTER having called him, said to him, 'O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

33 was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?'

34 And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

35 Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one ‡ forgive his BROTHER."

CHAPTER XIX.

1 ‡ And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

2 And great Crowds followed him, and he cured their sick.

3 And the * Pharisees came to him, trying him, and saying, ‡ "Is it lawful for a man to dismiss his WIFE for Any Cause?"

4 And He answering, said to them, "Have you not read, That the CREATOR, at the first, ‡ made a male and a female;

5 and said, ‡ 'On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they TWO shall become one Flesh?'

6 So that they are no longer Two, but one Flesh. What GOD, then, has united, let no man sever."

7 They say to him, ‡ "Why then did Moses command to give a Writ

* VATICAN MANUSCRIPT.—34. to him—omit. 3. Pharisees. 3. to him—omit.

‡ 35. Prov. xxi. 13; Matt. vii. 1, 2. ‡ 1. Mark x. 1. ‡ 3. Mark x. 2. ‡ 4. Gen. i. 27; Mal. ii. 15. ‡ 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. ‡ 7. Deut. xxiv. 1.

δουναι βιβλιον αποστασιου, και απολυσαι αυτην;
to give a scroll of separation, and to release her?
8 Λεγει αυτοις· Ὁτι Μωσης προς την σκλη-
He says to them; That Moses for the hardness
ροκαρδιαν ὑμων επετρεψεν ὑμιν απολυσαι τας
of heart of you suffered you to release the
γυναικας ὑμων· απ' αρχης δε ου γεγονεν οὑτω.
wives of you; from a beginning but not it was so.
9 Λεγω δε ὑμιν, ὁτι ὁς αν απολυσῃ την γυναικα
I say but to you, that whoever may release the wife
αυτου, μη επι πορνειᾳ, και γαμησῃ αλλην,
of him, except for fornication, and may marry another,
μοιχαται· και ὁ απολελυμενην γαμησας, μοι-
commits adultery; and he her being released marrying, com-
χαται. 10 Λεγουσιν αυτῳ οἱ μαθηται αυτου·
mits adultery. They say to him the disciples of him;
Ει οὑτως εστιν ἡ αιτια του ανθρωπου μετα της
If thus is the case of the man with the
γυναικος, ου συμφερει γαμησαι. 11 Ὁ δε ειπεν
woman, not it is profitable to marry. He but said
αυτοις· Ου παντες χωρουσι τον λογον τουτον,
to them; Not all admit the word this,
αλλ' οἱς δεδοται. 12 Εισι γαρ ευνουχοι,
but to whom it has been given. There are for eunuchs,
οἱτινες εκ κοιλιας μητρος εγεννηθησαν οὑτω·
who from womb of mother were born so;
και εισιν ευνουχοι, οἱτινες ευνουχισθησαν ὑπο
and there are eunuchs, who were made eunuchs by
των ανθρωπων· και εισιν ευνουχοι, οἱτινες ευνου-
the men; and there are eunuchs, who made
χισαν ἑαυτους δια την βασιλειαν των ουρα-
eunuchs themselves on account of the kingdom of the heav-
νων. Ὁ δυναμενος χωρειν, χωρειτω.
ens. He being able to admit, let him admit.

13 Τοτε προσηνεχθη αυτῳ παιδια, ἱνα τας
Then were brought to him little children, that the
χειρας επιθῃ αυτοις, και προσευξηται· οἱ
hands he might lay on them, and he might pray; the
δε μαθηται επετιμησαν αυτοις. 14 Ὁ δε Ιησους
but disciples rebuked them. The and Jesus
ειπεν· Αφετε τα παιδια, και μη κωλυετε αυτα
said; Suffer the little children, and not hinder them
ελθειν προς με· των γαρ τοιουτων εστιν ἡ
to come to me; of the for such like is the
βασιλεια των ουρανων. 15 Και επιθεις αυτοις
kingdom of the heavens. And laying on them
τας χειρας, επορευθη εκειθεν.
the hands, he departed thence.

16 Και ιδου, εἱς προσελθων, ειπεν αυτῳ· Δι-
And lo, one coming, said to him; O
δασκαλε αγαθε, τι αγαθον ποιησω, ἱνα εχω
teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, permitted you to divorce your wives, on account of your stubborn disposition; but from the Beginning it was not so.

9 ‡ But I say to you, Whoever dismisses his wife, except *on Account of Whoredom, causes her to commit adultery; and he who marries the divorced woman, commits adultery."

10 *The disciples say to him, "If the case of the husband with his wife be thus, it is not good to marry."

11 But he answered, ‡ "None can admit *the word, but those to whom it is given.

12 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by men; and † ‡ others have made themselves Eunuchs on account of the kingdom of the heavens. He who is able to do this, let him do it."

13 ‡ Then they brought to him Little children, that he might place his hands on them, and pray; and the disciples rebuked them.

14 But Jesus said, "Let the little children alone, and forbid them not to come to me; ‡ because to such as these belongs the kingdom of the heavens."

15 And having laid his hands on them, he departed thence.

16 ‡ And behold, one approaching, said *to him,

* Vatican Manuscript.—9. on Account of Whoredom, causes her to commit adultery; and he who marries. 10. The disciples. 11. the word. 16. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of eunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words *literally*, but is said to have exemplified them upon himself.—See *Analecta Theologica*.

‡ 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10. ‡ 11. 1 Cor. vii. 2, 7, 9, 17. ‡ 12. 1 Cor. vii. 32—34. ‡ 13. Mark x. 13. ‡ 14. Matt. v. 3; xviii. 3. ‡ 16. *Mark x. 17*; Luke xviii. 18.

ζωην αιωνιον; 17 'Ο δε ειπεν αυτῳ· Τι με
life age-lasting? He and he said to him; Why me
ερωτᾳς περι του αγαθου; εἷς εστιν ὁ αγαθος.
askest thou concerning the good? one is the good.
Ει δε θελεις εισελθειν εις την ζωην, τηρησον
If but thou wishest to enter into the life, keep strictly
τας εντολας. 18 Λεγει αυτῳ· Ποιας; 'Ο δε
the commandments. He says to him; Which? The and
Ιησους ειπε· Το· "Ου φονευσεις· Ου μοι-
Jesus said; This; Not thou shalt kill; Not thou shalt
χευσεις· Ου κλεψεις· Ου ψευδομαρτυρη-
commit adultery; Not thou shalt steal; Not thou shalt testify
σεις· 19 Τιμα τον πατερα και την μητερα." και·
falsely; Honor the father and the mother;" and,
"Αγαπησεις τον πλησιον σου ὡς σεαυτον."
"Thou shalt love the neighbor of thee as thyself."
20 Λεγει αυτῳ ὁ νεανισκος· Παντα ταυτα εφυ-
Says to him the young man; All these I
λαξαμην *[εκ νεοτητος μου·] τι ετι ὑστερω;
kept [from childhood of me;] what more do I want?
21 Εφη αυτῳ ὁ Ιησους· Ει θελεις τελειος
Said to him the Jesus; If thou wishest perfect
ειναι, ὑπαγε, πωλησον σου τα ὑπαρχοντα, και
to be, go, sell of thee the possessions, and
δος πτωχοις· και ἑξεις θησαυρον εν ουρα-
give to poor; and thou shalt have treasure in hea-
νῳ· και δευρο, ακολουθει μοι. 22 Ακουσας δε ὁ
ven; and hither, follow me. Having heard and the
νεανισκος τον λογον, απηλθε λυπουμενος· ην
young man the word, went away sorrowing; he was
γαρ εχων κτηματα πολλα. 23 'Ο δε Ιησους
for having possessions many. The and Jesus
ειπε τοις μαθηταις αὑτου· Αμην λεγω ὑμιν, ὁτι
said to the disciples of himself; Indeed I say to you, that
δυσκολως πλουσιος εισελευσονται εις την βασι-
with difficulty a rich man shall enter into the king-
λειαν των ουρανων. 24 Παλιν δε λεγω ὑμιν.
dom of the heavens. Again and I say to you,
ευκοπωτερον εστι καμηλον δια τρυπηματος ῥα-
easier it is a camel through a hole of a
φιδος εισελθειν, η πλουσιον εις την βασιλειαν
needle to pass, than a rich man into the kingdom
του θεου εισελθειν. 25 Ακουσαντες δε οἱ μαθη-
of the God to enter. Having heard and the disci-
ται, εξεπλησσοντο σφοδρα, λεγοντες· Τις αρα
ples, were amazed exceedingly, saying; Who then

"Good Teacher! what good thing must I do, that I may obtain aionian Life?"

17 And HE said to him, * † "Why dost thou call Me GOOD? GOD alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."

18 He says to him, "Which?" JESUS answered, "These; ‡ 'Thou shalt not commit murder; 'Thou shalt not commit 'adultery; Thou shalt not 'steal; Thou shalt not 'testify falsely;

19 'Honor thy FATHER 'and thy MOTHER;' and '‡ 'Thou shalt love thy 'NEIGHBOR as thyself.'"

20 The YOUNG MAN says to him, "All these have I kept; what want I more?"

21 JESUS replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the * POOR; and thou shalt have Treasure in Heaven; and come, follow me."

22 But the YOUNG MAN having heard this WORD, went away sorrowing; for he had great * Riches.

23 Then JESUS said to his DISCIPLES, ‡ "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS.

24 And again I say to you, † It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM † of GOD."

25 And the DISCIPLES hearing, were greatly as-

* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is GOOD? One is the GOOD; but if thou wilt." 20. from my childhood—omit. 21. POOR. 22. this WORD. 22. Riches.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS., to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and no different reading is noted. † 24. Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not happen before a camel, or an elephant, has crept through the eye of a needle."—*Marsh's Translation of Michaelis.* † 24. of HEAVEN.—*Lachmann & Tischendorf.*

‡ 18. Exod. xx. 13; Deut. v. 17. ‡ 19. Lev. xix. 18. ‡ 23. Mark x. 24; Luke xviii. 24; 1 Tim. vi. 9, 10.

δυναται σωθηναι; 26 Εμβλεψας δε ὁ Ιησους
is able to be saved? Looking but the Jesus
ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον
said to him: With man this impossible
εστι· παρα δε θεῳ παντα δυνατα.
is; with but God all possible.

27 Τοτε αποκριθεις ὁ Πετρος ειπεν αυτῳ· Ιδου,
Then answering the Peter said to him; Lo,
ἡμεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·
we left all, and followed thee;
τι αρα εσται ἡμιν; 28 Ὁ δε Ιησους ειπεν αυ-
what then shall be to us? The and Jesus said to
τοις· Αμην λεγω ὑμιν, ὁτι ὑμεις οἱ ακολουθη-
them; Indeed I say to you, that you the having fol-
σαντες μοι, εν τῃ παλιγγενεσιᾳ ὁταν καθιση ὁ
lowed me, in the new birth day when may sit the
υἱος του ανθρωπου επι θρονου δοξης αὑτου,
son of the man upon a throne of glory of him,
καθισεσθε και ὑμεις επι δωδεκα θρονους, κρινον-
shall sit also you upon twelve thrones, judg-
τες τας δωδεκα φυλας του Ισραηλ. 29 Και πας
ing the twelve tribes of the Israel. And all
ὁς αφηκεν οικιας, η αδελφους, η αδελφας, η
who left houses, or brothers, or sisters, or
πατερα, η μητερα, *[η γυναικα,] η τεκνα, η
father, or mother, [or wife,] or children, or
αγρους, ἑνεκεν του ονοματος μου, ἑκατοντα-
fields, on account of the name of me, a hundred
πλασιονα ληψεται, και ζωην αιωνιον κληρο-
fold shall receive, and life age-lasting shall
νομησει.
inherit.

30 Πολλοι δε εσονται πρωτοι, εσχατοι· και
Many but shall be first, last; and
εσχατοι, πρωτοι. ΚΕΦ. κ΄. 20. 1 Ὁμοια γαρ
last; first. Like for
εστιν ἡ βασιλεια των ουρανων ανθρωπῳ οικοδεσ-
is the kingdom of the heavens to a man a house-
ποτῃ, ὁστις εξηλθεν ἁμα πρωι μισθωσασθαι
holder, who went out with morning to hire
εργατας εις τον αμπελωνα αὑτου. 2 Συμφω-
laborers into the vineyard of him. Having
νησας δε μετα των εργατων εκ δηναριου την
agreed and with the laborers for a denarius the
ἡμεραν, απεστειλεν αυτους εις τον αμπελωνα
day, he sent them into the vineyard
αὑτου. 3 Και εξελθων περι τριτην ὡραν, ειδεν
of him. And going out about third hour, he saw
αλλους ἑστωτας εν τῃ αγορᾳ αργους· 4 κἀκει-
others standing in the market-place idle and to
νοις ειπεν· Ὑπαγετε και ὑμεις εις τον αμπελωνα·
them he said, Go also you into the vineyard;

tonished, saying, "Who then can be saved?"

26 JESUS looking at them, answered, "With Men this is impossible; but with God everything is possible."

27 ‡Then PETER replying, said to him, "Behold, ‡we have forsaken all, and followed thee; what, therefore, shall we obtain?"

28 And JESUS said to them, "Indeed, I say to you, That in the RENOVATION, †when the SON of MAN shall sit on the throne of his Glory, ‡you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of ISRAEL.

29 ‡And whoever has forsaken, *on account of MY Name, Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, shall receive *Manifold, and shall inherit aionian Life.

30 ‡But many shall be first, that are last; and last, that are first.

CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

2 And having agreed with some LABORERS for a †Denarius a DAY, he sent them into his VINEYARD.

3 And going out about the †Third Hour, he saw others standing unemployed in the market-place;

4 and he said to THEM, 'Go YOU also into the

* VATICAN MANUSCRIPT.—29. on account of MY Name. 29. or Wife—*omit*. 29. Manifold.

† 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 5. † 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d. † 3. Nine in the morning.

‡ 27. Mark x. 28; Luke xviii. 28. ‡ 27. Matt. iv. 20; Luke v. 11. ‡ 28. Luke xxii. 30. ‡ 29. Mark x. 29, 30; Luke xviii. 29, 30. ‡ 30. Matt. xx. 16; Luke xiii. 30.

και ὁ εαν ῃ δικαιον, δωσω ὑμιν. Οἱ δε
and whatever may be just, I will give to you. They and
απηλθον. 5 Παλιν εξελθων περι ἑκτην και
went away. Again going out about sixth and
εννατην ὡραν, εποιησεν ὡσαυτως. 6 Περι δε
ninth hour, he did in like manner. About and
την ἑνδεκατην *[ὡραν] εξελθων, εὑρεν αλλους
the eleventh [hour] going out, he found others
ἑστωτας, και λεγει αυτοις· Τι ὡδε ἑστηκατε
standing, and he says to them: Why here stand you
ὁλην την ἡμεραν αργοι; 7 Λεγουσιν αὑτῳ· Ὁτι
all the day idle? They say to him: Because
ουδεις ἡμας εμισθωσατο. Λεγει αυτοις· Ὑπα-
no one us hired. He says to them: Go
γετε και ὑμεις εις τον αμπελωνα· *[και ὁ εαν
hire you into the vineyard. [and whatever
ῃ δικαιον, ληψεσθε.] 8 Οψιας δε γενο-
may be just, you shall receive.] Evening and having
μενης, λεγει ὁ κυριος του αμπελωνος τῳ
come on, says the lord of the vineyard to the
επιτροπῳ αὑτου· Καλεσον τους εργατας, και
steward of him; Call the laborers, and
αποδος αυτοις τον μισθον, αρξαμενος απο των
give to them the hire, beginning from the
εσχατων, ἑως των πρωτων. 9 Και ελθοντες οἱ
last, till the first. And having come those
περι την ἑνδεκατην ὡραν, ελαβον ανα δηναριον.
about the eleventh hour, received each a denarius.
10 Ελθοντες δε οἱ πρωτοι, ενομισαν, ὁτι πλειονα
Having come then those first, supposed, that more
ληψονται· και ελαβον και αυτοι ανα δηναριον.
they shall receive, and received also they each a denarius.
11 Λαβοντες δε εγογγυζον κατα του οικοδεσποτου,
Having received but they murmured against the householder,
12 λεγοντες· Ὁτι οὗτοι οἱ εσχατοι μιαν ὡραν
saying; That these the last one hour
εποιησαν, και ισους ἡμιν αυτους εποιησας, τοις
worked, and equal to us them thou hast made, to the
βαστασασι το βαρος της ἡμερας, και τον καυ-
having endured the burden of the day, and the burn-
σωνα. 13 Ὁ δε αποκριθεις ειπεν ἑνι αυτων·
ing heat. He but answering said to one of them;
Ἑταιρε, ουκ αδικω σε· ουχι δηναριου συνεφω-
Friend, not I wrong thee; not of a denarius didst thou
νησας μοι; 14 Αρον το σον, και ὑπαγε. Θελω
agree to me? Take the thine, and go. I wish
δε τουτῳ τῳ εσχατῳ δουναι ὡς και σοι. 15 Η
and to this the last to give as also to thee. Or
ουκ εξεστι μοι ποιησαι ὁ θελω εν τοις εμοις;
not is it lawful to me to do what I will with the my own?
η ὁ οφθαλμος σου πονηρος εστιν, ὁτι εγω
or the eye of thee evil is, because I
αγαθος ειμι; 16 Οὑτως εσονται οἱ εσχατοι,
good am? Thus shall be the last,

VINEYARD, and whatever is reasonable, I will give you.' And THEY went.
5 Again having gone out about the †sixth hour, and about the †ninth, he did in like manner.
6 And about the †ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'
7 They say to him, 'Because no one has hired us.' He says to them, 'Go you also into the VINEYARD.'
8 And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'
9 And THOSE who came about the ELEVENTH hour, received, each one, a Denarius.
10 Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.
11 But having received it, they murmured against the HOUSEHOLDER,
12 saying, 'These LAST have worked One Hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'
13 He answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?
14 Take THAT which is THINE, and go thy way; *I will give to This LAST, even as to thee.
15 Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'
16 Thus the LAST shall

* VATICAN MANUSCRIPT.—6. hour—omit. 7. and whatever may be right, you shall receive.—omit. 14. I will.
† 5. Noon. † 5. Three o'clock in the afternoon. † 6. Five o'clock in the afternoon.

πρωτοι· και οἱ πρωτοι, εσχατοι. *[Πολλοι
first; and the first, last. [Many
γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.]
for are called, few but chosen.]

17 Και αναβαινων ὁ Ιησους εις Ἱεροσολυμα,
And going up the Jesus to Jerusalem,
παρελαβε τους δωδεκα μαθητας κατ᾽ ιδιαν εν
he took the twelve disciples privately in
τῃ ὁδῳ, και ειπεν αυτοις· 18 Ιδου, αναβαινομεν
the way, and said to them; Lo, we go up
εις Ἱεροσολυμα, και ὁ υἱος του ανθρωπου παρα-
to Jerusalem, and the son of the man will be
δοθησεται τοις αρχιερευσι και γραμματευσι· και
delivered up to the high-priests and scribes; and
κατακρινουσιν αυτον *[θανατῳ,] 19 και παρα-
they will condemn him [to death,] and they will
δωσουσιν αυτον τοις εθνεσιν εις το εμπαιξαι,
deliver up him to the Gentiles for the to mock,
και μαστιγωσαι, και σταυρωσαι· και τῃ τριτῃ
and to scourge, and to crucify; and in the third
ἡμερᾳ αναστησεται.
day he will stand up.

20 Τοτε προσηλθεν αυτῳ ἡ μητηρ των υἱων
Then came to him the mother of the sons
Ζεβεδαιου, μετα των υἱων αὑτης, προσκυνουσα,
of Zebedee, with the sons of her, prostrating,
και αιτουσα τι παρ᾽ αυτου. 21 Ὁ δε ειπεν
and asking something from him. He and said
αυτῃ· Τι θελεις; Λεγει *[αυτῳ·] Ειπε, ἱνα
to her; What wilt thou? She says [to him;] Say, that
καθισωσιν οὑτοι οἱ δυο υἱοι μου, εἱς εκ δεξιων
may sit these the two sons of me, one at right
σου, και εἱς εξ ευωνυμων σου, εν τῃ βασιλειᾳ
of thee, and one at left of thee, in the kingdom
σου. 22 Αποκριθεις δε ὁ Ιησους ειπεν· Ουκ οι-
of thee. Answering but the Jesus said; Not you
δατε, τι αιτεισθε. Δυνασθε πιειν το ποτηριον,
know, what you ask. Are you able to drink the cup,
ὁ εγω μελλω πινειν; Λεγουσιν αυτῳ· Δυ-
which I am about to drink? They say to him; We
ναμεθα. 23 *[Και] λεγει αυτοις· Το μεν πο-
are able. [And] he says to them; The indeed
τηριον μου πιεσθε· το δε καθισαι εκ δεξιων
cup of me you shall drink; the but to sit at right
μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι,
of me and at left of me, not is mine to give,
αλλ᾽ οἱς ἡτοιμασται ὑπο του πατρος μου.
but to whom it has been prepared by the father of me.
24 Και ακουσαντες οἱ δεκα, ηγανακτησαν περι
And having heard the ten, were angry on account of
των δυο αδελφων. 25 Ὁ δε Ιησους, προσκαλε-
the two brothers. The but Jesus, having

be ‡first; and the FIRST, last."

17 ‡And *when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, *and said to them on the WAY,

18 ‡"Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 ‡Then the MOTHER of Zebedee's CHILDREN came to him with her SONS, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" *And SHE said, "Command, that in thy KINGDOM, one of These my TWO Sons may sit at thy Right hand, and the other at thy Left."

22 But Jesus answering, said, "You know not what you request. Can you drink of ‡the CUP, of which I am about to drink?" They say to him, "We can."

23 He says to them, ‡"You will, indeed, drink of my CUP; but to sit at my Right hand, and at *the Left, is not mine to give, except for whom it has been prepared by my FATHER."

24 ‡And the TEN, having heard, were indignant against the TWO Brothers.

25 But JESUS, having called them, said, "You

* VATICAN MANUSCRIPT.—16. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the WAY. 18. to Death—omit. 21. And SHE said. 21. to him—omit. 23. And—omit. 23. the Left.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," Acts xii. 2; and when John was banished to "THAT ISLE which is CALLED Patmos, for the WORD of GOD, and for the TESTIMONY of Jesus Christ," Rev. i. 9.

‡ 16. Matt. xix. 30. ‡ 17. Matt. xvi. 21; Mark x. 32; Luke xviii. 31; John xii. 12. ‡ 20. Matt. iv. 21; Mark x. 35. ‡ 22. Matt. xxvi. 39, 42; Mark xiv. 36; Luke xxii. 42; John xviii. 11. ‡ 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. ‡ 24. Mark x. 41; Luke xxii. 24.

προσκαλεσαμενος αυτους, ειπεν· Οιδατε, ὁτι οἱ αρχοντες
called them, said; You know, that the rulers
των εθνων κατακυριευουσιν αυτων, και οἱ μεγαλοι
of the nations domineer over them, and the great
κατεξουσιαζουσιν αυτων. 26 Ουχ οὑτως εσται
exercise authority over them. Not thus it shall be
εν ὑμιν· αλλ' ὁς εαν θελῃ εν ὑμιν μεγας
among you; but whoever may wish among you great
γενεσθαι, εστω ὑμων διακονος· 27 και ὁς εαν
to become, let him be of you a servant; and whoever
θελῃ εν ὑμιν ειναι πρωτος, εστω ὑμων
may wish among you to be first, let him be of you
δουλος· 28 ὡσπερ ὁ υἱος του ανθρωπου ουκ ηλθε
a slave: even as the son of the man not came
διακονηθηναι αλλα διακονησαι, και δουναι την
to be served but to serve, and to give the
ψυχην αὑτου λυτρον αντι πολλων.
life of him a ransom for many.
29 Και εκπορευομενων αυτων απο Ἱεριχω,
And departing of them from Jericho,
ηκολουθησεν αυτῳ οχλος πολυς. 30 Και ιδου,
followed him a crowd great. And lo,
δυο τυφλοι, καθημενοι παρα την ὁδον, ακουσαν-
two blind (men,) sitting by the way, hear-
τες ὁτι Ιησους παραγει, εκραξαν, λεγοντες·
ing that Jesus passed by, cried out, saying;
Ελεησον ἡμας, κυριε, υἱος Δαυιδ. 31 Ὁ δε οχλος
Pity us, O lord, son of David. The and crowd
επετιμησεν αυτοις, ἱνα σιωπησωσιν. Οἱ δε
reproved them, that they might be silent. They but
μειζον εκραζον, λεγοντες· Ελεησον ἡμας, κυριε,
more did cry out, saying; Pity us, O lord,
υἱος Δαυιδ. 32 Και στας ὁ Ιησους εφω-
son of David. And having stopped the Jesus he
νησεν αυτους, και ειπε· Τι θελετε ποιησω
called them, and said; What do you wish I should do
ὑμιν; 33 Λεγουσιν αυτῳ· Κυριε, ἱνα ανοιχθωσιν
to you? They say to him; O lord, that may be opened
ἡμων οἱ οφθαλμοι. 34 Σπλαγχνισθεις δε ὁ
of us the eyes. Being moved with pity and the
Ιησους, ἡψατο των οφθαλμων αυτων· και ευ-
Jesus, he touched the eyes of them; and im-
θεως ανεβλεψαν αυτων οἱ οφθαλμοι· και ηκο-
mediately saw again of them the eyes: and they
λουθησαν αυτῳ.
followed him.

ΚΕΦ. κα'. 21.

1 Και ὁτε ηγγισαν εις Ἱεροσολυμα, και ηλθον
And when they were nigh to Jerusalem, and had come
εις Βηθφαγη προς το ορος των ελαιων, τοτε ὁ
to Bethphage by the mountain of the olive-trees, then the
Ιησους απεστειλε δυο μαθητας, λεγων αυτοις·
Jesus sent away two disciples, saying to them:
2 Πορευθητε εις την κωμην την απεναντι ὑμων,
You must go to the village that over against you,
και ευθεως εὑρησετε ονον δεδεμενην, και πωλον
and immediately you will find an ass having been bound, and a foal

know That the PRINCES of the NATIONS rule imperiously over them; and the GREAT exercise authority over them.

26 ‡It *is not so among you; but whoever may desire to become great among you, let him be Your Servant;

27 ‡and whoever may desire to be chief, let him be Your Slave;

28 ‡even as the SON of MAN came not to be served, but to serve, and ‡to give his LIFE a Ransom for many."

29 ‡And departing from Jericho, a great Crowd followed him.

30 And behold, Two blind men sitting by the ROAD, hearing That Jesus passed by, cried out, saying, "O Master, Son of David, have pity on us!"

31 And the PEOPLE reproved them, that they might be silent; but THEY cried the louder, saying, "O Master, Son of David, have pity on us!"

32 And JESUS stopping, called them, and said, "What do you wish I should do for you?"

33 They say to him, "Sir, that *our EYES may be opened."

34 And Jesus being moved with compassion, touched *Their EYES; and *they received sight, and followed him.

CHAPTER XXI.

1 ‡And when they were nigh to Jerusalem, and had come to Bethphage, near to the MOUNT of OLIVES, then JESUS sent Two Disciples, saying to them,

2 "Go to THAT VILLAGE which is OVER-AGAINST you, and you will immediately find an Ass

* VATICAN MANUSCRIPT.—26. is not so. 33. our EYES. 34. Their EYES. 34. they received sight.

‡ 26. Matt. xxiii. 11; 1 Pet. v. 3. ‡ 27. Matt. xviii. 4; Mark ix. 35; x. 43. ‡ 28. Luke xxii. 27; John xiii. 4, 14; Phil. ii. 7. ‡ 28. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xxvi. 28; 1 Tim. ii. 6; Titus ii. 14; Heb. ix. 28. ‡ 1. Mark xi. 1; Luke xix. 29.

μετ' αυτης· λυσαντες αγαγετε μοι. [3] Και εαν
with her; having loosed bring to me. And if
τις ὑμιν ειπη τι, ερειτε· Ὁτι ὁ
any (one) to you should say any (thing,) you shall say; That the
κυριος αυτων χρειαν εχει· ευθεως δε αποσ-
lord of them need has; immediately and he will
τελλει αυτους. [4] Τουτο δε ὁλον γεγονεν, ἱνα
send them. This and all has been done, that
πληρωθη το ῥηθεν δια του προφητου,
might be fulfilled the word spoken through the prophet,
λεγοντος· [5] "Ειπατε τη θυγατρι Σιων· Ιδου,
saying; "Say to the daughter of Zion; Lo,
ὁ βασιλευς σου ερχεται σοι πραυς, και επιβε-
the king of thee comes to thee meek, and having
βηκως επι ονον, και πωλον υἱον ὑποζυγιου."
been set on an ass, even a foal a son of a beast of burden."
[6] Πορευθεντες δε οἱ μαθηται, και ποιησαντες
Having gone and the disciples, and having done
καθως προσεταξεν αυτοις ὁ Ιησους, [7] ηγαγον
as commanded to them the Jesus, they led
την ονον και τον πωλον, και επεθηκαν επανω
the ass and the foal, and they placed upon
αυτων τα ἱματια αυτων· και επεκαθισεν επανω
them the mantles of them; and they caused to sit on (one)
αυτων. [8] Ὁ δε πλειστος οχλος εστρωσαν ἑαυ-
of them. The and greater crowd spread of them-
των τα ἱματια εν τη ὁδῳ· αλλοι δε εκοπτον
selves the mantles in the way; others and cut off
κλαδους απο των δενδρων, και εστρωννυον εν
branches from the trees, and scattered in
τη ὁδῳ. [9] Οἱ δε οχλοι οἱ προαγοντες και οἱ
the way. The and crowds those going before and those
ακολουθουντες εκραζον, λεγοντες· Ὡσαννα τῳ
following did cry, saying; Hosanna to the
υἱῳ Δαυιδ· ευλογημενος ὁ ερχομενος εν ονοματι
son of David; worthy of blessing he coming in name
κυριου· ὡσαννα εν τοις ὑψιστοις. [10] Και εισελ-
of Lord; hosanna in the highest. And having
θοντος αυτου εις Ἱεροσολυμα, εσεισθη πασα
entered of them into Jerusalem, was moved all
ἡ πολις, λεγουσα· Τις εστιν οὑτος; [11] Οἱ
the city, saying; Who is this? The
δε οχλοι ελεγον· Οὑτος εστιν Ιησους ὁ προφη-
and crowds said; This is Jesus the prophet,

tied, and a Colt with her; loose them, and bring them to me.

3 And if any one questions you, reply, 'That the MASTER wants them;' and he will send them promptly."

4 Now all this was performed, that the WORD SPOKEN through the PROPHET might be verified, saying,

5 ‡"Say to the DAUGHTER of Zion, Behold thy "KING comes to thee, "lowly, † being seated on "an Ass, even *on a Colt "of a Laboring Beast."

6 ‡And the DISCIPLES went, and having done as JESUS directed them,

7 they led the ASS, and the COLT, and ‡put their MANTLES over them, and made him ride.

8 And A GREAT PART of the Crowd spread *Their OWN GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

9 And THOSE CROWDS *PRECEDING him, and THOSE that FOLLOWED, shouted, saying, †"Hosanna to the SON of David! ‡'Blessed be HE who 'COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

10 ‡And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

11 And the CROWDS answered, "This is Jesus, THAT PROPHET who

* VATICAN MANUSCRIPT.—5. on a Colt. 8. Their-own GARMENTS. 9. PRECEDING him, and.

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Zech. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvii. 23; xix. 26; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 3. Compare also Hos. i. 7; Micah v. 10, 11; Zech. ix. 10. † 9. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee!" and in this place is similar to the French "vive le roi," or the English "God save the king." "Hosanna to the son of David," is equivalent to "God preserve the son of David."

‡ 5. Isa. lxii. 11; Zech. ix. 9; John xii. 15. ‡ 6. Mark xi. 4. ‡ 7. 2 Kings ix. 13; ‡ 9. Psa. cxviii. 26. ‡ 10. Mark xi. 15.

τηι, ὁ απο Ναζαρετ της Γαλιλαιας. 12 Και
that from Nazareth of the Galilee. And
εισηλθεν ὁ Ιησους εις το ἱερον *[του θεου,]
entered the Jesus into the temple [of the God,]
και εξεβαλε παντας τους πωλουντας και αγορα-
and cast out all the selling and buy-
ζοντας εν τῳ ἱερῳ, και τας τραπεζας των κολλυ-
ing in the temple, and the tables of the money-
βιστων κατεστρεψε, και τας καθεδρας των
changers overturned and the seats of the
πωλουντων τας περιστερας· 13 και λεγει αυ-
selling the doves; and he says to
τοις· Γεγραπται· "Ὁ οικος μου, οικος προσευχης
them, It is written; "The house of me, a house of prayer
κληθησεται· ὑμεις δε αυτον εποιησατε σπηλαιον
shall be called; you but it have made a den
λῃστων." 14 Και προσηλθον αυτῳ τυφλοι και
of robbers." And came to him blind and
χωλοι εν τῳ ἱερῳ, και εθεραπευσεν αυτους.
lame in the temple, and he healed them.
15 Ιδοντες δε οἱ αρχιερεις και οἱ γραμματεις τα
Having seen but the high-priests and the scribes the
θαυμασια, ἁ εποιησε, και τους παιδας κρα-
wonders, which he did, and the boys cry-
ζοντας εν τῳ ἱερῳ, και λεγοντας· Ὡσαννα τῳ
ing in the temple, and saying; Hosanna to the
υἱῳ Δαυιδ· ηγανακτησαν, 16 και ειπον αυτῳ·
son of David; they were angry, and said to him;
Ακουεις τι οὑτοι λεγουσιν; Ὁ δε Ιησους
Hearest thou what these are saying? The and Jesus
λεγει αυτοις· Ναι· ουδεποτε ανεγνωτε· "Ὁτι
says to them; Yes; never have you read; "That
εκ στοματος νηπιων και θηλαζοντων κατηρ-
out of mouth of babes and of sucking (ones) thou hast
τισω αινον;" 17 Και καταλιπων αυτους,
perfected praise?" And having left them,
εξηλθεν εξω της πολεως εις Βηθανιαν, και
he went out of the city into Bethany, and
ηυλισθη εκει.
he lodged there.

18 Πρωιας δε, επαναγων εις την πολιν, επει-
Early but, returning into the city, he was
νασε. 19 Και ιδων συκην μιαν επι της ὁδου,
hungry. And seeing a fig-tree one by the way,
ηλθεν επ' αυτην, και ουδεν εὑρεν εν αυτῃ ει μη
he came to her, and nothing found in her except
φυλλα μονον· και λεγει αυτῃ· Μηκετι εκ σου
leaves alone; and he says to her, No more by thee
καρπος γενηται εις τον αιωνα. Και εξη-
fruit may be produced to the age. And with-
ρανθη παραχρημα ἡ συκη. 20 Και ιδοντες οἱ
ered immediately the fig-tree. And seeing the
μαθηται εθαυμασαν, λεγοντες· Πως παραχρημα
disciples wondered, saying; How soon
εξηρανθη ἡ συκη; 21 Αποκριθεις δε ὁ Ιησους
withered the fig-tree? Answering and the Jesus

is from Nazareth in GALILEE."

12 ‡And JESUS* went into †the TEMPLE, and expelled All THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of the SELLERS of DOVES;

13 and said to them, "It is written, ‡'My 'HOUSE shall be called a 'House of Prayer;' but you *make it a Den of Robbers."

14 And the Blind and Lame came to him in the TEMPLE, and he healed them.

15 But when the HIGH-PRIESTS and SCRIBES saw the WONDERS which he performed, and *THOSE BOYS who were CRYING in the TEMPLE, "Hosanna to the SON of David!" they were exasperated,

16 and said to him, "Dost thou hear what these are saying?" And JESUS says to them, "Yes; have you never read, ‡'Out of the Mouth of Infants and Nurselings thou hast perfected Praise.'"

17 And having left them, he went out of the CITY, ‡to Bethany; and passed the night there.

18 ‡ Returning to the CITY, in the Morning, he was hungry;

19 and seeing a single Fig-tree by the ROAD, he went to it; but finding nothing on it, except Leaves, he said, "May no fruit grow on thee to the AGE!" And the FIG-TREE instantly withered.

20 ‡And the DISCIPLES seeing it, were astonished, saying, "How soon is the FIG-TREE withered!"

21 JESUS answering,

* VATICAN MANUSCRIPT.—12. of GOD—omit. 13. make it. 15. THOSE BOYS who were CRYING.

† 12. The TEMPLE—to hieron. This was not the naos, house, or Temple strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.

‡ 12. Luke xix. 45; John ii. 15. ‡ 13. Isa. lvi. 7. ‡ 16. Psa. viii. 2. ‡ 17. Mark xi. 11; John xi. 18. ‡ 18. Mark xi. 12. ‡ 20. Mark xi. 20.

ειπεν αυτοις· Αμην λεγω ὑμιν, εαν εχητε
said to them: Indeed I say to you, if you may have
πιστιν, και μη διακριθητε, ου μονον το
faith, and not should doubt, not only the (miracle)
της συκης ποιησετε, αλλα καν τῳ ορει τουτῳ
of the fig-tree you shall do, but also if to the mountain this
ειπητε· Αρθητι, και βληθητι εις την
you should say; Be thou lifted up, and be cast into the
θαλασσαν· γενησεται. 22 Και παντα, ὁσα αν
sea; it shall be done. And all, whatever
αιτησητε εν τῃ προσευχῃ, πιστευοντες,
you shall ask in the prayer, believing,
ληψεσθε.
you shall receive.
23 Και ελθοντι αυτῳ εις το ἱερον, προσηλθον
*And having come to him into the temple, came
αυτῳ διδασκοντι οἱ αρχιερεις και οἱ πρεσβυτεροι
to him teaching the high-priests and the elders
του λαου, λεγοντες· Εν ποιᾳ εξουσιᾳ ταυτα
of the people, saying; By what authority these (things)
ποιεις; και τις σοι εδωκε την εξουσιαν ταυτην;
doest thou? and who to thee gave the authority this?
24 Αποκριθεις δε ὁ Ιησους ειπεν αυτοις· Ερωτησω
Answering and the Jesus said to them; I will ask
ὑμας καγω λογον ἑνα. ὁν εαν ειπητε μοι,
you also I word one; which if you may say to me,
καγω ὑμιν ερω, εν ποιᾳ εξουσιᾳ ταυτα
also I to you will tell, by what authority these (things)
ποιω· 25 το βαπτισμα Ιωαννου ποθεν ην; εξ
I do; the dipping of John whence was? from
ουρανου, η εξ ανθρωπων; Οἱ δε διελογιζοντο
heaven, or from men? They and reasoned
παρ' ἑαυτοις, λεγοντες· Εαν ειπωμεν, εξ ουρα-
among themselves, saying; If we should say, from hea-
νου· ερει ἡμιν· Διατι ουν ουκ επιστευσατε
ven, he will say to us: Why then not did you believe
αυτῳ; 26 Εαν δε ειπωμεν, εξ ανθρωπων· φοβου-
to him? If but we should say, from men we
μεθα τον οχλον· παντες γαρ εχουσι τον Ιωαννην
fear the crowd; all for hold the John
ὡς προφητην. 27 Και αποκριθεντες τῳ Ιησου
as a prophet. And they answering to the Jesus
ειπον· Ουκ οιδαμεν. Εφη αυτοις και αυτος·
said: Not we know. Said to them and he:
Ουδε εγω λεγω ὑμιν εν ποιᾳ εξουσιᾳ ταυτα
Neither I say to you by what authority these (things)
ποιω. 28 Τι δε ὑμιν δοκει; Ανθρωπος ειχε
I do. What but to you seems right? A man had
τεκνα δυο· και προσελθων τῳ πρωτῳ, ειπε·
children two and coming to the first, he said:
Τεκνον, ὑπαγε, σημερον εργαζου εν τῳ αμπελωνι
Son, go, to-day work in the vineyard
μου. 29 Ὁ δε αποκριθεις ειπεν· Ου θελω·
of me. He and answering said: Not I will:
ὑστερον δε μεταμεληθεις, απηλθε. 30 Και
afterward but having changed his mind, he went. And
προσελθων τῳ ἑτερῳ, ειπεν ὡσαυτως. Ὁ δε
coming to the other, he said just the same. He and

said to them, "Indeed I say to you, ‡ If you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

22 ‡ And whatever you shall ask in PRAYER, believing, you will receive."

23 ‡ And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

24 Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things.

25 Whence was *THAT IMMERSION which was of John? From Heaven, or from Men?" And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?

26 And if we say, From Men, we dread the CROWD: for they all regard JOHN as a Prophet."

27 They, therefore, said to JESUS, in reply, "We cannot tell." And he said to them, "Neither do I tell you by What Authority I perform these things.

28 But what is your opinion of this? A Man had *Two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

29 HE answered, *'I will, sir,' but went not.

30 And coming to the SECOND, he said the same.

* VATICAN MANUSCRIPT.—25. THAT IMMERSION which was of John. 28. Two Sons. 29. 'I will, sir;' but went not. 30. And coming to the SECOND, he said the same. And he answering, said, 'I will not;' but afterwards he repented and went.

‡ 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2. ‡ 22. Matt. vii. 8; Mark xi. 24; James v. 16; 1 John iii. 22; v. 14. ‡ 23. Mark xi. 27; Luke xx. 1.

αποκριθεις ειπεν· Εγω κυριε, και ουκ απηλθε.
answering said; I lord, and not went.
31 Τις εκ των δυο εποιησε το θελημα του πατρος;
Who of the two did the will of the father?
Λεγουσιν *[αυτῳ] Ὁ πρωτος. Λεγει αυτοις ὁ
They say [to him,] The first. Says to them the
Ιησους· Αμην λεγω ὑμιν, ὁτι οἱ τελωναι και
Jesus; Indeed I say to you, that the tax-gatherers and
αἱ πορναι προαγουσιν ὑμας εις την βασιλειαν
the harlots go before you into the kingdom
του θεου. 32 Ηλθε γαρ προς ὑμας Ιωαννης εν
of the God. Came for to you John in
ὁδῳ δικαιοσυνης, και ουκ επιστευσατε αυτῳ· οἱ
a way of righteousness, and not you believed him; the
δε τελωναι και αἱ πορναι επιστευσαν αυτῳ·
but tax-gatherers and the harlots believed him;
ὑμεις δε ιδοντες ου μετεμεληθητε ὑστερον, του
you and seeing not repented afterwards, of the
πιστευσαι αυτῳ.
to believe him.

33 Αλλην παραβολην ακουσατε· *[Ανθρωπος]
Another parable hear you; [A man]
ην οικοδεσποτης, ὁστις εφυτευσεν αμπελωνα,
was a householder, who planted a vineyard,
και φραγμον αυτῳ περιεθηκε, και ωρυξεν εν
and a hedge to it placed around, and digged in
αυτῳ ληνον, και ῳκοδομησε πυργον· και εξ-
it a wine-press, and built a tower; and let
εδοτο αυτον γεωργοις, και απεδημησεν. 34 Ὁτε
out it to husbandmen, and went abroad. When
δε ηγγισεν ὁ καιρος των καρπων, απεστειλε
and drew near the time of the fruits, he sent
τους δουλους αὐτου, προς τους γεωργους, λα-
the slaves of him, to the husbandmen, to
βειν τους καρπους αυτου. 35 Και λαβοντες οἱ
receive the fruits of it. And having taken the
γεωργοι τους δουλους αυτου, ὁν μεν εδειραν,
husbandmen the slaves of him, him indeed they beat,
ὁν δε απεκτειναν, ὁν δε ελιθοβολησαν. 36 Παλιν
him and they killed, him and they pelted with stones. Again
απεστειλεν αλλους δουλους, πλειονας των
he sent other slaves, greater the
πρωτων· και εποιησαν αυτοις ὡσαυτως. 37 Ὑσ-
first; and they did to them in like manner. After-
τερον δε απεστειλε προς αυτους τον υἱον αὑτου,
wards and he sent to them the son of him,
λεγων· Εντραπησονται τον υἱον μου. 38 Οἱ
saying; They will regard the son of me. The
δε γεωργοι, ιδοντες τον υἱον, ειπον εν ἑαυτοις·
but husbandmen, seeing the son, said among themselves;
Οὑτος εστιν ὁ κληρονομος· δευτε, αποκτει-
This is the heir; come, we may
νωμεν αυτον, και κατασχωμεν την κληρονομιαν
kill him, and may retain the inheritance

And HE answering, said, 'I will not;' but afterwards repenting, he went.

31 Which of the TWO performed the FATHER'S WILL?" They say, "The *LATTER." JESUS said to them, ‡"Indeed, I say to you, That the TRIBUTE-TAKERS and the HARLOTS precede you into the KINGDOM of GOD.

32 For ‡John came to you in a Way of Righteousness, and you believed him not; but the TRIBUTE-TAKERS and the HARLOTS believed him; yet you, having seen it, did not afterwards repent, SO AS TO BELIEVE him.

33 Hear Another Parable. There was a Householder, ‡who planted a Vineyard, and enclosed it with a Hedge, and digged †a Wine-press in it, and built a Tower, and leased it to Cultivators, and left the country.

34 And when the VINTAGE approached, he sent his SERVANTS to the CULTIVATORS, to receive the FRUITS.

35 But the ‡CULTIVATORS having seized his SERVANTS, severely beat one, and murdered another, and stoned another.

36 Again, he sent Other Servants, more honorable than the FIRST, and they treated them in a similar manner.

37 Finally, ‡he sent his SON to them, saying, 'They will respect my SON.'

38 But the CULTIVATORS seeing the SON, said among themselves, 'This is the HEIR; ‡come, let us kill him, and forcibly hold the INHERITANCE.'

* VATICAN MANUSCRIPT.—31. to him—omit. 31. LATTER. 33. A man—omit.

† 33. *Lenos*, wine-press, is the word used by Matthew, while *hupolenion*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Hebron, which was hewn out of a rock, and divided into two parts. The upper and [illegible] shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both [illegible] press and wine-vat. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

‡ 31. Luke vii. 29. ‡ 32. Matt. xi. 18; Luke vii. 33. ‡ 33. Cant. viii. 11; Isa. v. 1; Mark xii. 1; Luke xx. 9. ‡ 35. Heb. xi. 36, 37. ‡ 37. Heb. i. 2; 1 John iv. 9. ‡ 38. Matt. xxvi. 3—4; John xi. 53.

αυτου. 39 Και λαβοντες αυτον, εξεβαλον εξω
of him. And having taken him, they cast out
του αμπελωνος, και απεκτειναν. 40 Όταν ουν
of the vineyard, and killed. When therefore
ελθῃ ὁ κυριος του αμπελωνος, τι ποιησει
may come the lord of the vineyard, what will he do
τοις γεωργοις εκεινοις; 41 Λεγουσιν αυτῳ·
to the husbandmen to those? They say to him;
Κακους κακως απολεσει αυτους· και τον αμπε-
Wretches wretchedly destroy them; and the vine-
λωνα εκδωσεται αλλοις γεωργοις, οἱτινες απο-
yard will let out to other husbandmen, who will
δωσουσιν αυτῳ τους καρπους εν τοις καιροις
render to him the fruits in the seasons
αυτων. 42 Λεγει αυτοις ὁ Ιησους· Ουδεποτε
of them. He says to them the Jesus; Never
ανεγνωτε εν ταις γραφαις· "Λιθον ὁν απεδοκι-
have you read in the writings: "A stone which rejec-
μασαν οἱ οικοδομουντες, οὑτος εγενηθη εις
ted they building, the same was made into
κεφαλην γωνιας· παρα κυριου εγενετο αὑτη,
a head of a corner; from Lord was this,
και εστι θαυμαστη εν οφθαλμοις ἡμων;" 43 Δια
and it is wonderful in eyes of us?" On account of
τουτο λεγω ὑμιν, ὁτι αρθησεται αφ' ὑμων ἡ
this I say to you, that shall be taken from you the
βασιλεια του θεου, και δοθησεται εθνει ποιουντι
kingdom of the God, and shall be given to a nation making
τους καρπους αυτης. 44 Και ὁ πεσων ἐπι τον
the fruits of her. And he falling on the
λιθον τουτον, συνθλασθησεται· εφ' ὁν δ' αν
stone this, shall be broken; on whom but
πεσῃ, λικμησει αυτον.
it shall fall, it will crush to pieces him.

45 Και ακουσαντες οἱ αρχιερεις και οἱ Φαρι-
And having heard the high-priests and the Phari-
σαιοι τας παραβολας αυτου, εγνωσαν, ὁτι περι
sees the parables of him, knew, that about
αυτων λεγει. 46 Και ζητουντες αυτον κρατησαι,
them he says. And seeking him to seize,
εφοβηθησαν τους οχλους· επειδη ὡς προφητην
they feared the crowds; since as a prophet
αυτον ειχον. ΚΕΦ. κβ'. 22. Και αποκριθεις
him they held. And answering
ὁ Ιησους παλιν ειπεν αυτοις εν παραβολαις,
the Jesus again said to them in parables,
λεγων· 2 Ὡμοιωθη ἡ βασιλεια των ουρανων
saying; Has been likened the kingdom of the heavens
ανθρωπῳ βασιλει, ὁστις εποιησε γαμους τῳ
to a man a king, who made marriage-feasts to the
υἱῳ αὑτου, 3 και απεστειλε τους δουλους αὑτου,
son of him, and he sent the slaves of him,

39 Then seizing him, they ‡thrust him out of the VINEYARD and killed him.

40 When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?"

41 They reply to him, ‡"He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS."

42 JESUS says to them, "Have you never read in the SCRIPTURES, ‡*'A Stone, which the BUILDERS rejected, the same is made the Head-stone of the Corner; this Jehovah has effected, and it is wonderful in our Eyes?'

43 Because of this, I tell you, ‡That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

44 ‡And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces."

45 And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

46 And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

CHAPTER XXII.

1 And JESUS continuing to discourse to them in Parables, said,

2 "The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

3 and he sent his SER-

* 42. "A Stone, which the BUILDERS rejected." An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the very *stone* which had been before *rejected*, may be found the most suitable as the *head stone of the corner*.—*Clarke*.

‡ 39. John xix. 17, 18; Heb. xiii. 11—13. ‡ 41. Mark xii. 9; Luke xx. 16. ‡ 42. Psa. cxviii. 22; Acts iv. 11; 1 Pet. ii. 7. ‡ 43. Matt. viii. 12; Luke xiii. 28, 29. ‡ 44. Isa. viii. 14, 15; Dan. ii. 34, 44, 45.

aλεσαι τους κεκλημενους εις τους γαμους·
to call the having been invited to the marriage-feasts
και ουκ ηθελον ελθειν. [4]Παλιν απεστειλεν
and not they would to come. Again he sent
αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-
other slaves, saying, Say to the having been
νοις· Ιδου, το αριστον μου ἡτοιμασα· οἱ ταυροι
invited; Lo, the dinner of me I prepared; the bullocks
μου και τα σιτιστα τεθυμενα, και παντα ἑτοιμα·
of me and the fatlings having been killed, and all (things) ready.
δευτε εις τους γαμους. [5]Οἱ δε αμελησαντες,
come to the marriage-feasts. They but neglecting,
απηλθον· ὁ μεν εις τον ιδιον αγρον, ὁ δε εις
went away; he indeed to the own field, he and to
την εμποριαν αὑτου. [6]Οἱ δε λοιποι κρατη-
the traffic of him. The and remainder having
σαντες τους δουλους αυτου, ὑβρισαν και απεκτει-
seized the slaves of him, insulted and killed.
ναν. [7]Ακουσας δε ὁ βασιλευς, ωργισθη· και
Having heard and the king, was wroth; and
πεμψας τα στρατευματα αὑτου, απωλεσε τους
having sent the armies of him, destroyed the
φονεις εκεινους, και την πολιν αυτων ενεπρησε.
murderers those, and the city of them burned.
[8]Τοτε λεγει τοις δουλους αυτου· Ὁ μεν
Then he says to the slaves of him: The indeed
γαμος ἑτοιμος εστιν, οἱ δε κεκλημενοι ουκ
marriage-feast ready is, they but having been called not
ησαν αξιοι. [9]Πορευεσθε ουν επι τας διεξοδους
were worthy. Go you therefore to the outlets
των ὁδων, και ὁσους αν εὑρητε, καλεσατε εις
of the ways, and whoever you may find, call you to
τους γαμους. [10]Και εξελθοντες οἱ δουλοι
the marriage-feasts. And having gone forth the slaves
εκεινοι εις τας ὁδους, συνηγαγον παντας,
those into the ways, they brought together all,
ὁσους εὑρον, πονηρους τε και αγαθους· και
as many as they found, bad ones both and good ones: and
επλησθη ὁ γαμος ανακειμενων. [11]Εισελθων
was filled the marriage-feast of reclining ones. Having entered
δε ὁ βασιλευς θεασασθαι τους ανακειμενους,
and the king to see the reclining ones,
ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα
saw there a man not having been clothed a garment
γαμου· [12]και λεγει αυτῳ· Ἑταιρε, πως
of marriage: and he says to him: Friend, how
εισηλθες ὡδε, μη εχων ενδυμα γαμου; Ὁ
didst thou enter here, not having a garment of marriage? He
δε εφιμωθη. [13]Τοτε ειπεν ὁ βασιλευς
and was struck speechless. Then said the king
τοις διακονοις· Δησαντες αυτου ποδας και
to the servants: Having bound of him feet and
χειρας, αρατε αυτον, και εκβαλετε εις το σκοτος
hands, take him, and cast into the darkness
το εξωτερον· εκει εσται ὁ κλαυθμος και ὁ
the outer: there shall be the weeping and the

VANTS to call THOSE who had been INVITED to the FESTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform THOSE who are INVITED, ‡ Behold, I have prepared my ENTERTAINMENT; my OXEN and FATLINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his OWN Farm, and ONE to his MERCHANDISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 * And the KING was indignant; and having sent ‡ his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'The ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were ‡ unworthy.

9 Go, therefore, into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL-FEASTS.'

10 And those SERVANTS went out into the ROADS, and brought together all that they met, Good and Bad; and the FEAST was well supplied with guests.

11 Now the KING having entered to view the GUESTS, saw there a Man ‡ not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how camest thou here, not having a Wedding Garment?' And HE was struck speechless.

13 The KING then said to the SERVANTS, 'Bind his Hands and Feet; take him, and thrust * him into the OUTER DARKNESS;' there will be the WEEPING and the GNASHING of TEETH.

* VATICAN MANUSCRIPT.—7. And the KING was indignant. 13. him.

‡ 4. Prov. ix. 2. ‡ 7. Dan. ix. 26. ‡ 8. Acts xiii. 46. ‡ 11. 2 Cor. v. 3; ...iii. 4; xvi. 15; xix. 8.

βρυγμος των οδοντων. 14 Πολλοι γαρ εισι
gnashing of the teeth. Many for are
κλητοι, ολιγοι δε εκλεκτοι·
called, few but picked out.
15 Τοτε πορευθεντες οἱ Φαρισαιοι συμβουλιον
Then having gone the Pharisees counsel
ελαβον, ὁπως αυτον παγιδευσωσιν εν λογῳ.
took, how him they might insnare in word.
16 Και αποστελλουσιν αυτῳ τους μαθητας αὑτων
And they sent away to him the disciples of them
μετα των Ἡρωδιανων, λεγοντες· Διδασκαλε,
with the Herodians, saying; O teacher,
οιδαμεν, ὁτι αληθης ει, και την ὁδον του
we know, that true thou art, and the way of the
θεου εν αληθειᾳ διδασκεις, και ου μελει σοι
God in truth thou teachest, and not there is care to thee
περι ουδενος· ου γαρ βλεπεις εις προσωπον
about no one; not for thou lookest into face
ανθρωπων. 17 Ειπε ουν ἡμιν, τι σοι δοκει;
of men. Say therefore to us, what to thee seems right?
εξεστι δουναι κηνσον Καισαρι, η ου; 18 Γνους
is it lawful to give tribute to Cesar, or not? Knowing
δε ὁ Ιησους την πονηριαν αυτων, ειπε· Τι με
but the Jesus the wickedness of them, said; Why me
πειραζετε ὑποκριται; 19 Επιδειξατε μοι το
tempt you hypocrites? Show you to me the
νομισμα του κηνσου. Οἱ δε προσηνεγκαν αυτῳ
coin of the tribute. They and brought to him
δηναριον. 20 Και λεγει αυτοις· Τινος ἡ εικων
a denarius. And he says to them; Of whom the likeness
αὑτη και ἡ επιγραφη; 21 Λεγουσιν *[αυτῳ·]
this and the inscription? They say [to him;]
Καισαρος. Τοτε λεγει αυτοις· Αποδοτε ουν
Of Cesar. Then he says to them; Give you back then
τα Καισαρος Καισαρι· και τα του θεου
the (things) of Cesar to Cesar; and the (things) of the God
τῳ θεῳ. 22 Και ακουσαντες εθαυμασαν· και
to the God. And having heard they wondered; and
αφεντες αυτον απηλθον.
leaving him they departed.
23 Εν εκεινῃ τῃ ἡμερᾳ προσηλθον αυτῳ Σαδ-
In that the day came to him Sad-
δουκαιοι, οἱ λεγοντες, μη ειναι αναστασιν· και
ducees, they saying, not to be a resurrection; and
επηρωτησαν αυτον, 24 λεγοντες· Διδασκαλε,
they asked him, saying; O teacher,
Μωσης ειπεν· "Εαν τις αποθανῃ μη εχων
Moses said; "If any one should die not having
τεκνα, επιγαμβρευσει ὁ αδελφος αυτου την
children, shall marry the brother of him the

14 For there are Many invited, but Few selected.

15 ‡ Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

16 And they send to him their DISCIPLES with the HERODIANS, saying, "Teacher, we know That thou art sincere, and teachest the WAY of GOD in Truth, neither carest thou for any one; for thou lookest not to the Appearance of Men.

17 Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?"

18 But JESUS knowing their WICKEDNESS, said, "Hypocrites! why do you try me?

19 Show me the TAX-COIN." And THEY handed him a Denarius.

20 And he says to them, † "Whose LIKENESS and INSCRIPTION is this?"

21 They say, "Cesar's." Then he replies to them, ‡ "Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

22 And having heard this, they wondered; and leaving him, they went away.

23 ‡ On that day, *Sadducees came to him, who say there is no † Resurrection, and asked him,

24 saying, "Teacher, ‡ Moses said, † If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

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* VATICAN MANUSCRIPT.—21. to him—omit. 23. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute. † 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an *explanation*." *Anastasis* can only mean *future life*, by implication; its primary signification being a *standing* or *rising up*. If a future life be understood by the term, then it evidently depends upon, and follows a resurrection. † 24. The words of the Law are not quoted *verbatim*, but according to their sense. The intention was that children by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property.

‡ 15. Mark xii. 13; Luke xx. 20. ‡ 21. Rom. xiii. 7. ‡ 23. Mark xii. 18; Luke
xx. 27; Acts xxiii. 8. ‡ 24. Deut. xxv. 5.

γυναικα αυτου, και αναστησει σπερμα τῳ
wife of him, and shall raise seed to the
ἀδελφῳ αὑτου." 25 Ησαν δε παρ' ἡμιν ἑπτα
brother of him." There were now with us seven
ἀδελφοι· και ὁ πρωτος, γαμησας, ετελευτησε·
brothers; and the first, having married, died;
και μη εχων σπερμα, αφηκε την γυναικα αὑτου
and not having seed, left the wife of him
τῳ ἀδελφῳ αὑτου. 26 Ὁμοιως και ὁ δευτερος,
to the brother of him. Likewise also the second,
και ὁ τριτος, ἑως των ἑπτα. 27 Ὑστερον δε
and the third, till the seven. After and
παντων απεθανε και ἡ γυνη. 28 Εν τῃ ουν
of all died also the woman. In the therefore
αναστασει, τινος των ἑπτα εσται γυνη; παντες
resurrection, of whom of the seven shall be a wife? all
γαρ εσχον αυτην. 29 Αποκριθεις δε ὁ Ιησους
for had her. Answering and the Jesus
ειπεν αυτοις· Πλανασθε, μη ειδοτες τας γρα-
said to them; You go astray, not knowing the writ-
φας, μηδε την δυναμιν του θεου· 30 Εν γαρ
ings, neither the power of the God. In for
τῃ αναστασει ουτε γαμουσιν, ουτε εκγαμι-
the resurrection neither they marry, nor are given in
ζονται, αλλ' ὡς αγγελοι *[του θεου] εν
marriage, but as messengers [of the God] in
ουρανῳ εισι. 31 Περι δε της αναστασεως των
heaven are. About but the resurrection of the
νεκρων ουκ ανεγνωτε το ῥηθεν ὑμιν ὑπο
dead (ones) not have you read that having been spoken to you by
του θεου, λεγοντος· 32 "Εγω ειμι ὁ θεος
the God, saying: I am the God
Αβρααμ, και ὁ θεος Ισαακ, και ὁ θεος Ιακωβ;"
of Abraham, and the God of Isaac, and the God of Jacob?"
Ουκ εστιν ὁ θεος, θεος νεκρων, αλλα ζωντων.
Not is the God, a God of dead (ones,) but of living (ones.)
33 Και ακουσαντες οἱ οχλοι, εξεπλησσοντο επι
And having heard the crowds, were astonished at
τῃ διδαχῃ αυτου.
the teaching of him.

34 Οἱ δε Φαρισαιοι, ακουσαντες ὁτι εφιμωσε
The and Pharisees, hearing that he silenced
τους Σαδδουκαιους, συνηχθησαν επι το αυτο·
the Sadducees, were assembled on the same;
35 και επηρωτησεν εἱς εξ αυτων, νομικος, πειρα-
and asked one out of them, a lawyer, tempt-
ζων αυτον *[και λεγων·] 36 Διδασκαλε, ποια
ing him [and saying;] O teacher, which
εντολη μεγαλη εν τῳ νομῳ; 37 Ὁ δε Ιησους
commandment great in the law? The and Jesus
εφη αυτῳ· "Αγαπησεις κυριον τον θεον σου
said to him; "Thou shalt love Lord the God of thee
εν ὁλῃ τῃ καρδιᾳ σου, και εν ὁλῃ τῃ ψυχῃ σου,
in whole the heart of thee, and in whole the soul of thee,
και εν ὁλῃ τῃ διανοιᾳ σου." 38 Αὑτη εστι πρωτη
and in whole the mind of thee." This is first

Offspring to his BROTHER.

25 Now, there were with us Seven Brothers; and the FIRST, having married, died; and having no issue, left his WIFE to his BROTHER.

26 Thus also the SECOND, and the THIRD, even to the SEVENTH.

27 And last of all, the WOMAN also died.

28 At the RESURRECTION, therefore, To which of the SEVEN will she be a WIFE? for they all married her."

29 JESUS answering, said to them, "You err, not knowing the SCRIPTURES, nor the POWER of GOD;

30 for in the RESURRECTION [state], they neither marry, nor are given in marriage, but are as ANGELS in *HEAVEN.

31 But concerning the RESURRECTION of the DEAD, Have you not read the WORD SPOKEN to you by GOD, saying,

32 ‡'I am the GOD of 'Abraham, and the GOD 'of Isaac, and the GOD of 'Jacob?' *He is not the GOD of the Dead, but of the Living."

33 And the CROWDS hearing this, were amazed at his TEACHING.

34 ‡ Now the PHARISEES hearing That he had silenced the SADDUCEES, flocked about Him.

35 And one of them, ‡a Lawyer, trying him, proposed this question;

36 "Teacher, which is the great Commandment in the LAW?"

37 *And HE said to him, ‡"'Thou shalt love 'Jehovah thy GOD with 'All thy HEART, and with 'All thy SOUL, and with 'All thy MIND.'

38 This is *the GREAT and First Commandment

* VATICAN MANUSCRIPT.—30. of GOD—omit. 30. HEAVEN. 32. He is not the GOD 35. and saying—omit. 37. And HE said. 38. the GREAT and First Commandment.

‡ 32. Exod. iii. 6; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 16. ‡ 34. Mark xii. 28. ‡ 35. Luke x. 25. ‡ 37. Deut. vi. 5; Luke x. 27.

και μεγαλη εντολη. [39] Δευτερα δε ὁμοια αυτῃ·
and great commandment. Second and like to it:
"Αγαπησεις τον πλησιον σου, ὡς σεαυτον."
"Thou shalt love the neighbor of thee, as thyself."
[40] Εν ταυταις ταις δυσιν εντολαις ὁλος ὁ νομος
In these the two commandments whole the law
και οἱ προφηται κρεμανται.
and the prophets are hung.

[41] Συνηγμενων δε των Φαρισαιων, επηρωτησεν
Having been assembled and of the Pharisees, asked
αυτους ὁ Ιησους, [42] λεγων· Τι ὑμιν δοκει περι
them the Jesus, saying; What to you thinks about
του Χριστου; τινος υἱος εστι; Λεγουσιν
the Anointed? of whom a son is he? They say
αυτῳ· Του Δαυιδ. [43] Λεγει αυτοις· Πως ουν
to him; Of the David. He says to them, How then
Δαυιδ εν πνευματι κυριον αυτον καλει; λεγων·
David in spirit Lord of him calls? saying;
[44] "Ειπεν ὁ κυριος τῳ κυριῳ μου· Καθου εκ
"Said the Lord to the Lord of me; Sit thou at
δεξιων μου, ἑως αν θω τους εχθρους σου ὑπο-
right of me, till I may place the enemies of thee a foot-
ποδιον των ποδων σου." [45] Ει ουν Δαυιδ καλει
stool of the feet of thee." If then David calls
αυτον κυριον, πως υἱος αυτου εστι; [46] Και ουδεις
him Lord, how a son of him is he; And no one
εδυνατο αυτῳ αποκριθηναι λογον· ουδε ετολμησε
was able to him to answer a word; nor dared
τις απ' εκεινης της ἡμερας επερωτησαι αυτον
any one from that the day to ask him
ουκετι.
any more.

ΚΕΦ. κγ'. 23.

[1] Τοτε ὁ Ιησους ελαλησε τοις οχλοις και
Then the Jesus spoke to the crowds and
τοις μαθηταις αὑτου, [2] λεγων· Επι της Μωσεως
to the disciples of him, saying; Upon the Moses
καθεδρας εκαθισαν οἱ γραμματεις και οἱ Φαρι-
seat sit the scribes and the Phari-
σαιοι. [3] Παντα ουν, ὁσα αν ειπωσιν ὑμιν
sees. All therefore, whatever they say to you
*[τηρειν·] τηρειτε και ποιειτε· κατα δε τα
[to observe,] observe you and do you; according to but the
εργα αυτων μη ποιειτε· λεγουσι γαρ, και ου
works of them not do you; they say for, and not
ποιουσι. [4] Δεσμευουσι γαρ φορτια βαρεα και
they do. They bind for burdens heavy and
δυσβαστακτα, και επιτιθεασιν επι τους ωμους
oppressive, and place upon the shoulders
των ανθρωπων· τῳ δε δακτυλῳ αυτων ου
of the men; of the and finger of them not
θελουσι κινησαι αυτα. [5] Παντα δε τα εργα
they will to move them. All but the works
αὑτων ποιουσι προς το θεαθηναι τοις ανθρωποις.
of them they do to the to be seen to the men.

39 *The Second is similar; ‡'Thou shalt love 'thy NEIGHBOR as thy'self.'

40 ‡On These TWO Commandments *depend the Whole LAW and the PROPHETS."

41 ‡And while the PHARISEES were assembled, JESUS asked them,

42 saying, "What is your opinion about the MESSIAH? Whose Son is he?" They say to him, "DAVID'S."

43 He says to them, "How then does David by Inspiration, call him his Lord? saying,

44 ‡'JEHOVAH said to my LORD, Sit thou at my 'Right hand, till I *put 'thine ENEMIES under'neath thy FEET?'

45 If, therefore, David call him Lord, how is he his Son?"

46 And no one was able to answer him a Word; nor did any one from That DAY presume to question him any more.

CHAPTER XXIII.

1 Then JESUS spoke to the CROWDS, and to his DISCIPLES,

2 saying, "The SCRIBES and PHARISEES sit in the Chair of MOSES;

3 therefore All things whatever they command you, *do and observe; but do not according to their WORKS; for they say and do not perform.

4 *And they prepare heavy and oppressive Burdens, for other MEN'S SHOULDERS, but *they will not move them with their FINGER.

5 And they perform all their WORKS to be OBSERVED by MEN; *for they

* VATICAN MANUSCRIPT.—39. The Second is similar. 40. depends. 44. put thine ENEMIES underneath thy FEET. 3. observe—omit. 3. do and observe. 4. And they. 4. they will not move them with their FINGER. 5. for they.

‡ 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. ‡ 40. Matt. vii. 12; 1 Tim. i. 5. ‡ 41. Mark xii. 35; Luke xx. 41. ‡ Psa. cx. 1; Acts ii. 34; Heb. i. 13. ‡ 4. Luke xi. 46; Acts xv. 10.

Πλατυνουσι δε τα φυλακτηρια αὑτων, και
They widen and the phylacteries of them, and
μεγαλυνουσι τα κρασπεδα *[των ἱματιων αὐ-
they enlarge the tufts [of the mantles of
των·] [6] φιλουσι τε την πρωτοκλισιαν εν τοις
them,] they love and the upper couch in the
δειπνοις, και τας πρωτοκαθεδριας εν ταις συνα-
feasts, and the first seats in the syna-
γωγαις, [7] και τους ασπασμους εν ταις αγοραις,
gogues, and the salutations in the markets,
και καλεισθαι ὑπο των ανθρωπων ῥαββι,
and to be called by the men rabbi,
*[ῥαββι.] [8] Ὑμεις δε μη κληθητε ῥαββι· εἱς
[rabbi.] You but not may be called rabbi; one
γαρ εστιν ὑμων ὁ καθηγητης· παντες δε ὑμεις
for is of you the leader; all but you
αδελφοι εστε. [9] Και πατερα μη καλεσητε ὑμων
brethren are. And father not you may call of you
επι της γης· εἱς γαρ εστιν ὁ πατηρ ὑμων, ὁ
on the earth; one for is the father of you, he
εν τοις ουρανοις. [10] Μηδε κληθητε καθηγηται·
in the heavens: Neither be ye called leaders:
εἱς γαρ ὑμων εστιν ὁ καθηγητης, ὁ χριστος.
one for of you is the leader, the anointed.
[11] Ὁ δε μειζων ὑμων, εσται ὑμων διακονος.
The but greater of you, shall be of you a servant.
[12] Ὁστις δε ὑψωσει ἑαυτον, ταπεινωθησεται·
Who and shall exalt himself, shall be humbled;
και ὁστις ταπεινωσει ἑαυτον, ὑψωθησεται.
and who shall humble himself, shall be exalted.
[13] Ουαι δε ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe but to you, scribes and Pharisees, hypo-
ριται· ὁτι κατεσθιετε τας οικιας των χηρων,
crites: because you devour the houses of the widows,
και προφασει μακρα προσευχομενοι· δια τουτο
and for a show long are praying: through this
ληψεσθε περισσοτερον κριμα.
you shall receive heavier judgment.

[14] *[Ουαι ὑμιν, γραμματεις και Φαρισαιοι,
[Woe to you, scribes and Pharisees,
ὑποκριται· ὁτι κλειετε την βασιλειαν των
hypocrites: because you shut the kingdom of the
ουρανων εμπροσθεν των ανθρωπων· ὑμεις γαρ
heavens in presence of the men: you for
ουκ εισερχεσθε, ουδε τους εισερχομενους αφιετε
not enter, nor the entering you permit
εισελθειν.] [15] Ουαι ὑμιν, γραμματεις και Φαρι-
to enter.] Woe to you, scribes and Phari-
σαιοι, ὑποκριται· ὁτι περιαγετε την θαλασσαν
sees, hypocrites: because you go about the sea
και την ξηραν, ποιησαι ἑνα προσηλυτον· και
and the dry, to make one proselyte; and

they widen ‡their †PHYLACTERIES, and enlarge their TUFTS,

6 ‡and love the UPPER COUCH at FEASTS, and the PRINCIPAL SEATS in the SYNAGOGUES,

7 and SALUTATIONS in the PUBLIC PLACES; and to be called by MEN, 'Rabbi.'

8 ‡But *you* should not be called Rabbi; because one is Your *TEACHER, and all YOU are Brethren.

9 And style no man on the EARTH your Father; for one *is Your HEAVENLY FATHER.

10 Nor assume the title of Leaders; because one is Your LEADER, the MESSIAH.

11 ‡But let the GREATEST of you, become Your Servant.

12 ‡And he who shall exalt himself, will be humbled; and he who shall humble himself, will be exalted.

13 †Woe to you, Scribes and Pharisees, Hypocrites! Because you plunder the FAMILIES of WIDOWS, and for a Disguise make long Prayers; therefore, you will receive a Heavier Judgment.

14 *[Woe to you, Scribes and Pharisees, Hypocrites! Because you shut the KINGDOM of the HEAVENS against MEN; *you* neither enter yourselves, nor permit THOSE APPROACHING to enter.]

15 Woe to you, Scribes and Pharisees, Hypocrites! Because you traverse SEA and LAND to make One †Proselyte, and when he is gained, you

* VATICAN MANUSCRIPT.—5. of their MANTLES—*omit*. 7. Rabbi—*omit*. 8. TEACHER. 9. is Your HEAVENLY FATHER. 14.—*omit*.

† 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.—1. To put them in *mind* of those precepts which they should constantly observe. 2. To procure them *reverence* and *respect* in the sight of the *heathen*. And 3. To act as *amulets* or *charms* to drive away evil spirits.—*Clarke*. † 13. Lachmann and Tischendorf omit this verse. † 15. A convert to Judaism.

‡ 5. Num. xv. 38; Deut. vi. 8; xxii. 12. ‡ 6. Mark xii. 38, 39; Luke xi. 43; xx. 46. ‡ 8. James iii. 1. ‡ 11. Matt. xx. 26, 27. ‡ 12. Luke xiv. 11; xviii. 14; James iv. 6; 1 Peter v. 5.

ὅταν γενηται, ποιειτε αυτον υἱον γεεννης
when he becomes, you make him a son of Gehenna
διπλοτερον ὑμων. [16] Ουαι ὑμιν, ὁδηγοι τυφλοι,
double of you. Woe to you, guides blind,
οἱ λεγοντες· Ὁς αν ομοσῃ εν τῳ ναῳ, ουδεν
the saying; Whoever may swear by the temple, nothing
εστιν· ὁς δ' αν ομοσῃ εν τῳ χρυσῳ του ναου,
it is; who but ever may swear by the gold of the temple,
οφειλει. [17] Μωροι και τυφλοι· τις γαρ μειζων
he is bound. O fools and blind; which for greater
εστιν; ὁ χρυσος, η ὁ ναος, ὁ ἁγιαζων τον
is? the gold, or the temple, that sanctifying the
χρυσον; [18] Και· Ὁς εαν ομοσῃ εν τῳ θυσιασ-
gold? Also; Whoever may swear by the altar,
τηριῳ, ουδεν εστιν· ὁς δ' αν ομοσῃ εν τῳ
nothing it is; who but ever may swear by the
δωρῳ τῳ επανω αυτου, οφειλει. [19] Μωροι και
gift that upon it, he is bound. O fools and
τυφλοι· τι γαρ μειζον; το δωρον, η το
blind; which for greater? the gift, or the
θυσιαστηριον, το ἁγιαζον το δωρον; [20] Ὁ ουν
altar, that sanctifying the gift; He then
ομοσας εν τῳ θυσιαστηριῳ, ομνυει εν αυτῳ και
swearing by the altar, swears by it and
εν πασι τοις επανω αυτου· [21] και ὁ ομοσας
by all the (things) upon it; and he swearing
εν τῳ ναῳ, ομνυει εν αυτῳ και εν τῳ κατοι-
by the temple, swears by it and by the (one) having
κησαντι αυτον· [22] και ὁ ομοσας εν τῳ ουρανῳ,
inhabited it, and he swearing by the heaven,
ομνυει εν τῳ θρονῳ του θεου και εν τῳ καθη-
swears by the throne of the God and by the (one) sit-
μενῳ επανω αυτου.
ting upon it.

[23] Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὁτι αποδεκατουτε το ἡδυοσμον, και το
crites; because you tithe the mint, and the
ανηθον, και το κυμινον· και αφηκατε τα βαρυ-
dill, and the cummin; and pass by the weightier
τερα του νομου, την κρισιν, και τον ελεον, και
(things) of the law, the justice, and the mercy, and
την πιστιν. Ταυτα δε εδει ποιησαι, κἀκεινα
the faith. These but it is binding to do, and those
μη αφιεναι. [24] Ὁδηγοι τυφλοι· οἱ διυλιζοντες
not to omit. Guides blind; the straining out
τον κωνωπα την δε καμηλον καταπινοντες.
the gnat the but camel swallowing down.

[25] Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὁτι καθαριζετε το εξωθεν του ποτηριου
crites; because you cleanse the outside of the cup

make him a Son of Gehenna, doubly more than yourselves.

16 Woe to you, ‡ blind Guides! YOU who SAY, To swear by the TEMPLE, it is nothing; but to swear by the GOLD of the TEMPLE, it is binding.

17 Foolish and Blind! for which is more sacred,—the GOLD, ‡ or THAT TEMPLE * which CONSECRATED the GOLD?

18 And, to swear by the ALTAR, it is nothing; but to swear by THAT OFFERING which is upon it is binding.

19 Foolish and Blind! for which is more sacred,—the OFFERING, ‡ or THAT ALTAR which CONSECRATES the OFFERING?

20 HE therefore who SWEARS by the ALTAR, makes oath by it, and by all things on it;

21 and HE who SWEARS by the TEMPLE, makes oath by it, and by HIM who DWELT in it;

22 and HE who SWEARS by HEAVEN, makes oath by ‡ the THRONE of GOD, and by HIM who sits on it.

23 Woe to you, Scribes and Pharisees, Hypocrites! ‡ Because you pay tithe of MINT, and DILL, and CUMMIN, ‡ but neglect the MORE IMPORTANT matters of the LAW,—JUSTICE, COMPASSION, and FAITH. These things you ought to practise and not to omit those.

24 Blind Guides! † who filter out the GNAT, yet swallow the CAMEL.

25 Woe to you, Scribes and Pharisees, Hypocrites! ‡ Because you purify the OUTSIDE of the CUP and the DISH, but

* VATICAN MANUSCRIPT.—17. which CONSECRATED.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their wines through a strainer. The Jews did it from religious scruples, the Gentiles from cleanliness.

‡ 16. Matt. xv. 14. ‡ 17. Exod. xxx. 29. ‡ 19. Exod. xxix. 37. ‡ 22. Matt. v. 34. ‡ 23. Luke xi. 42. ‡ 23. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. ‡ 25. Mark vii. 4; Luke xi. 39.

και της παροψιδος, εσωθεν δε γεμουσιν εξ άρ-
and of the dish, within but they are full of ra-
παγης και αδικιας.] 26 Φαρισαιε τυφλε, καθαρισον
pine and injustice. O Pharisee blind, cleanse
πρωτον το εντος του ποτηριου και της παροψιδος,
first the inside of the cup and of the dish,
ἱνα γενηται και το εκτος αυτων καθαρον.
that may become also the outside of them clean.

27 Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὁτι παρομοιαζετε ταφοις κεκονιαμενοις,
crites; because you are like to tombs having been whitened,
οἱτινες εξωθεν μεν φαινονται ὡραιοι, εσωθεν δε
which without indeed appear beautiful, within but
γεμουσιν οστεων νεκρων και πασης ακαθαρσιας.
are full of bones of dead and of all uncleanness.
28 Οὑτω και ὑμεις εξωθεν μεν φαινεσθε τοις
So also you without indeed appear to the
ανθρωποις δικαιοι, εσωθεν δε μεστοι εστε ὑποκ-
men just, within but full are of hy-
ρισεως και ανομιας.
pocrisy and of lawlessness.

29 Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὁτι οικοδομειτε τους ταφους των προφη-
crites; because you build the tombs of the prophets,
των, και κοσμειτε τα μνημεια των δικαιων,
and adorn the monuments of the just,
30 και λεγετε· Ει ημεθα εν ταις ἡμεραις των
and say; If we had been in the days of the
πατερων ἡμων, ουκ αν ημεθα κοινωνοι αυτων
fathers of us, not we had been partakers of them
εν τῳ αἱματι των προφητων. 31 Ὡστε μαρτυ-
in the blood of the prophets. So that you
ρειτε ἑαυτοις, ὁτι υἱοι εστε των φονευσαντων
testify to yourselves, that sons you are of the having killed
τους προφητας. 32 Και ὑμεις πληρωσατε το
the prophets. And you fill you the
μετρον των πατερων ὑμων. 33 Οφεις, γεννηματα
measure of the fathers of you. O serpents, O broods
εχιδνων· πως φυγητε απο της κρισεως της
of vipers; how can you flee from the judgment of the
γεεννης; 34 Δια τουτο, ιδου, εγω αποστελλω
Gehenna? Because of this, lo, I send
προς ὑμας προφητας, και σοφους, και γραμμα-
to you prophets, and wise men, and scri-
τεις· και εξ αυτων αποκτενειτε και σταυρω-
bes; and out of them you will kill and will cru-
σετε, και εξ αυτων μαστιγωσετε εν ταις
cify, and out of them you will scourge in the
συναγωγαις ὑμων και διωξετε απο πολεως εις
synagogues of you and pursue from city to
πολιν· 35 ὁπως ελθῃ εφ᾽ ὑμας παν αἱμα
city; so that may come upon you all blood
δικαιον, εκχυνομενον επι της γης απο του
righteous being gushed upon the earth from the
αἱματος Αβελ του δικαιου ἑως του αἱματος
blood of Abel the just to the blood

within, they are full of Rapine and Injustice.

26 Blind Pharisee! first purify the INSIDE of the CUP and the DISH, that the OUTSIDE of them may also become clean.

27 Woe to you, Scribes and Pharisees, Hypocrites! ‡ Because you resemble whitened Sepulchres, which indeed, outwardly, appear beautiful; but within, are full of the Bones of the Dead, and of All Impurity.

28 Thus also **you**, indeed, outwardly appear righteous to MEN; but inwardly you are full of Hypocrisy and Iniquity.

29 Woe to you, Scribes and Pharisees, Hypocrites! ‡ Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of the JUST,

30 and say, If we had lived in the DAYS of our FATHERS, we would not have been Participators with them in the MURDER of the PROPHETS.

31 Thus you testify against yourselves, ‡ That you are the SONS of THOSE who MURDERED the PROPHETS.

32 ‡ **You** also will fill up the MEASURE of your FATHERS.

33 Serpents, ‡ Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

34 On account of this, ‡ Behold, **I** send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

35 so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

‡ 27. Luke xi. 44; Acts xxiii. 3. ‡ 29. Luke xi. 47. ‡ 31. Acts vii. 51, 52; 1 Thess. ii. 15. ‡ 32. 1 Thess. ii. 16. ‡ 33. Matt. iii. 7; xii. 34. ‡ 34. Matt. xxi. 34, 35; Luke xi. 49.

Ζαχαριου υἱου Βαραχιου, ὁν εφονευσατε μεταξυ
of Zacharias a son of Barachias, whom you killed between
του ναου και του θυσιαστηριου. 36 Αμην λεγω
the temple and the altar. Indeed I say
ὑμιν, ὁτι ηξει ταυτα παντα επι την γενεαν
to you, that shall come these (things) all upon the generation
ταυτην. 37 Ἱερουσαλημ, Ἱερουσαλημ, ἡ αποκ-
this. Jerusalem, Jerusalem, the kill-
τεινουσα τους προφητας, και λιθοβολουσα τους
ing the prophets, and stoning the
απεσταλμενους προς αὐτην· ποσακις ηθελησα
having been sent to her; how often I desired
επισυναγαγειν τα τεκνα σου, ὁν τροπον επισυ-
to gather the children of thee, what manner gathers
ναγει ορνις τα νοσσια ἑαυτης ὑπο τας πτερυγας;
a bird the brood of herself under the wings?
και ουκ ηθελησατε. 38 Ἰδου, αφιεται ὑμιν ὁ
and not you were willing. Lo, is left to you the
οικος ὑμων *[ερημος.] 39 Λεγω γαρ ὑμιν· Ου
house of you [a desert.] I say for to you; Not
μη με ιδητε απ᾽ αρτι, ἑως αν ειπητε. Ευλογη-
not me you may see from now, till you may say; Having been
μενος ὁ ερχομενος εν ονοματι κυριου.
blessed he coming in name of Lord.

to the BLOOD of ‡Zechariah, †Son of Barachiah, whom you will murder between the SANCTUARY and the ALTAR.

36 Indeed, I say to you, That all these things will come upon this GENERATION.

37 ‡O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee, how often have I desired to assemble thy CHILDREN, as a Bird collects her YOUNG under her WINGS! but you would not.

38 Behold, your HABITATION is left to you;

39 for I tell you, You shall not see me from this time, till you shall say, ‡'Blessed be HE who 'COMES in the Name of 'Jehovah.'"

ΚΕΦ. κδʹ. 24.

1 Και εξελθων ὁ Ιησους επορευετο απο του
And being come out the Jesus was going from the
ἱερου· και προσηλθον οἱ μαθηται αυτου επιδειξαι
temple; and came the disciples of him to point out
αυτῳ τας οικοδομας του ἱερου. 2 Ὁ δε Ιησους
to him the buildings of the temple. The and Jesus
ειπεν αυτοις· Ου βλεπετε παντα ταυτα; αμην
said to them; Not see you all these; indeed
λεγω ὑμιν, ου μη αφεθῃ ὡδε λιθος επι
I say to you, not not should be left here a stone upon
λιθον, ὁς ου καταλυθησεται.
a stone, which not shall be thrown down.

3 Καθημενου δε αυτου επι του ορους των
Sitting and of him upon the mountain of the

CHAPTER XXIV.

1 ‡And JESUS being come out was going from the TEMPLE; and his DISCIPLES came to show him the BUILDINGS of the TEMPLE.

2 And *HE answering, said to them, "Do you not see all these things! I assure you, ‡There shall not be left here a Stone upon a Stone; all will be overthrown."

3 And as he was sitting on the MOUNT of OLIVES,

* VATICAN MANUSCRIPT.—38. a desert—*omit*. 2. HE answering, said.

† 35. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadah, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. i. 1; of whose murder mention is made in the *Targum*, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a cotemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20.) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Hiddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned, yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was a just man. Thus Abel was the *first*, and this Zechariah, the *last* just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ephoneusate*, a word in the first aorist tense, has been thrown into the future, instead of the past.

‡ 35. 2 Chron. xxiv. 20, 21. ‡ 37. Luke xiii. 34. ‡ 39. Psa. cxviii. 26; Mark xi. 9.
‡ 1. Mark xiii. 1; Luke xxi. 5. ‡ 2. Luke xix. 44.

ἐλαιων, προσηλθον αυτῳ οἱ μαθηται κατ' ἰδιαν,
olive trees, came to him the disciples privately,
λεγοντες· Ειπε ἡμιν, ποτε ταυτα εσται; και
saying; Tell to us, when these (things) shall be? and
τι το σημειον της σης παρουσιας και της
what the sign of the thy presence and of the
συντελειας του αιωνος; 4 Και αποκριθεις ὁ
end of the age? And answering the
Ιησους ειπεν αυτοις· Βλεπετε, μη τις ὑμας
Jesus said to them; Take heed, not any one you
πλανησῃ. 5 Πολλοι γαρ ελευσονται επι τῳ
may deceive. Many for shall come in the
ονοματι μου, λεγοντες· Εγω ειμι ὁ Χριστος·
name of me, saying; I am the Anointed;
και πολλους πλανησουσι. 6 Μελλησετε δε
and many they shall deceive. You shall be about and
ακουειν πολεμους, και ακοας πολεμων· ὁρατε,
to hear wars, and reports of wars; see,
μη θροεισθε· δει γαρ *[παντα] γενεσθαι·
not you be disturbed; it behoves for [all] to take place;
αλλ' ουπω εστι το τελος. 7 Εγερθησεται γαρ
but not yet is the end. Shall be raised up for
εθνος επι εθνος, και βασιλεια επι βασιλειαν· και
nation against nation, and kingdom against kingdom; and
εσονται λιμοι, *[και λοιμοι,] και σεισμοι κατα
there shall be famines, (and plagues,) and earthquakes in
τοπους. 8 Παντα δε ταυτα αρχη ωδινων.
places. All but these a beginning of sorrows.
9 Τοτε παραδωσουσιν ὑμας εις θλιψιν, και αποκ-
Then they shall deliver up you to affliction, and shall
τενουσιν ὑμας· και εσεσθε μισουμενοι ὑπο
kill you, and you shall be being hated by
παντων των εθνων δια το ονομα μου.
all of the nations on account of the name of me.
10 Και τοτε σκανδαλισθησονται πολλοι· και
And then shall be caused to stumble many; and
αλληλους παραδωσουσι, και μισησουσιν αλλη-
each other shall deliver up, and shall hate each
λους. 11 Και πολλοι ψευδοπροφηται εγερθη-
other. And many false-prophets shall be
σονται, και πλανησουσι πολλους· 12 και δια
raised up, and shall deceive many; and because of
το πληθυνθηναι την ανομιαν, ψυγησεται ἡ
the to be increased the lawlessness, shall be cooled the
αγαπη των πολλων. 13 Ὁ δε ὑπομεινας εις
love of the many. He but having held out to
τελος, οὑτος σωθησεται. 14 Και κηρυχθησεται
end, this same shall be saved. And shall be published
τουτο το ευαγγελιον της βασιλειας εν ὁλῃ τῃ
this the glad-tidings of the kingdom in whole the
οικουμενῃ, εις μαρτυριον πασι τοις εθνεσι· και
habitable, for a testimony to all the nations; and
τοτε ἡξει το τελος. 15 Ὁταν ουν ιδητε το
then shall come the end. When therefore you may see the
βδελυγμα της ερημωσεως, το ῥηθεν
abomination of the desolation, the word having been spoken

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the SIGN of THY presence, and of the CONSUMMATION of the AGE?"

4 And JESUS replying to them, said, ‡"Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH;' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 ‡Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then ‡ Many will be insnared, and will betray their associates, and abhor them.

11 And ‡ Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 ‡ But HE who PATIENTLY ENDURES to the End, will be saved.

14 And These ‡ GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE ‡ ABOMINA-

* VATICAN MANUSCRIPT.—6. all—omit. 7. and plagues—omit.

‡ 4. Eph. v. 6; 1 John iv. 1. ‡ 9. Mark xiii. 9; Luke xxi. 12; John xv. 20. ‡ 10. 2 Tim. i. 15. ‡ 11. Acts xx. 29; 2 Pet. ii. 1. ‡ 13. Matt. x. 22. ‡ 14. Matt. iv. 23; Rom. x. 18; ix. 23; Col. i. 6 23. ‡ 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἑστως εν τοπῳ
through Daniel the prophet, having stood in place
ἁγιῳ· (ὁ αναγινωσκων νοειτω·) 16 τοτε οἱ εν
holy: (he reading let him think.) then they in
τῃ Ιουδαιᾳ, φευγετωσαν επι τα ορη· 17 ὁ
the Judea, let them flee in the mountains: he
επι του δωματος, μη καταβαινετω, αραι τα εκ
upon the roof, not let him go down, to take the out of
της οικιας αὑτου· 18 και ὁ ἐν τῳ αγρῳ, μη
the house of him; and he in the field, not
επιστρεψατω οπισω, αραι τα ἱματια αὑτου.
let him turn back, to take the mantle of him.
19 Ουαι δε ταις εν γαστρι εχουσαις και ταις
Woe and to the in womb having and to the
θηλαζουσαις εν εκειναις ταις ἡμεραις. 20 Προσ-
giving suck in those the days. Pray
ευχεσθε δε, ἱνα μη γενηται ἡ φυγη ὑμων
you and, that not may be the flight of you
χειμωνος, μηδε σαββατῳ. 21 Εσται γαρ τοτε
of winter, nor in sabbath. Shall be for then
θλιψις μεγαλη, οἱα ου γεγονεν απ' αρχης
a affliction great, such as not has been from a beginning
κοσμου ἑως του νυν, ουδ' ου μη γενηται. 22 Και
of world till the now, nor not not may be. And
ει μη εκολοβωθησαν αἱ ἡμεραι εκειναι, ουκ αν
except were shortened the days those, not should
εσωθη πασα σαρξ· δια δε τους εκλεκτους
be saved all flesh; on account of but the chosen
κολοβωθησονται αἱ ἡμεραι εκειναι. 23 Τοτε εαν
shall be shortened the days those. Then if
τις ὑμιν ειπη· Ἰδου, ὡδε ὁ χριστος, η ὡδε· μη
any to you should say, Lo, here the anointed, or here; not
πιστευσητε. 24 Εγερθησονται γαρ ψευδοχριστοι
believe you. Shall be raised for false anointed ones
και ψευδοπροφηται, και δωσουσι σημεια μεγαλα
and false prophets, and shall give signs great
και τερατα, ὡστε πλανησαι, ει δυνατον και
and wonders, so as to deceive, if possible even
τους εκλεκτους. 25 Ιδου, προειρηκα ὑμιν. 26 Εαν
the chosen. Lo, I have foretold to you. If
ουν ειπωσιν ὑμιν· Ιδου, εν τῃ ερημῳ εστι· μη
then they should say to you; Lo, in the desert he is, not
εξελθητε· Ιδου, εν τοις ταμειοις· μη πιστευ-
you should go out; Lo, in the retired places. not you should
σετε. 27 Ὡσπερ γαρ ἡ αστραπη εξερχεται απο
believe. As for the lightning comes out from
ανατολων, και φαινεται ἑως δυσμων, οὑτως
east, and shines to west, so

TION, which is SPOKEN of through Daniel the PROPHET," (READER attend!)
16 †"then let THOSE in JUDEA escape to the MOUNTAINS;
17 let not HIM who is on the ROOF descend to take the things from his HOUSE;
18 and let not HIM who is in the FIELD, return to take his MANTLE.
19 ‡ But alas for the PREGNANT and the NURSING WOMEN in Those DAYS!
20 Pray, therefore, that your FLIGHT be not in the Winter, nor on a Sabbath;
21 for ‡ then there will be great Distress, such as never happened from the beginning of the world till NOW, no, nor ever will be.
22 ‡ And unless those DAYS were cut short, No One could survive; but on account of the CHOSEN, those DAYS will be limited.
23 ‡ If any one should say to you then, 'Behold! here is the MESSIAH,' or 'there;' believe it not;
24 because False Messiahs and False Prophets will arise, who will propose great Signs and Prodigies; so as to delude, if possible, even the CHOSEN.
25 Remember, I have forewarned you.
26 If, therefore, they say to you, 'Behold, he is in the DESERT!' go not forth; or, 'Behold, he is in SECRET APARTMENTS!' believe it not.
27 ‡ For as the LIGHTNING emerges from the East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy. † 16. Josephus and Eusebius inform us that when the Romans under Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave as it were a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives.—*Doddridge.*

‡ 19. Luke xxiii. 29. ‡ 21. Dan. ix. 26. ‡ 22. Isa. lxvi. 8, 9. ‡ 23. Mark xiii 21; Luke xvii. 23; xxi. 8. ‡ 27. Luke xvii. 24.

εσται και ἡ παρουσια του υἱου του ανθρωπου.
shall be also the presence of the son of the man.
28 Ὁπου * [γαρ] εαν ῃ το πτωμα, εκει συναχ-
Where [for] ever may be the carcass, there will be
θησονται οἱ αετοι. 29 Ευθεως δε μετα την θλιψιν
gathered the eagles. Immediately but after the affliction
των ἡμερων εκεινων, ὁ ἡλιος σκοτισθησεται,
of the days those, the sun shall be darkened,
και ἡ σεληνη ου δωσει το φεγγος αὑτης, και
and the moon not shall give the light of her, and
οἱ αστερες πεσουνται απο του ουρανου, και αἱ
the stars shall fall from the heaven, and the
δυναμεις των ουρανων σαλευθησονται. 30 Και
powers of the heavens shall be shaken. And
τοτε φανησεται το σημειον του υἱου του
then shall appear the sign of the son of the
ανθρωπου εν τῳ ουρανῳ· και τοτε κοψονται
man in the heaven; and then shall lament
πασαι αἱ φυλαι της γης, και οψονται τον υἱον
all the tribes of the earth, and they shall see the son
του ανθρωπου ερχομενον επι των νεφελων του
of the man coming upon the clouds of the
ουρανου, μετα δυναμεως και δοξης πολλης·
heaven, with power and glory much;
31 και αποστελει τους αγγελους αὑτου μετα
and he will send the messengers of him with
σαλπιγγος φωνης μεγαλης· και επισυναξουσι
of trumpet a voice great; and they shall gather
τους εκλεκτους αυτου εκ των τεσσαρων ανεμων,
the chosen (ones) of him from the four winds,
απ' ακρων ουρανων ἑως ακρων αυτων. 32 Απο
from extremities of heavens to extremities of them. From
δε της συκης μαθετε την παραβολην· ὁταν
but the fig-tree learn you the parable; when
ηδη ὁ κλαδος αυτης γενηται ἁπαλος, και τα
already the branch of her may be tender, and the
φυλλα εκφυῃ, γινωσκετε, ὁτι εγγυς το
leaves may put forth, you know, that near the
θερος· 33 Οὑτω και ὑμεις, ὁταν ιδητε παντα
summer; So also you, when you may see all
ταυτα, γινωσκετε, ὁτι εγγυς εστιν επι θυραις.
these, know you, that near it is at doors.
34 Αμην λεγω ὑμιν, ου μη παρελθῃ ἡ γενεα
Indeed I say to you, not not may pass away the generation
αὑτη, ἑως αν παντα ταυτα γενηται. 35 Ὁ
this, till all these may be done. The
ουρανος και ἡ γη παρελευσεται· οἱ δε λογοι
heaven and the earth shall pass away; the but words
μου ου μη παρελθωσι.
of me not not may pass away.

36 Περι δε της ἡμερας εκεινης και ὡρας ουδεις
About and the day that and hour no one
οιδεν, ουδε οἱ αγγελοι των ουρανων, ει μη ὁ
knows, not the messengers of the heavens, except the
πατηρ μονος. 37 Ὡσπερ δε αι ἡμεραι του Νωε,
father alone. As and the days of the Noe,

West; so will be the PRESENCE of the SON of MAN.

28 Wherever the DEAD CARCASS may be, there the ‡ EAGLES will be collected.

29 And speedily after the AFFLICTION of those DAYS, ‡ the SUN will be obscured, and the MOON will withhold her LIGHT, and the STARS will fall from HEAVEN, and the POWERS of the HEAVENS will be shaken.

30 And the SIGN of the SON of MAN will then appear in * Heaven; ‡ and then All the TRIBES of the LAND will lament; and they will see the SON of MAN coming on the CLOUDS of HEAVEN, with great Majesty and Power.

31 ‡ And he will send his MESSENGERS with a loud-sounding Trumpet, and they will assemble his CHOSEN from the FOUR Winds,—from one Extremity of Heaven to the other.

32 Now learn a PARABLE from the FIG-TREE. When its BRANCH is yet tender, and puts forth leaves, you know that SUMMER is near.

33 Thus also, when you shall see All these things, know, That ‡ he is nigh at the Doors.

34 Indeed, I say to you, * That this ‡ GENERATION will not pass away, till All these things be accomplished.

35 The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

36 ‡ But no one knows concerning that DAY and * Hour; no, not the ANGELS of the HEAVENS, * nor the SON, but the FATHER only.

37 * For as the DAYS

* VATICAN MANUSCRIPT.—28. for—omit. 30. Heaven. 34. That this. 36. Hour. 36. nor the SON, but the FATHER only. 37. For as.

‡ 28. Deut. xxviii. 49. ‡ 29. Mark xiii. 24; Luke xxi. 25; Acts ii. 20. ‡ 30. Rev. i. 7. ‡ 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16. ‡ 33. James v. 9. ‡ 34. Matt. xxiii. 36; Mark xiii. 30; Luke xxi. 32. ‡ 36. Acts i. 7.

οὑτως εσται *[και] ἡ παρουσια του υἱου του
even so will be [also] the presence of the son of the
ανθρωπου. 38 Ὡσπερ γαρ ησαν εν ταις ἡμεραις
man. As for they were in the days
ταις προ του κατακλυσμου τρωγοντες και
the before the flood eating and
πινοντες, γαμουντες και εκγαμιζοντες, αχρι
drinking, marrying and giving in marriage, till
ἡς ἡμερας εισηλθε Νωε εις την κιβωτον,
of which day entered Noe into the ark,
39 και ουκ εγνωσαν, ἑως ηλθεν ὁ κατακλυσμος
and not they knew, till came the flood
και ηρεν ἁπαντας· οὑτως εσται *[και] ἡ
and took away all; even so will be [also] the
παρουσια του υἱου του ανθρωπου. 40 Τοτε δυο
presence of the son of the man. Then two
εσονται εν τῳ αγρῳ· ὁ εἱς παραλαμβανεται,
shall be in the field; the one is taken away,
και ὁ εἱς αφιεται. 41 Δυο αληθουσαι εν τῳ
and the one is left. Two grinding in the
μυλωνι· μια παραλαμβανεται, και μια αφιεται.
mill; one is taken away, and one is left.
42 Γρηγορειτε ουν, ὁτι ουκ οιδατε, ποιᾳ ὡρᾳ
Watch you therefore, because not you know, in what hour
ὁ κυριος ὑμων ερχεται. 43 Εκεινο δε γινωσκετε,
the Lord of you comes. This but know you,
ὁτι ει ηδει ὁ οικοδεσποτης, ποιᾳ φυλακῃ ὁ
that if had known the householder, in what watch the
κλεπτης ερχεται, εγρηγορησεν αν, και ουκ
thief comes, he would have watched, and not
αν ειασε διορυγηναι την οικιαν αὑτου.
he would have allowed to be dug-through the house of him.
44 Δια τουτο και ὑμεις γινεσθε ἑτοιμοι· ὁτι,
On account of this also you be ready; because,
ᾗ ὡρᾳ ου δοκειτε, ὁ υἱος του ανθρωπου
in which hour not you think, the son of the man
ερχεται.
comes.

45 Τις αρα εστιν ὁ πιστος δουλος και φρονιμος,
Who then is the faithful slave and prudent,
ὁν κατεστησεν ὁ κυριος αυτου επι της θερα-
whom placed the lord of him over of the domes-
πειας αὑτου, του δουναι αυτοις την τροφην εν
tics of him, of the to give to them the food in
καιρῳ; 46 Μακαριος ὁ δουλος εκεινος, ὁν ελθων
season? Blessed the slave that, whom coming
ὁ κυριος αυτου εὑρησει ποιουντα οὑτως. 47 Αμην
the lord of him shall find doing so. Indeed
λεγω ὑμιν, ὁτι επι πασι τοις ὑπαρχουσιν αυτου
I say to you, that over all the possessions of him
καταστησει αυτον. 48 Εαν δε ειπῃ ὁ κακος
he will place him. If but should say the bad
δουλος εκεινος εν τῃ καρδιᾳ αυτου· Χρονιζει ὁ
slave that in the heart of him; Delays the
κυριος μου *[ελθειν·] 49 και αρξηται τυπτειν τους
lord of me [to come;] and should begin to strike the

of Noah, thus will b
PRESENCE of the s
MAN.
38 ‡ For as in
DAYS, THOSE befor
DELUGE, they were e
and drinking, mar
and pledging in ma
till the Day that
entered the ARK,
39 and understoo
till the DELUGE
and swept them all
thus will be the
ENCE of the SON of
40 ‡ Two men shal
be in the FIELD;
will be taken, and
* other left.
41 Two women
be grinding at the
one will be taken, a
other left.
42 ‡ Watch, the
Because, you do not
at what * Day your
TER will come.
43 But you know
that if the HOUSEHO
knew at What Ho
the night ‡ the
would come, he
watch, and not suff
to break into his
44 Therefore, be
also prepared; Be
the SON of MAN will
at an Hour, when y
not expect him.
45 ‡ Who then i
FAITHFUL and pr
Servant, whom his
TER has placed ov
HOUSEHOLD, to
them FOOD in du
son?
46 Happy that
VANT, whom his MA
on coming, shall fin
employed!
47 ‡ Indeed, I s
you, That he will
him over All his
SIONS.
48 But if that Se
should WICKEDLY
his HEART, 'My MA
delays;'
49 and should be

* VATICAN MANUSCRIPT.—37. also—omit. 39. also—omit. 40. one. 41.
42. Day. 48. to come—omit.

‡ 38. Gen. vi. 3—5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20. ‡ 42. Matt. xxv. 13; Ma
33. Luke xxi. 36. ‡ 43. Luke xii. 39; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3;
‡ 47. Matt. xxv. 21, 23; Luke xxii. 29.

συνδουλους, εσθιῃ δε και πινῃ μετα των μεθυον-
fellow-slaves, may eat and also may drink with those getting
των· [50] ἡξει ὁ κυριος του δουλου εκεινου εν
drunk, shall come the lord of the slave that in
ἡμερᾳ, ᾗ ου προσδοκᾳ, και εν ὡρᾳ, ᾗ ου
a day, in which not he expects, and in an hour, in which not
γινωσκει· [51] και διχοτομησει αυτον, και το
he knows; and shall cut asunder him, and the
μερος αυτου μετα των ὑποκριτων θησει· εκει
part of him with the hypocrites will place; there
εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.
will be the weeping and the gnashing of the teeth.

beat his FELLOW-SERVANTS, and should eat and drink with the INTEMPERATE;

50 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware,

51 and will cut him off, and will appoint his PORTION with the HYPOCRITES; ‡there will be the WEEPING and the GNASHING of TEETH.

ΚΕΦ. κε'. 25.

[1] Τοτε ὁμοιωθησεται ἡ βασιλεια των ουρανων
Then will be compared the kingdom of the heavens
δεκα παρθενοις, αἱτινες, λαβουσαι τας λαμπαδας
ten virgins, who, having taken the lamps
αὑτων, εξηλθον εις απαντησιν του νυμφιου.
of them, went out to a meeting of the bridegroom.
[2] Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε
Five and were of them prudent, and five
μωραι. [3] Αἱτινες μωραι, λαβουσαι τας λαμπαδας
foolish. Who foolish, having taken the lamps
αὑτων, ουκ ελαβον μεθ' ἑαυτων ελαιον. [4] Αἱ
of them, not took with themselves oil. The
δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις
but prudent took oil in the vessels
*[αὑτων] μετα των λαμπαδων αὑτων. [5] Χρονι-
[of them] with the lamps of them. Delay-
ζοντος δε του νυμφιου, ενυσταξαν πασαι, και
ing and the bridegroom, nodded all, and
εκαθευδον. [6] Μεσης δε νυκτος κραυγη γεγονεν·
did sleep. Of middle and night a cry was raised;
Ιδου, ὁ νυμφιος *[ερχεται·] εξερχεσθε εις απαν-
Lo, the bridegroom [comes,] go out to a meet-
τησιν αυτου. [7] Τοτε ηγερθησαν πασαι αἱ παρθενοι
ing of him. Then arose all the virgins
εκειναι, και εκοσμησαν τας λαμπαδας αὑτων.
those, and put in order the lamps of them.

CHAPTER XXV.

1 The KINGDOM of the HEAVENS, at that time, may be compared to Ten †Virgins, who, having taken their LAMPS, went out †to meet ‡the BRIDEGROOM.

2 Now five of them were *foolish, and five were prudent.

3 *For the FOOLISH took their LAMPS, but carried no Oil with them.

4 The PRUDENT, however, besides *their own LAMPS, took Oil in the VESSELS.

5 While the BRIDEGROOM delayed, ‡they all became drowsy, and fell asleep.

6 And at Midnight a Cry was raised, 'Behold, the BRIDEGROOM; go out and *meet him!'

7 Then All those VIRGINS arose, ‡and put their LAMPS in order.

* VATICAN MANUSCRIPT.—2. foolish, and five were prudent. 3. For the FOOLISH. 4. their own. 6. comes—omit. 6. to the Meeting.

† 1. *Virgin* signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 4. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—'And the door was shut.'"

‡ 51. Matt. viii. 12; xiii. 42; xxv. 30. ‡ 1. Eph. v. 29, 30; Rev. xix. 7; xxi. 2, 9. ‡ 5. 1 Thess. v. 6. ‡ 7. Luke xii. 35.

8 Αι δε μωραι ταις φρονιμοις ειπον· Δοτε ἡμιν
The but foolish to the prudent said, Give to us
εκ του ελαιου ὑμων, ὁτι αἱ λαμπαδες ἡμων
out of the oil of you, because the lamps of us
σβεννυνται. 9 Απεκριθησαν *[δε] αἱ φρονιμοι,
are extinguished. Answered [but] the prudent,
λεγουσαι· Μηποτε ουκ αρκεσῃ ἡμιν και ὑμιν·
saying; Lest not it might suffice to us and to you;
πορευεσθε μαλλον προς τους πωλουντας, και
go you rather to the selling, and
αγορασατε ἑαυταις. 10 Απερχομενων δε αυτων
buy to yourselves. Going away and of them
αγορασαι, ηλθεν ὁ νυμφιος· και αἱ ἑτοιμοι
to buy, came the bridegroom; and the prepared ones
εισηλθον μετ' αυτου εις τους γαμους· και εκ-
entered with him into the nuptial-feasts; and was
λεισθη ἡ θυρα. 11 Ὑστερον δε ερχονται και
closed the door. Afterwards and came also
αἱ λοιπαι παρθενοι, λεγουσαι· Κυριε, κυριε,
the remaining virgins, saying, O lord, O lord,
ανοιξον ἡμιν. 12 Ὁ δε αποκριθεις ειπεν· Αμην
open to us. He but answering said; Indeed
λεγω ὑμιν, ουκ οιδα ὑμας. 13 Γρηγορειτε ουν,
I say to you, not I know you. Watch you therefore,
ὁτι ουκ οιδατε την ἡμεραν, ουδε την ὡραν.
because not you know the day, nor the hour.
14 Ὡσπερ γαρ ανθρωπος αποδημων εκαλεσε τους
Like for a man going abroad called the
ιδιους δουλους, και παρεδωκεν αυτοις τα ὑπαρ-
own slaves, and delivered to them the goods
χοντα αὑτου· 15 και ᾡ μεν εδωκε πεντε
of him. and to him indeed he gave five
ταλαντα, ᾡ δε δυο, ᾡ δε ἑν· ἑκαστῳ
talents, to him and two, to him and one; to each
κατα την ιδιαν δυναμιν· και απεδημησεν
according to the own power; and went abroad
ευθεως. 16 Πορευθεις *[δε] ὁ τα πεντε
immediately. Going [and] he the five
ταλαντα λαβων, ειργασατο εν αυτοις, και
talents having received, traded with them, and
εποιησεν αλλα πεντε *[ταλαντα.] 17 Ὡσαυ-
made other five [talents.] Like
τως *[και ὁ] τα δυο, εκερδησε και αυτος αλλα
wise [also he] the two, gained also he other
δυο. 18 Ὁ δε το ἑν λαβων απελθων ωρυξεν
two. He but the one having received having retired digged
*[εν] τῃ γῃ, και απεκρυψε το αργυριον του
[in] the earth, and hid the silver of the
κυριου αὑτου. 19 Μετα δε χρονον πολυν ερχεται
lord of him. After but time much comes
ὁ κυριος των δουλων εκεινων, και συναιρει
the lord of the slaves those, and adjusts
μετ' αυτων λογον. 20 Και προσελθων ὁ τα
with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'

9 But the PRUDENT replied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'

10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUPTIAL-FEASTS; ‡ and the DOOR was shut.

11 Afterwards came also the OTHER Virgins, saying, ‡ 'Master, Master, open it for us!'

12 But HE answering, said, 'Indeed, I say to you, I recognize you not.'

13 ‡ Watch, therefore, because you know neither the DAY nor the HOUR.

14 ‡ Again, (it is) like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.

15 And to ONE he gave Five † Talents, to ANOTHER two, and to ANOTHER one; ‡ to each according to his RESPECTIVE Capacity; and immediately departed.

16 He who had RECEIVED the FIVE Talents, went and traded with them, and * gained Other five.

17 And in like manner HE who had received the TWO, gained Other two.

18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.

19 After a long Time the MASTER of those SERVANTS returned, and reckoned with them.

20 Then HE, who had

* VATICAN MANUSCRIPT.—9. but—omit. 16. And—omit. 16. gained Other five. 16. Talents—omit. 17. he also—omit. 18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £560.

‡ 10. Luke xiii. 25. ‡ 12. Matt. vii. 21, 22. ‡ 13. Matt. xxiv. 42, 44; Mark xiii. 33, 35. ‡ 14. Luke xix. 12. ‡ 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 29; Eph. iv. 11.

πεντε ταλαντα λαβων, προσηνεγκεν αλλα
five talents having received, brought other
πεντε ταλαντα, λεγων· Κυριε, πεντε ταλαντα
five talents, saying; O lord, five talents
μοι παρεδωκας· ιδε, αλλα πεντε ταλαντα
to me thou deliveredst; see, other five talents
εκερδησα *[επ' αυτοις.] 21 Εφη αυτῳ ὁ κυριος
I gained [upon them.] Said to him the lord
αυτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα
of him; Well, O slave good and faithful; over a few (things)
ης πιστος, επι πολλων σε καταστησω·
thou wast faithful, over many thee I will place:
εισελθε εις την χαραν του κυριου σου.
enter into the joy of the lord of thee.
22 Προσελθων δε και ὁ τα δυο ταλαντα *[λα-
Coming and also he the two talents [having
βων,] ειπε· κυριε, δυο ταλαντα μοι παρεδωκας·
received,] said: O lord, two talents to me thou deliveredst;
ιδε, αλλα δυο ταλαντα εκερδησα *[επ' αυτοις·]
lo, other two talents I gained [upon them.]
23 Εφη αυτῳ ὁ κυριος αυτου· Ευ, δουλε αγαθε
Said to him the lord of him: Well, O slave good
και πιστε· επι ολιγα ης πιστος, επι
and faithful; over a few (things) thou wast faithful, over
πολλων σε καταστησω· εισελθε εις την χαραν
many thee I will place; enter into the joy
του κυριου σου. 24 Προσελθων δε και ὁ το ἑν
of the lord of thee. Coming and also he the one
ταλαντον ειληφως, ειπε· κυριε, εγνων σε, ὁτι
talent having taken, said; O lord, I knew thee, that
σκληρος ει ανθρωπος, θεριζων ὁπου ουκ εσπει-
hard thou art a man, reaping where not thou sow-
ρας, και συναγων ὁθεν ου διεσκορπισας· 25 και
edst, and gathering whence not thou scatteredst; and
φοβηθεις, απελθων εκρυψα το ταλαντον σου εν
being afraid, going away I hid the talent of thee in
τῃ γῃ· ιδε, εχεις το σον. 26 Αποκριθεις δε
the earth; lo, thou hast the thine. Answering and
ὁ κυριος αυτου ειπεν αυτῳ· Πονηρε δουλε και
the lord of him said to him: O wicked slave and
οκνηρε, ᾐδεις, ὁτι θεριζω ὁπου ουκ εσπειρα,
slothful, didst thou know, that I reap where not I sowed,
και συναγω ὁθεν ου διεσκορπισα; 27 Εδει ουν
and gather whence not I scattered? It behoved then
σε βαλειν το αργυριον μου τοις τραπεζιταις·
thee to cast the silver of me to the bankers:
και ελθων εγω εκομισαμην αν το εμον συν
and coming I might have received the mine with
τοκῳ. 28 Αρατε ουν απ' αυτου το ταλαντον,
interest. Take you therefore from him the talent,
και δοτε τῳ εχοντι τα δεκα ταλαντα. 29 Τῳ
and give to him having the ten talents. To the

RECEIVED the FIVE Talents, came and presented Five Talents more, saying, 'Sir, thou gavest over to me Five Talents; see, I have gained Five other Talents.'

21 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, ‡ I will appoint thee over Many; partake of thy MASTER'S JOY.'

22 HE also who had the TWO Talents, coming, said, 'Sir, thou gavest over to me Two Talents; see, I have gained Two Other Talents.'

23 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, I will appoint thee over Many; partake of thy MASTER'S JOY.'

24 Then HE who had RECEIVED the SINGLE Talent, approaching, said, 'Sir, I knew thee that thou art a Severe Man, reaping where thou hast not sown, and gathering where thou hast not scattered;

25 and being afraid, I went and hid thy TALENT in the EARTH; see, thou hast THINE own.'

26 His MASTER answering, said to him, 'Wicked and indolent Servant, didst thou know That I reap where I have not sown, and gather where I have not scattered?

27 Thou oughtest then to have given my MONEY to the BANKERS, that at my return, I might have received mine OWN with Interest.

28 Take from him, therefore, the TALENT, and give it to HIM who has the TEN Talents;

29 ‡ for to EVERY ONE

* VATICAN MANUSCRIPT.—20. upon them—omit. 22. having received—omit.
23. upon them—omit.

‡ 21. Matt. xxiv. 47; Luke xii. 44; xix. 17; xxii. 29, 30. ‡ 29. Matt. xiii. 12; Mark iv. 25; Luke viii. 18; xix. 26.

γαρ εχοντι παντι δοθησεται, και περισσευ-
for having all shall be given, and he shall
θησεται· απο δε του μη εχοντος, και ὁ εχει,
abound; from but the not having, even what he has,
αρθησεται απ' αυτου. 30 Και τον αχρειον
shall be taken away from him. And the useless
δουλον εκβαλετε εις το σκοτος το εξωτερον·
slave cast you into the darkness the outer;
εκει εσται ὁ κλαυθμος και ὁ βρυγμος των
there shall be the weeping and the gnashing of the
οδοντων.
teeth.

31 Όταν δε ελθη ὁ υἱος του ανθρωπου εν τη
When and may come the son of the man in the
δοξη αὑτου, και παντες οἱ αγγελοι μετ' αυτου,
glory of him, and all the messengers with him,
τοτε καθισει επι θρονου δοξης αυτου, 32 και
then shall he sit on a throne of glory of him, and
συναχθησεται εμπροσθεν αυτου παντα τα εθνη·
will be gathered in presence of him all the nations,
και αφοριει αυτους απ' αλληλων, ὡσπερ ὁ
and he will separate them from each other, as the
ποιμην αφοριζει τα προβατα απο των εριφων·
shepherd separates the sheep from the goats;
33 και στησει τα μεν προβατα εκ δεξιων αὑτου,
and he will place the indeed sheep by right of him,
τα δε εριφια εξ ευωνυμων. 34 Τοτε ερει ὁ
the and goats by left. Then will say the
βασιλευς τοις εκ δεξιων αὑτου· Δευτε οἱ
king to the by right of him; Come the
ευλογημενοι του πατρος μου, κληρονομησατε
having been blessed of the father of me, inherit
την ἡτοιμασμενην ὑμιν βασιλειαν απο κατα-
the having been prepared to you kingdom from a foun-
βολης κοσμου. 35 Επεινασα γαρ, και εδωκατε
dation of world. I hungered for, and you gave
μοι φαγειν· εδιψησα, και εποτισατε με·
to me to eat; I thirsted, and you gave drink to me;
ξενος ημην, και συνηγαγετε με· 36 γυμνος,
a stranger I was, and you entertained me; naked,
και περιεβαλετε με· ησθενησα, και επεσκεψασθε
and you clothed me; I was sick, and you visited
με· εν φυλακη ημην, και ηλθετε προς με.
me; in prison I was, and you came to me.
37 Τοτε αποκριθησονται αυτῳ οἱ δικαιοι, λεγον-
Then shall answer to him the just ones, saying;
τες· Κυριε, ποτε σε ειδομεν πεινωντα, και
O lord, when thee we saw hungering, and
εθρεψαμεν; η διψωντα, και εποτισαμεν; 38 Ποτε
nourished? or thirsting, and we gave drink? When
δε σε ειδομεν ξενον, και συνηγαγομεν; η
and thee we saw a stranger, and we entertained? or
γυμνον, και περιεβαλομεν; 39 Ποτε δε σε
naked, and we clothed? When and thee
ειδομεν ασθενη, η εν φυλακη, και ηλθομεν προς
we saw sick, or in prison, and we came to

who HAS, more shall be given, and he shall abound; but from HIM who HAS not, even that which he has shall be taken away.

30 And thrust the UNPROFITABLE Servant into the OUTER DARKNESS; ‡there shall be the WEEPING and the GNASHING of TEETH.

31 ‡Now when the SON of MAN shall come in his GLORY, and All the ANGELS with him, then will he sit upon his Glorious Throne;

32 ‡and All the NATIONS will be assembled before him; and he will separate them from each other, as a SHEPHERD separates the SHEEP from the GOATS;

33 and he will place the SHEEP at his Right hand, but the GOATS at his Left.

34 Then will the KING say to THOSE at his Right hand, 'Come, you BLESSED ones of my FATHER, inherit the KINGDOM ‡prepared for you from the Formation of the World;

35 for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a Stranger, and you entertained me;

36 I was naked, and you clothed me; I was sick, and you assisted me; I was in Prison, and you visited me.'

37 The RIGHTEOUS will then reply, saying, 'Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink?

38 And when did we see thee a Stranger, and entertain thee? or naked, and clothe thee?

39 And when did we see thee sick, or in Prison, and came to thee?'

‡ 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14; Rev. i. 7. ‡ 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. ‡ 34. Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

40 Και αποκριθεις ὁ βασιλευς ερει αυτοις· Αμην λεγω ὑμιν, εφ' ὁσον εποιησατε ἑνι τουτων των αδελφων μου των ελαχιστων, εμοι εποιησατε.
41 Τοτε ερει και τοις εξ ευωνυμων· Πορευεσθε απ' εμου οἱ κατηραμενοι εις το πυρ το αιωνιον, το ἡτοιμασμενον τῳ διαβολῳ και τοις αγγελοις αυτου. 42 Επεινασα γαρ, και ουκ εδωκατε μοι φαγειν· εδιψησα, και ουκ εποτισατε με· 43 ξενος ημην, και ου συνηγαγετε με· γυμνος, και ου περιεβαλετε με· ασθενης, και εν φυλακῃ, και ουκ επεσκεψασθε με. 44 Τοτε αποκριθησονται και αυτοι, λεγοντες· Κυριε, ποτε σε ειδομεν πεινωντα, η διψωντα, η ξενον, η γυμνον, η ασθενη, η εν φυλακῃ, και ου διηκονησαμεν σοι; 45 Τοτε αποκριθησεται αυτοις, λεγων· Αμην λεγω ὑμιν, εφ' ὁσον ουκ εποιησατε ἑνι τουτων των ελαχιστων, ουδε εμοι εποιησατε. 46 Και απελευσονται οὑτοι εις κολασιν αιωνιον· οἱ δε δικαιοι εις ζωην αιωνιον.

ΚΕΦ. κϛ'. 26.

1 Και εγενετο, ὁτε ετελεσεν ὁ Ιησους παντας τους λογους τουτους, ειπε τοις μαθηταις αυτου· 2 Οιδατε ὁτι μετα δυο ἡμερας το πασχα γινεται· και ὁ υἱος του ανθρωπου παραδιδοται εις το σταυρωθηναι.

40 And the KING answering, will say to them, ‡ 'Indeed, I say to you, That since you have done it to one of These the LEAST of my BRETHREN, you have done it to me.'

41 He will then also say to THOSE at his Left hand, ‡ 'Depart from me, you CURSED ones, into THAT AIONIAN FIRE, which is PREPARED for the ADVERSARY, and his MESSENGERS;

42 for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink;

43 I was a Stranger, but you did not entertain me; naked, but you did not clothe me; sick, and in Prison, but you did not relieve me.'

44 Then will THEY also answer, saying, 'Lord, when did we see thee hungering, or thirsting, or a Stranger, or naked, or sick, or in Prison, and did not assist thee?'

45 Then he will reply to them, saying, 'Indeed, I say to you, That since you did it not to one of the LEAST of These, you did it not to me.'

46 ‡ And these shall go forth to the aionian † cutting-off; but the RIGHTEOUS to aionian Life."

CHAPTER XXVI.

1 ‡ And it happened, when JESUS had finished this DISCOURSE, he said to his DISCIPLES,

2 "You know That Two Days hence comes the PASSOVER; then the SON of MAN will be delivered up to be CRUCIFIED."

... in the fire mentioned in verse 41. The Common Version, and many modern ... *kolasin aionion*, everlasting punishment, conveying the idea, as generally inter... torment. *Kolasis* in its various forms only occurs in three other places ... —Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolazo*, ... 1. *To cut off*; as lopping off branches of trees, to prune. 2. *To restrain, to* ... Greeks write,—"The charioteer (*kolazei*) restrains his fiery steeds." 3. *To* ... To cut off an individual from life, or society, or even to restrain, is es... ... —hence has arisen this *third* metaphorical use of the word. The pri... ... has been adopted, because it agrees better with the second member of the ... preserving the force and beauty of the antithesis. The righteous go to *life*, ... *cutting off* from life, or *death*. See 2 Thess. i. 9.

... 41. ‡ 41. Matt. vii. 23; Luke xiii. 27. ‡ 46. Dan. xii. 2; John ...
‡ 1. Mark xiv. 1; Luke xxii. 1; John xiii. 1.

δολω κρατησωσι και αποκτεινωσι.
Jesus with deceit they might seize and that might kill.
5 Ελεγον δε· Μη εν τῃ ἑορτῃ, ἱνα μη θορυβο[ς]
They said but; Not in the feast, that not a tumult
γενηται εν τῳ λαῳ.
there should be among the people.

6 Του δε Ιησου γενομενου εν Βηθανιᾳ, εν οικια
The and Jesus having arrived in Bethany, in a house
Σιμωνος του λεπρου, 7 προσηλθεν αὐτῳ γυνη,
of Simon the leper, came to him a woman,
αλαβαστρον μυρου εχουσα βαρυτιμου, και
an alabaster box of balsam having great value, and
κατεχεεν επι την κεφαλην αυτου ανακειμενου.
she poured upon the head of him being reclined.
8 Ιδοντες δε οἱ μαθηται αυτου, ηγανακτησαν,
Seeing and the disciples of him, were displeased,
λεγοντες· Εις τι ἡ απωλεια αὑτη; 9 Ἠδυ-
saying; On account of what the loss this? She was
νατο γαρ τουτο πραθηναι πολλου, και δοθηναι
able for this to have sold of much, and to have given
πτωχοις. 10 Γνους δε ὁ Ιησους ειπεν αυτοις·
to poor. Knowing and the Jesus said to them,
Τι κοπους παρεχετε τῃ γυναικι; εργον γαρ
Why troubles present you to the woman? a work for
καλον ειργασατο εις εμε. 11 Παντοτε γαρ τους
good she has wrought for me. Always for the
πτωχους εχετε μεθ' ἑαυτων· εμε δε ου παντοτε
poor you have with yourselves: me but not always
εχετε. 12 Βαλουσα γαρ αὑτη το μυρον τουτο
you have. Having cast for she the balsam this
επι του σωματος μου, προς το ενταφιασαι με
upon the body of me, to the to prepare for burial me
εποιησεν. 13 Αμην λεγω ὑμιν, ὁπου εαν κη-
she did. Indeed I say to you, wherever may be
ρυχθῃ το ευαγγελιον τουτο, εν ολω τῳ κοσμῳ,
published the glad tidings this, in whole the world,
λαληθησεται και ὁ εποιησεν αὑτη, εις μνημο-
shall be spoken also what did she, for a memo-
συνον αυτης.
rial of her.

γυρια. 16 Και απο τοτε εζητει ευκαιριαν, ἱνα
of silver. And from then he did seek opportunity, that
αυτον παραδῳ.
him he might deliver up.

17 Τῃ δε πρωτῃ των αζυμων προσηλθον
The and first of the feasts of unleavened bread came
οἱ μαθηται τῳ Ιησου, λεγοντες *[αυτῳ·] Που
the disciples to the Jesus, saying [to him;] Where
θελεις ετοιμασωμεν σοι φαγειν το πασχα; 18 Ὁ
wilt thou we make ready to thee to eat the passover? He
δε ειπεν· Ὑπαγετε εις την πολιν προς τον
and said; Go you into the city to the
δεινα, και ειπατε αυτῳ· Ὁ διδασκαλος λεγει·
certain one, and say to him; The teacher says;
Ὁ καιρος μου εγγυς εστι· προς σε ποιω το
The season of me nigh is; to thee I will make the
πασχα μετα των μαθητων μου. 19 Και εποιησαν
passover with the disciples of me. And did
οἱ μαθηται ὡς συνεταξεν αυτοις ὁ Ἰησους· και
the disciples as commanded to them the Jesus; and
ἡτοιμασαν το πασχα.
they prepared the passover.

20 Οψιας δε γενομενης ανεκειτο μετα των
Of evening and being come he reclined with the
δωδεκα. 21 Και εσθιοντων αυτων, ειπεν· Αμην
twelve. And of eating of them, he said; Indeed
λεγω ὑμιν, ὁτι εἱς εξ ὑμων παραδωσει με. 22 Και
I say to you, that one of you will deliver up me. And
λυπουμενοι σφοδρα, ηρξαντο λεγειν αυτῳ
being grieved exceedingly, they began to say to him
ἑκαστος *[αυτων·] Μητι εγω ειμι, κυριε;
each one [of them;] Not I am, O lord?
23 Ὁ δε αποκριθεις ειπεν· Ὁ εμβαψας μετ'
He but answering said; He dipping with
εμου εν τῳ τρυβλιῳ την χειρα, οὑτος με παρα-
me in the bowl the hand, this me will de-
δωσει. 24 Ὁ μεν υἱος του ανθρωπου ὑπαγει,
liver up. The indeed son of the man goes,
καθως γεγραπται περι αυτου· ουαι δε τῳ
as it has been written about him; woe but to the
ανθρωπῳ εκεινῳ, δι' οὑ ὁ υἱος του ανθρωπου
man that, through whom the son of the man
παραδιδοται· καλον ην αυτῳ, ει ουκ εγεννηθη
is delivered up; good it was to him, if not was born
ὁ ανθρωπος εκεινος. 25 Αποκριθεις δε Ιουδας,
the man that. Answering and Judas,
ὁ παραδιδους αυτον, ειπε· Μητι εγω ειμι,
he delivering up him, said; Not I am,
ῥαββι; Λεγει αυτῳ· Συ ειπας.
rabbi? He says to him; Thou hast said.

26 Εσθιοντων δε αυτων, λαβων ὁ Ιησους τον
Eating and of them, having taken the Jesus the

16 And from that time he sought a fit Occasion to deliver him up.

17 ‡ Now on the FIRST day of the †UNLEAVENED BREAD, the DISCIPLES came to JESUS, saying, "Where dost thou wish that we prepare for thee the PASCHAL SUPPER?"

18 HE answered, "Go into the CITY to a CERTAIN person, and say to him, The TEACHER says, 'My TIME is near; I will celebrate the PASSOVER at thy house, with my DISCIPLES.'"

19 And the DISCIPLES did as JESUS had ordered them; and they prepared the PASSOVER.

20 ‡ Now Evening being come, he reclined at table with the TWELVE;

21 and as they were eating, he said, "Indeed, I tell you, That one of you will deliver me up."

22 And being extremely sorrowful, they began, each one, to ask him, "Master, is it I?"

23 And HE answering, said, ‡ "HE who has been DIPPING his HAND with mine in the DISH, this one will deliver me up.

24 The SON of MAN indeed goes away [to death], ‡ as it has been written concerning him; but alas for that MAN through whom the SON of MAN is delivered up! ‡ Good were it for that MAN if he were not born."

25 Then THAT Judas who delivered him up, inquired, "Rabbi, is it I?" He says to him, "Thou hast said."

26 ‡ And as they were eating, JESUS taking *a

* VATICAN MANUSCRIPT.—17. to him—omit. 22. of them—omit. 26. a Loaf.

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted eight days, and all the eight days are sometimes called, "the feast of the passover," and sometimes "the feast (or days) of unleavened bread." See Luke xxii. 1, 7.

‡ 17. Exod. xii. 6, 18; Mark xiv. 12; Luke xxii. 7. ‡ 20. Mark xiv. 17–21; Luke xxii. 14; John xiii. 21. ‡ 23. Psa. xli. 9; Luke xxii. 21; John xiii. 18. ‡ 24. Psa. xxii.; Isa. liii.; Dan. ix. 26; Mark ix. 12; Luke xxiv. 25, 26, 46; Acts xvii. 3; xxvi. 22, 23; 1 Cor. xv. 3. ‡ 24. John xvii. 12. ‡ 26. Mark xiv. 22; Luke xxii. 19.

αρτον, και ευλογησας, εκλασε, και εδιδου τοις
loaf, and having blessed, broke, and did give to the
μαθηταις, και ειπε· Λαβετε, φαγετε· τουτο
disciples, and said: Take you, eat you: this
εστι το σωμα μου. 27 Και λαβων το ποτηριον,
is the body of me. And having taken the cup,
και ευχαριστησας, εδωκεν αυτοις, λεγων· Πιετε
and having given thanks, he gave to them, saying; Drink you
εξ αυτου παντες· 28 τουτο γαρ εστι το αιμα
out of it all; this for is the blood
μου, το της καινης διαθηκης, το περι πολλων
of me, that of the new covenant, that about many
εκχυνομενον εις αφεσιν ἁμαρτιων. 29 Λεγω δε
being shed for forgiveness of sins; I say but
ὑμιν, ὁτι ου μη πιω απ' αρτι εκ τουτου του
to you, that not not I will drink from now of this the
γεννηματος της αμπελου, ἑως της ἡμερας
product of the vine, till the day
εκεινης, ὁταν αυτο πινω μεθ' ὑμων καινον εν τῃ
that, when it I drink with you new in the
βασιλειᾳ του πατρος μου. 30 Και ὑμνησαντες,
kingdom of the father of me. And having sung a hymn,
εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive-trees.

31 Τοτε λεγει αυτοις ὁ Ιησους· Παντες ὑμεις
Then he says to them the Jesus; All you
σκανδαλισθησεσθε εν εμοι εν τῃ νυκτι ταυτῃ·
will be stumbled at me in the night this;
γεγραπται γαρ· "Παταξω τον ποιμενα, και
it is written for; "I will smite the shepherd, and
διασκορπισθησεται τα προβατα της ποιμνης."
will be scattered the sheep of the fold."
32 Μετα δε το εγερθηναι με, προαξω ὑμας εις
After but the to be raised me, I will go before you to
την Γαλιλαιαν. 33 Αποκριθεις δε ὁ Πετρος
the Galilee. Answering and the Peter
ειπεν αυτῳ· Ει παντες σκανδαλισθησονται εν
said to him: If all shall be stumbled at
σοι, εγω ουδεποτε σκανδαλισθησομαι. 34 Εφη
thee, I never will be stumbled. Said
αυτῳ ὁ Ιησους· Αμην λεγω σοι, ὁτι εν ταυτῃ
to him the Jesus: Indeed I say to thee, that in this
τῃ νυκτι, πριν αλεκτορα φωνησαι, τρις απαρνη-
the night, before a cock to have crowed, thrice thou wilt
σῃ με. 35 Λεγει αυτῳ ὁ Πετρος· Καν δεῃ
deny me. Says to him the Peter: And if it may behove
με συν σοι αποθανειν, ου μη σε απαρνησομαι.
me with thee to die, not not thee I will deny.
Ὁμοιως και παντες οἱ μαθηται ειπον. 35 Τοτε
In like manner also all the disciples said. Then

Loaf, and giv
he broke, and
the DISCIPLES,
"Take, eat; ‡
BODY."
27 Then tak
and giving t
gave it to th
‡ "Drink all o
of it.
28 for * th
BLOOD of the
THAT which i
OUT ‡for Man
giveness of Sin
29 ‡ But I
That I will
forth drink of
PRODUCT of the
that DAY wh
it new with y
FATHER'S KIN
30 And ha
they departe
MOUNT of OLI
31 Then J
to them, "Yo
stumble on m
this NIGHT;
written, ‡ 'I
'the SHEPHER
'SHEEP of the
'be dispersed.'
32 But af
RAISED, ‡ I w
you to GALILE
33 And Pet
ing, said to h
should stumbl
spect to thee, I
be made to stu
34 JESUS sa
‡ "Indeed, I s
That This NIG
† the Cock c
wilt thrice dis
35 PETER sa
"Though doo
with thee, I w
own Thee." A
DISCIPLES said

* VATICAN MANUSCRIPT.—27. a Cup. 28. this is my BLOOD of the cove
which is POURED OUT.

† 34. That is, "before a watch trumpet will sound," etc. It is well known th
were allowed to remain in Jerusalem during the passover feast. The Romans,
strong guard in the castle of Antonia, which overlooked the temple, divided the
four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes t
sion of time. The two last watches were both called cock-crowings. The Roma
guard at each watch by sound of trumpet: the trumpet of the third watch wa
first, and that of the fourth the second cock. And when it was said the coc
meaning is, that the trumpet of the third watch sounded; which always h
midnight.

‡ 26. 1 Cor. x. 16. ‡ 27. Mark xiv. 23. ‡ 28. Exod xxiv. 8; Lev. xv
xx. 28; Heb. ix. 22. ‡ 29. Mark xiv. 25, Luke xxii. 18. ‡ 31. Matt.
xiv. 27; John xvi. 32. ‡ 31. Zech. xiii. 7. ‡ 32. Matt. xxviii. 7, 10; M
‡ 34. Mark xiv. 30; Luke xxii. 34; John xiii. 38.

ερχεται μετ' αυτων ὁ Ιησους εις χωριον λεγο-
comes with them the Jesus into a place being
μενον Γεθσημανη, και λεγει τοις μαθηταις·
called Gethsemane, and he says to the disciples;
Καθισατε αυτου, ἑως οὗ απελθων προσευξωμαι
Sit you here, while going away I shall pray
εκει. 37 Και παραλαβων τον Πετρον και τους
there. And having taken the Peter and the
δυο υἱους Ζεβεδαιου, ηρξατο λυπεισθαι και αδη-
two sons of Zebedee, he began to be sorrowful and to be
μονειν. 38 Τοτε λεγει αυτοις· Περιλυπος
in anguish. Then he says to them; Extremely sorrowful
εστιν ἡ ψυχη μου ἑως θανατου· μεινατε ὡδε
is the soul of me to death; remain you here
και γρηγορειτε μετ' εμου. 39 Και προελθων
and watch you with me. And going forward
μικρον, επεσεν επι προσωπον αὑτου, προσευ-
a little, he fell on face of him, pray-
χομενος, και λεγων· Πατερ μου, ει δυνατον
ing, and saying; O father of me, if possible
εστι, παρελθετω απ' εμου το ποτηριον τουτο·
it is, let pass from me the cup this;
πλην ουχ ὡς εγω θελω, αλλ' ὡς συ. 40 Και
but not as I will, but as thou. And
ερχεται προς τους μαθητας, και ευρισκει αυτους
he comes to the disciples, and finds them
καθευδοντας, και λεγει τῳ Πετρῳ· Οὑτως ουκ
sleeping, and he says to the Peter; So not
ισχυσατε μιαν ὡραν γρηγορησαι μετ' εμου;
could you one hour to watch with me?
41 Γρηγορειτε και προσευχεσθε, ἱνα μη εισελ-
Watch you and pray you, that not you may
θητε εις πειρασμον· το μεν πνευμα προθυμον,
enter into temptation; the indeed spirit ready,
ἡ δε σαρξ ασθενης.
the but flesh weak.
42 Παλιν, εκ δευτερου απελθων, προσηυξατο,
Again, a second time going away, he prayed,
*[λεγων·] Πατερ μου, ει ου δυναται τουτο
[saying;] O father of me, if not it is possible this
*[το ποτηριον] παρελθειν *[απ' εμου,] εαν μη
[the cup] to pass [from me,] except
αυτο πιω, γενηθητω το θελημα σου. 43 Και
it I drink, be done the will of thee. And
ελθων ευρισκει αυτους παλιν καθευδοντας·
coming he finds them again sleeping;
(ησαν γαρ αυτων οἱ οφθαλμοι βεβαρημενοι·)
(were for of them the eyes weighed down;)
44 και αφεις αυτους, απελθων παλιν, προσηυξατο
and leaving them, going away again, he prayed
εκ τριτου, τον αυτον λογον ειπων. 45 Τοτε
a third time, the same word speaking; Then
ερχεται προς τους μαθητας αὑτου, και λεγει
he comes to the disciples of him, and says
αυτοις· Καθευδετε το λοιπον και αναπαυεσθε;
to them; Sleep you the remainder and rest you?
ἰδου, ηγγικεν ἡ ὡρα, και ὁ υἱος του ανθρωπου
Lo, has come nigh the hour, and the son of the man

36 ‡Then comes JESUS with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

37 And taking with him PETER, and the ‡TWO Sons of Zebedee, he began to be filled with sorrow and anguish.

38 Then he says to them, ‡"My SOUL is surrounded with a deadly anguish; stay here, and watch with me."

39 And going forward a little, he fell on his Face, ‡supplicating and saying, "O my Father, if it be possible, ‡let this CUP be removed from me! yet not as I will, but as thou wilt."

40 And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?

41 ‡Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time retiring, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy WILL be done."

43 And returning, he finds them still sleeping; (for Their EYES were overpowered.)

44 Again, leaving them, he went and prayed a third time, using *again the SAME Words.

45 He then comes to *the DISCIPLES, and says to them, "Do you Sleep NOW, and take your rest? *for behold, the HOUR is arrived, and the SON of

* VATICAN MANUSCRIPT.—42. saying—omit. 42. cup—omit. 42. from me—omit. 44. again the same Words. 45. the DISCIPLES. 45. for behold.

‡ 36. Mark xiv. 32—35; Luke xxii. 39; John xviii. 1. ‡ 37. Matt. iv. 21. ‡ 38. John xii. 27. ‡ 39. Mark xiv. 36; Luke xxii. 41; Heb. v. 7. ‡ 39. John v. 30; vi. 38; Phil. ii. 8. ‡ 41. Mark xiii. 33; xiv. 38; Luke xxii. 40, 46; Eph. vi. 18.

παραδιδοται εις χειρας ἁμαρτωλων. 46 Εγειρεσθε,
is delivered up into hands of sinners. Arise,
αγωμεν· ιδου, ηγγικεν ὁ παραδιδους με.
let us go; lo, has come nigh he delivering up me.

47 Και ετι αυτου λαλουντος, ιδου, Ιουδας, εἱς
And while of him speaking, lo, Judas, one
των δωδεκα, ηλθε, και μετ᾽ αυτου οχλος πολυς
of the twelve, came, and with him a crowd great
μετα μαχαιρων και ξυλων, απο των αρχιερεων
with swords and clubs, from the high-priests
και πρεσβυτερων του λαου. 48 Ὁ δε παραδιδους
and elders of the people. He and delivering up
αυτον, εδωκεν αυτοις σημειον, λεγων· Ὁν αν
him, gave to them a sign, saying; Who ever
φιλησω, αυτος εστι· κρατησατε αυτον. 49 Και
I may kiss, he it is; seize him. And
ευθεως προσελθων τῳ Ιησου, ειπε· Χαιρε ῥαββι·
immediately approaching to the Jesus, he said; hail rabbi;
και κατεφιλησεν αυτον. 50 Ὁ δε Ιησους ειπεν
and kissed him. The but Jesus said
αυτῳ· Ἑταιρε, εφ᾽ ὁ παρει; Τοτε προσελ-
to him; Companion, for what art thou present? Then coming
θοντες επεβαλον τας χειρας επι τον Ιησουν,
they laid the hands on the Jesus,
και εκρατησαν αυτον. 51 Και ιδου, εἱς των
and they seized him. And lo, one of the
μετα Ιησου, εκτεινας την χειρα, απεσπασε την
with Jesus, stretching the hand, drew out the
μαχαιραν αὐτου· και παταξας τον δουλον του
sword of him; and striking the slave of the
αρχιερεως, αφειλεν αυτου το ωτιον. 52 Τοτε
high-priest, cut off of him the ear. Then
λεγει αυτῳ ὁ Ιησους· Αποστρεψον σου την
says to him the Jesus; Return thee the
μαχαιραν εις τον τοπον αυτης· παντες γαρ οἱ
sword into the place of her; all for the
λαβοντες μαχαιραν, εν μαχαιρᾳ απολουνται.
taking a sword, by a sword shall perish.
53 Η δοκεις, ὁτι ου δυναμαι *[αρτι] παρακα-
Or thinkest thou, that not I am able [now] to en-
λεσαι τον πατερα μου, και παραστησει μοι
treat the father of me, and will furnish to me
πλειους η δωδεκα λεγεωνας αγγελων; 54 Πως
more than twelve legions of messengers? How
ουν πληρωθωσιν αἱ γραφαι, ὁτι οὑτω δει
then should be fulfilled the writings, that thus it must
γενεσθαι.
be done.

55 Εν εκεινῃ τῃ ὡρᾳ ειπεν ὁ Ιησους τοις
In that the hour said the Jesus to the
οχλοις· Ὡς επι λῃστην εξηλθετε μετα μαχαιρων
crowds; As upon a robber came you out with swords
και ξυλων, συλλαβειν με· καθ᾽ ἡμεραν *[προς
and clubs, to take me; every day [with
ὑμας] εκαθεζομην διδασκων εν τῳ ἱερῳ, και ουκ
you] I did sit teaching in the temple, and not
εκρατησατε με· 56 Τουτο δε ὁλον γεγονεν, ἱνα
you seized me. This but all has been done, that

MAN is delivered into the Hands of Sinners.

46 Arise, let us go; behold! HE, who BETRAYS me, has come."

47 Now ‡ while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

48 And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

49 And immediately approaching JESUS, he said, "Hail, Rabbi!" and repeatedly kissed him.

50 But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JESUS, and secured him.

51 And behold, ‡ one of THOSE who were *with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

52 Then JESUS says to him, "Return Thy SWORD to its PLACE; ‡ for ALL WHO have RECOURSE to the Sword, shall perish by the Sword.

53 Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

54 But, in that case, how could the SCRIPTURES be verified, ‡ That thus it must be?"

55 JESUS at the same TIME said to the CROWDS, "As in pursuit of a Robber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me.

56 All this, however, has been done, that the

* VATICAN MANUSCRIPT.—51. with him. 53. now—omit.

‡ 47. Mark xiv. 43; Luke xxii. 47; John xviii. 3; Acts i. 16. ‡ 51. John xviii. 10. ‡ 52. Gen. ix. 6; Rev. xiii. 10. ‡ 54. Isa. liii. 7; Luke xxiv. 25, 44, 46.

elders were assembled. The but
ηκολουθει αυτῳ απο μακροθεν, ἑως της
followed him at a distance, to the
...της αρχιερεως· και εισελθων εσω, εκαθητο
of the high-priest; and having gone in, sat
...των ὑπηρετων, ιδειν το τελος.
the attendants, to see the end.
...δε αρχιερεις *[και οἱ πρεσβυτεροι] και
and high-priests [and the elders] and
...εδριον ὁλον εζητουν ψευδομαρτυριαν κατα
sanhedrim whole sought false testimony against
...του, ὁπως αυτον θανατωσωσι. 60 Και
so that him they might deliver to death. And
...ευρον, πολλων ψευδομαρτυρων προσελ-
found, many false-witnesses having
... Ὑστερον δε προσελθοντες δυο *[ψευ-
Afterwards but coming two [false-
...τυρες,] 61 ειπον· Οὑτος εφη· Δυναμαι
said; This affirmed; I am able
...σαι τον ναον του θεου, και δια τριων
the temple of the God, and in three
...οικοδομησαι αυτον. 62 Και αναστας ὁ
to build it. And rising up the
...ευς ειπεν αυτῳ· Ουδεν αποκρινῃ; Τι
said to him, Nothing answerest thou? what
...σου καταμαρτυρουσιν; 63 Ὁ δε Ιησους
of thee testify against? The but Jesus
... Και *[αποκριθεις] ὁ αρχιερευς ειπεν
And [answering] the high-priest said
Εξορκιζω σε κατα του θεου του ζωντος,
I adjure thee by the God of the living,
...ιν ειπῃς, ει συ ει ὁ Χριστος, ὁ υἱος του
thou tell, if thou art the Anointed, the son of the
64 Λεγει αυτῳ ὁ Ιησους· Συ ειπας.
Says to him the Jesus; Thou hast said.
...λεγω ὑμιν, απ᾽ αρτι οψεσθε τον υἱον του
I say to you, from now you shall see the son of the
...του καθημενον εκ δεξιων της δυναμεως,
sitting at right of the power,
...ερχομενον επι των νεφελων του ουρανου.

were assembled.

58 But PETER followed him at a distance, to the PALACE of the HIGH-PRIEST; and having entered, sat with the ATTENDANTS to see the RESULT.

59 Now the HIGH-PRIESTS and the whole SANHEDRIM sought False-testimony against JESUS, so that they might deliver him to death;

60 and they did not find it, though ‡ Many False-witnesses came. But at last, Two approaching,

61 said, "This man declared, ‡'I can destroy the TEMPLE of GOD, and in Three Days rebuild it.'"

62 And the HIGH-PRIEST answering, said to him, "Answerest thou nothing to what these testify against thee?"

63 ‡ But Jesus was silent. And the HIGH-PRIEST said to him, † "I adjure thee by the LIVING GOD, that thou inform us, whether thou art the MESSIAH, the SON of GOD."

64 JESUS says to him, "Thou hast said; moreover I declare to you, ‡ Hereafter you shall see the SON of MAN sitting on the Right hand of POWER, and coming on the CLOUDS

λεγων· Ὅτι εβλασφημησε· τι ετι χρειαν
saying; That he blasphemes; what farther need
εχομεν μαρτυρων; ιδε, νυν ηκουσατε την
have we of witnesses? see, now you heard the
βλασφημιαν αυτου. 66 Τι ὑμιν δοκει; οἱ δε
blasphemy of him. What to you thinks? they and
αποκριθεντες ειπον· Ενοχος θανατου εστι.
answering said; Liable to death he is.
67 Τοτε ενεπτυσαν εις το προσωπον αυτου, και
Then they spat into the face of him, and
εκολαφισαν αυτον· οἱ δε ερῤαπισαν,
beat with the fist him; they and struck with palms of their hands,
68 λεγοντες· Προφητευσον ἡμιν, χριστε, τις
saying; Prophesy to us, O anointed, who
εστιν ὁ παισας σε;
is he striking thee?

69 Ὁ δε Πετρος εξω εκαθητο εν τῃ αυλῃ.
The and Peter without sat in the court-yard.
Και προσηλθεν αυτῳ μια παιδισκη, λεγουσα·
And came to him one maid-servant, saying;
Και συ ησθα μετα Ιησου του Γαλιλαιου. 70 Ὁ
Also thou wast with Jesus of the Galilee. He
δε ηρνησατο εμπροσθεν αυτων παντων, λεγων·
but denied in presence of them all, saying;
Ουκ οιδα, τι λεγεις. 71 Εξελθοντα δε αυτον εις
Not I know, what thou sayest. Going out and he into
τον πυλωνα, ειδεν αυτον αλλη, και λεγει τοις
the portico, saw him another, and says to those
εκει· Και οὑτος ην μετα Ιησου του Ναζωραιου.
there; Also this was with Jesus of the Nazareth.
Και παλιν ηρνησατο μεθ' ὁρκου· Ὅτι ουκ οιδα
And again he denied with an oath; That not I know
τον ανθρωπον. 73 Μετα μικρον δε προσελθοντες
the man. After a little and approaching
οἱ εστωτες, ειπον τῳ Πετρῳ· Αληθως και
those having stood by, said to the Peter; Certainly also
συ εξ αυτων ει· και γαρ ἡ λαλια σου δηλον σε
thou of them art· even for the speech of thee manifest thee
ποιει. 74 Τοτε ηρξατο καταθεματιζειν, και
makes; Then he began to curse, and
ομνυειν· Ὅτι ουκ οιδα τον ανθρωπον. Και
to swear, That not I know the man. And
ευθεως αλεκτωρ εφωνησε. 75 Και εμνησθη ὁ
instantly a cock crew. And remembered the
Πετρος του ῥηματος του Ιησου, ειρηκοτος
Peter of the word of the Jesus, declaring
*[αυτῳ·] Ὅτι πριν αλεκτορα φωνησαι, τρις
[to him;] That before a cock crows, thrice
απαρνησῃ με. Και εξελθων εξω, εκλαυσε
thou wilt deny me. And going out, he wept
πικρως.
bitterly.

saying, "He has spoken blasphemy; what further Need have we of Witnesses? behold, now you have heard *the BLASPHEMY.

66 ‡ What is your opinion?" And THEY answering, said, "He deserves to Die."

67 ‡ Then they spat in his FACE, and beat him with their fists; and SOME struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is HE STRIKING thee?"

69 ‡ Now PETER sat without in the COURT-YARD; and a Maid-servant came to him, saying, "Thou also wast with JESUS the GALILEAN."

70 But HE denied it before them all, saying, "I know not what thou sayest."

71 And passing out into the PORTICO, another saw him, and says to THEM, "This person was also there with JESUS the NAZARITE."

72 And again he denied with an Oath, "I know not the MAN."

73 And after a while, THOSE who STOOD BY, approaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee known."

74 Then he began to curse and to swear, "I know not the MAN." And instantly † a Cock crew.

75 And Peter recollected the DECLARATION of JESUS, ‡ "That before a Cock crows, thou wilt thrice disown me." And going out, he wept bitterly.

* VATICAN MANUSCRIPT.—65. the BLASPHEMY. 75. to him—omit.

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *propheteuein*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Kuinoel*. † 74. See Note on verse 34.

‡ 66. Mark xiv. 64. ‡ 67. Isa. l. 6; liii. 3; Luke xxii. 63, 64. ‡ 69; Mark xiv. 66; Luke xxii. 55; John xviii. 16—18, 25—27. ‡ 75. See verse 34; Mark xiv. 30; Luke xxii. 61, 62; John xiii. 38.

ΚΕΦ. κζ΄. 27.

1 Πρωιας δε γενομενης, συμβουλιον ελαβον
Morning and having come, a council held
παντες οἱ αρχιερεις και οἱ πρεσβυτεροι του
all the high-priests and the elders of the
λαου κατα του Ιησου, ὡστε θανατωσαι αυτον.
people against the Jesus, so as to deliver to death him.
2 Και δησαντες αυτον, απηγαγον, και παρεδωκαν
And binding him, they led, and delivered up
αυτον *[Ποντιῳ] Πιλατῳ τῳ ἡγεμονι.
him [to Pontius] Pilate the governor.
3 Τοτε ιδων Ιουδας, ὁ παραδιδους αυτον, ὁτι
Then seeing Judas, that betraying him, that
κατεκριθη, μεταμεληθεις απεστρεψε τα τρια-
he was condemned, repenting he returned the thirty
κοντα αργυρια τοις αρχιερευσι και τοις πρεσβυ-
pieces of silver to the high-priests and to the elders,
τεροις, 4 λεγων. Ἡμαρτον, παραδους αἱμα
saying; I sinned, having delivered up blood
αθωον. Οἱ δε ειπον· Τι προς ἡμας; Συ οψει.
innocent. They but said; What to us? Thou wilt see.
5 Και ῥιψας τα αργυρια εν τῳ ναῳ, ανεχωρησε·
And hurling the pieces of silver in the temple, he withdrew;
και απελθων απηγξατο. 6 Οἱ δε αρχιερεις,
and having gone forth strangled himself. The and high-priests,
λαβοντες τα αργυρια, ειπον· Ουκ εξεστι βαλειν
taking the pieces of silver, said; Not it is lawful to put
αυτα εις τον κορβαναν, επει τιμη αἱματος εστι.
them into the treasury, since price of blood it is.
7 Συμβουλιον δε λαβοντες, ηγορασαν εξ αυτων
Counsel and taking, they bought with them
τον αγρον του κεραμεως, εις ταφην τοις ξενοις.
the field of the potter, to bury the strangers.
8 Διο εκληθη ὁ αγρος εκεινος, αγρος αἱματος,
Therefore is called the field that, a field of blood,
ἑως της σημερον. 9 Τοτε επληρωθη το ῥηθεν
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

1 ‡ Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.

2 And binding him, they led and delivered him up to Pilate, the GOVERNOR.

3 ‡ Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shekels to the HIGH-PRIESTS and the ELDERS,

4 saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."

5 And hurling the SHEKELS in the TEMPLE, he withdrew, ‡ and having gone away, strangled himself.

6 And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood."

7 And taking Counsel, they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.

8 Therefore that FIELD is called, ‡ The field of Blood, even to THIS-DAY.

9 Then was verified the

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* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *gazophulakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right did.—*S. Sharpe.* † 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Aceldama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site. † 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where no such specification is intended, the article is omitted: Eph. ii. 12; Heb. xi. 13.—*Wakefield.*

‡ 1. Mark xv. 1; Luke xxii. 66; John xviii. 28. ‡ 3. Matt. xxvi. 14, 15. ‡ 5. Acts i. 18. ‡ 8. Acts i. 19.

δια Ἱερεμιου του προφητου, λεγοντος· "Και
through Jeremiah the prophet, saying; "And
ελαβον τα τριακοντα αργυρια, την τιμην του
I took the thirty pieces of silver, the price of the
τετιμημενου, ὁν ετιμησαντο απο υἱων Ισραηλ,
having been valued, whom they valued from sons of Israel,
10 και εδωκαν αυτα εις τον αγρον του κεραμεως·
and gave them for the field of the potter,
καθα συνεταξε μοι κυριος."
even as directed me a lord."

11 Ὁ δε Ιησους εστη εμπροσθεν του ἡγεμονος·
The and Jesus stood in presence of the governor;
και επηρωτησεν αυτον ὁ ἡγεμων, λεγων· Συ
and asked him the governor, saying; Thou
ει ὁ βασιλευς των Ιουδαιων; Ὁ δε Ιησους
art the king of the Jews? The and Jesus
εφη αυτῳ· Συ λεγεις. 12 Και εν τῳ κατηγο-
said to him; Thou sayest. And in the to be ac-
ρεισθαι αυτον ὑπο των αρχιερεων και των
cused him by the high-priests and the
πρεσβυτερων, ουδεν απεκρινατο. 13 Τοτε λεγει
elders, nothing he answered. Then says
αυτῳ ὁ Πιλατος· Ουκ ακουεις, ποσα σου
to him the Pilate; Not thou hearest, how many things of thee
καταμαρτυρουσι; 14 Και ουκ απεκριθη αυτῳ
they bear witness against? And not he answered him
προς ουδε ἑν ῥημα· ὡστε θαυμαζειν τον ἡγε-
to not even one word; so as to astonish the gov-
μονα λιαν.
ernor greatly.

15 Κατα δε ἑορτην ειωθει ὁ ἡγεμων απο-
At and a feast was accustomed the governor to
λυειν ἑνα τῳ οχλῳ δεσμιον, ὁν ηθελον.
release one to the crowd prisoner, whom they wished.
16 Ειχον δε τοτε δεσμιον επισημον, λεγομενον
They had and then a prisoner noted, being called
Βαραββαν. 17 Συνηγμενων ουν αυτων, ειπεν
Barabbas. Having being assembled then of them, said
αυτοις ὁ Πιλατος· Τινα θελετε απολυσω ὑμιν;
to them the Pilate; Which wish you I release to you?

WORD SPOKEN through † Jeremiah the PROPHET, saying, ‡ "And I took "the THIRTY Shekels, the "price at which they val-"ued the PRECIOUS ONE, "from the Sons of Israel,

10 "and gave them "for the POTTER'S FIELD, "even as the Lord directed "me."

11 And JESUS stood before the GOVERNOR; and HE asked him, saying, ‡ "Art thou the KING of the JEWS?" And JESUS replied, "Thou sayest."

12 But he made no reply to the accusations of the HIGH-PRIESTS and the ELDERS.

13 Then PILATE says to him, "Dost thou not hear how many things they testify against thee?"

14 And he gave him no answer, not even one Word; so that the GOVERNOR was greatly surprised.

15 ‡ And at each Feast the GOVERNOR was accustomed to release to the CROWD one Prisoner, whom they wished.

16 And they had then a well-known Prisoner, named † Barabbas.

17 Therefore, being assembled, PILATE said to them, "Which do you wish that I release to you?

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; *e. g.*, some copyist mistaking *Zou*, Zechariah, for *Iou*, Jeremiah. 2. That Matthew simply wrote, *through the prophet*, omitting, as he often did, the *name* of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, "We know, from *Jerome*, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew." Dr. Gaussen, remarks on this,—"We know also that the Second Book of Maccabees (ii. 1—9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 5.) † 16. Some very ancient authorities cited by Origen, read "Jesus, the son of Abbas;" which Michaelis says is undoubtedly the original reading. The word "Jesus" was omitted in later copies, in honor to the name.

‡ 9. Zech. xi. 12, 13. ‡ 11. Mark xv. 2; Luke xxiii. 3; John xviii. 33. ‡ 15. Mark xv. 6 Luke xxiii. 17; John xviii. 39.

Βαραββαν; ἡ Ιησουν, τον λεγομενον Χριστον;
Barabbas? or Jesus, the being called Christ?
18 Ηδει γαρ, ὁτι δια φθονον παρεδωκαν αυτον.
He knew for, that through envy they had delivered up him.
19 Καθημενου δε αυτου επι του βηματος, απεσ-
Being seated and of him upon the tribunal, sent
τειλε προς αυτον ἡ γυνη αυτου, λεγουσα·
to him the wife of him, saying,
Μηδεν σοι και τῳ δικαιῳ εκεινῳ· πολλα γαρ
Nothing to thee and to the just one that; many things for
επαθον σημερον κατ᾽ οναρ δι᾽ αυτον. 20 Οἱ
I suffered this day in a dream because of him. The
δε αρχιερεις και οἱ πρεσβυτεροι επεισαν τους
but high-priests and the elders persuaded the
οχλους, ἱνα αιτησωνται τον Βαραββαν, τον δε
crowds, that they should ask the Barabbas, the and
Ιησουν απολεσωσιν. 21 Αποκριθεις δε ὁ ἡγεμων
Jesus they might destroy. Answering and the governor
ειπεν αυτοις· Τινα θελετε απο των δυο απολυσω
said to them; Which wish you of the two I shall release
ὑμιν; Οἱ δε ειπον· Βαραββαν. 22 Λεγει αυ-
to you? They and said, Barabbas. He says to
τοις ὁ Πιλατος· Τι ουν ποιησω Ιησουν, τον
them the Pilate; What then shall I do Jesus, the
λεγομενον Χριστον; Λεγουσιν *[αυτῳ] παντες·
being called Christ? They say [to him] all,
Σταυρωθητω. 23 Ὁ δε ἡγεμων εφη· Τι γαρ
Let him be crucified. The and governor said, What for
κακον εποιησεν; Οἱ δε περισσως εκραζον,
evil has he done? They but vehemently cried,
λεγοντες, Σταυρωθητω.
saying, Let him be crucified.
24 Ιδων δε ὁ Πιλατος ὁτι ουδεν ωφελει,
Seeing and the Pilate that nothing profits,
αλλα μαλλον θορυβος γινεται, λαβων ὑδωρ,
but rather a tumult is made, taking water,
απενιψατο τας χειρας απεναντι του οχλου,
he washed the hands before the crowd,
λεγων· Αθωος ειμι απο του αἱματος *[του
saying, Innocent I am from the blood [of the
δικαιου] τουτου· ὑμεις οψεσθε. 25 Και αποκρι-
just] of this: you shall see. And answer-
θεις πας ὁ λαος ειπε· Το αἱμα αυτου εφ᾽ ἡμας,
ing all the people said; The blood of him upon us,
και επι τα τεκνα ἡμων. 26 Τοτε απελυσεν
and upon the children of us. Then he released
αυτοις τον Βαραββαν, τον δε Ιησουν φραγελ-
to them the Barabbas, the and Jesus having
λωσας παρεδωκεν, ἱνα σταυρωθῃ.
scourged he delivered up, that he might be crucified.
27 Τοτε οἱ στρατιωται του ἡγεμονος παραλα-
Then the soldiers of the governor taking

Barabbas? or THAT Jesus who is named Christ?"

18 For he knew That they had delivered him up through Envy.

19 And while he was sitting on the TRIBUNAL, his WIFE sent to him, saying, "Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, because of him."

20 ‡ But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.

21 And the GOVERNOR answering, said to them, "Which of the TWO do you wish me to release to you?" And they said, * "BARABBAS."

22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."

23 And * HE said, (No;) "for what Evil has he done?" But THEY vehemently cried, saying, "Let him be crucified."

24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, ‡ taking Water, he washed his hands before the CROWD, saying, "I am innocent of * this BLOOD; see you to it."

25 And All the PEOPLE answering, said, ‡ "His BLOOD rest on us, and on our CHILDREN."

26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.

27 Then the SOLDIERS of the GOVERNOR having

* VATICAN MANUSCRIPT.—21. BARABBAS. 22. to him—omit. 23. HE said. 24. JUST—omit. 24. THIS BLOOD; see.

† 19. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that *the day*, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *the night* in which she had her *dream*, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. i. 5; "The evening and the morning were the first day."—*Bishop Pearce.*

‡ 20. Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14. ‡ 24. Deut. xxi. 6 ‡ 25. Deut. xix. 10; Acts v. 28.

βοντες τον Ιησουν εις το πραιτωριον, συνηγα-
the Jesus into the judgment hall, they gathered
γον επ' αυτον όλην την σπειραν. [28] Και εκδυ-
together to him whole the company. And having
σαντες αυτον, περιεθηκαν αυτῳ χλαμυδα κοκκι-
stripped him, they put on to him a soldier's cloak scar-
νην. [29] Και πλεξαντες στεφανον εξ ακανθων,
let. And braiding a crown of thorns,
επεθηκαν επι την κεφαλην αυτου, και καλαμον
placed upon the head of him, and a reed
επι την δεξιαν αυτου· και γονυπετησαντες
on the right of him, and bending the knee
εμπροσθεν αυτου, ενεπαιζον αυτῳ, λεγοντες·
in presence of him, mocked him, saying;
Χαιρε, ὁ βασιλευς των Ιουδαιων. [30] Και εμπτυ-
Hail, the king of the Jews. And spit-
σαντες εις αυτον, ελαβον τον καλαμον, και
ting on him, they took the reed, and
ετυπτον εις την κεφαλην αυτου. [31] Και ὁτε
struck on the head of him. And when
ενεπαιξαν αυτῳ, εξεδυσαν αυτον την χλαμυδα,
they had mocked him, they took off him the soldier's cloak,
και ενεδυσαν αυτον τα ἱματια αυτου· και απη-
and put on him the garments of him; and led
γαγον αυτον εις το σταυρωσαι. [32] Εξερχομενοι
away him into the to be crucified. Going out
δε, εὑρον ανθρωπον Κυρηναιον, ονοματι Σιμωνα·
and, they met a man a Cyrenian, by name Simon;
τουτον ηγγαρευσαν, ἱνα αρῃ τον σταυρον
him they compelled, that he might carry the cross
αυτου. [33] Και ελθοντες εις τοπον λεγομενον
of him. And coming into a place being called
Γολγοθα, ὁ εστι λεγομενον κρανιου τοπος,
Golgotha, which is being called of a skull a place,
[34] εδωκαν αυτῳ πιειν οξος μετα χολης μεμιγ-
they gave to him to drink vinegar with gall having been
μενον· και γευσαμενος, ουκ ηθελε πιειν.
mixed; and having tasted, not he would drink.
[35] Σταυρωσαντες δε αυτον, διεμερισαντο τα
Crucifying and him, they divided the
ἱματια αυτου, βαλλοντες κληρον. [36] Και καθη-
garments of him, casting a lot. And being
μενοι ετηρουν αυτον εκει. [37] Και επεθηκαν
seated they watched him there. And they placed

led JESUS into the † PRÆTORIUM, gathered together against him the Whole COMPANY.

28 And * clothing him, ‡ they put on him a soldier's † scarlet Cloak.

29 ‡ And wreathing a Crown of Acanthus, they placed it on his HEAD, and put a Reed in his RIGHT hand; and kneeling before him, they mocked him, saying, "Hail, * King of the JEWS!"

30 ‡ And spitting on him, they took the REED, and struck him on the HEAD.

31 And when they had insulted him, they divested him of the SOLDIER'S CLOAK, and clothed him with his OWN RAIMENT, and led him away to be CRUCIFIED.

32 ‡ And going out, they met a Cyrenian, named Simon; him they compelled to carry his CROSS.

33 And having arrived at a Place called Golgotha, which is called, a Place of a Skull,

34 ‡ they gave him * Wine to drink, mixed with Gall; which, having tasted, he would not drink.

35 ‡ And after nailing him to the cross, they distributed his GARMENTS by Lot. †

36 And sitting down, they watched him there.

37 And over his HEAD

* VATICAN MANUSCRIPT.—28. clothing him, they put on him. 29. King of the JEWS. 34. Wine.

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the *Prætorium* entered the temple by a bridge over the valley at the south-west corner. † 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *chlamys* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king. † 29. It does not appear, that this crown was intended to *torture* his head, but rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanos akanthinos*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *bear's foot*. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word." † 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots,'" is found in comparatively few MSS., and has no place in the ancient versions.

‡ 27. Mark xv. 16; John xix. 2. ‡ 28. Luke xxiii. 11. ‡ 29. Psa. lxix. 19. ‡ 30. Isa. l. 6. ‡ 32. Mark xv. 21; Luke xxiii. 26. ‡ 34. Psa. lxix. 21. ‡ 35. Psa. xxii. 18; John xix. 23.

επανω της κεφαλης αυτου την αιτιαν αυτου
above the head of him the accusation of him
γεγραμμενην "Ουτος εστιν Ιησους ὁ βασιλευς
having been written, "This is Jesus the king
των Ιουδαιων."
of the Jews."
38 Τοτε σταυρουνται συν αυτῳ δυο λησται·
Then were crucified with him two robbers,
εἱς εκ δεξιων, και εἱς εξ ευωνυμων. 39 Οἱ
one by right, and one by left. Those
δε παραπορευομενοι εβλασφημουν αυτον,
and passing along reviled him,
κινουντες τας κεφαλας αὑτων, 40 και λεγον-
shaking the heads of them, and say-
τες· Ὁ καταλυων τον ναον, και εν τρισιν
ing; He overthrowing the temple, and in three
ἡμεραις οικοδομων, σωσον σεαυτον· ει υἱος
days building, save thyself; if a son
ει του θεου, καταβηθι απο του σταυρου.
thou art of the God, come down from the cross.
41 Ὁμοιως δε και οἱ αρχιερεις, εμπαιζοντες μετα
Likewise and also the high-priests, mocking with
των γραμματεων και πρεσβυτερων, ελεγον·
the scribes and elders, said;
42 Αλλους εσωσεν, ἑαυτον ου δυναται σωσαι· ει
Others he saved, himself not is able to save; if
βασιλευς Ισραηλ εστι, καταβατω νυν απο του
a king of Israel he is, let him come down now from the
σταυρου, και πιστευσομεν αυτῳ. 43 Πεποιθεν
cross, and we will give credit to him. He trusted
επι τον θεον· ῥυσασθω νυν αυτον, ει θελει
in the God; let him rescue now him, if he wishes
αυτον· ειπε γαρ· Ὁτι θεου ειμι υἱος. 44 Το
him; he said for; That of God I am a son. That
δ' αυτο και οἱ λησται, οἱ συσταυρωθεντες
through it also the robbers, those being crucified
αυτῳ, ωνειδιζον αυτον.
with him, reproached him.
45 Απο δε ἑκτης ὡρας σκοτος εγενετο επι
From now sixth hour darkness was on
πασαν την γην, ἑως ὡρας εννατης. 46 Περι δε
all the land, till hour ninth. About and
την εννατην ὡραν ανεβοησεν ὁ Ιησους φωνῃ
the ninth hour cried out the Jesus with a voice
μεγαλῃ, λεγων· Ηλι, ηλι· λαμα σαβαχθανι;
great, saying; Eli, Eli, lama sabachthani?
τουτ' εστι· Θεε μου, θεε μου· ἱνατι με εγκατε-
that is; O God of me, O God of me; why me hast thou
λιπες; 47 Τινες δε των εκει ἑστωτων, ακου-
forsaken? Some and of those there standing, having
σαντες, ελεγον· Ὁτι Ηλιαν φωνει οὑτος. 48 Και
heard, said; For Elias he cries this. And
ευθεως δραμων εἱς εξ αυτων, και λαβων
immediately running one of them, and taking
σπογγον, πλησας τε οξους, και περιθεις
a sponge, filling and of vinegar, and attaching

‡ they placed his ACCUSATION in writing, "This is Jesus, the KING of the JEWS."

38 ‡ At the same time, Two Robbers were crucified with him, one at his Right hand, and the other at his Left.

39 ‡ Now those passing by, reviled him, shaking their heads,

40 and saying, "DESTROYER of the TEMPLE! and Builder of it in Three Days, save thyself. If thou art a Son of * God come down from the CROSS."

41 In like manner also, the HIGH-PRIESTS with the SCRIBES and Elders, deriding, said,

42 "He saved Others; Himself he cannot save. * Is he the King of Israel? let him now descend from the CROSS, and we will believe * on him.

43 He confided in GOD; let him rescue now, if he delights in him; for he said, 'I am God's Son.'"

44 THOSE ROBBERS also, who were CRUCIFIED with him, reproached him.

45 ‡ Now from the Sixth Hour there was † Darkness on All the LAND till the ninth Hour.

46 And about the NINTH Hour, JESUS exclaimed, with a loud Voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God! my God! why hast thou forsaken me?"

47 And some of THOSE STANDING there, hearing him, said, "He calls for Elijah."

48 ‡ And immediately one of them ran, and taking a Sponge filled it with Vinegar, and putting it

* VATICAN MANUSCRIPT.—40. God. 42. Is he the King of Israel? 42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens [illegible]. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

‡ 37. Mark xv. 26; Luke xxiii. 38; John xix. 19. ‡ 38. Isa. liii. 12. ‡ 39. Psa. xxii. 7; cix. 25. ‡ 45. Mark xv. 33; Luke xxiii. 44. ‡ 48. Psa. lxix. 21.

καλαμῳ, εποτιζεν αυτον. 49 Οἱ δε λοιποι
to a reed, gave to drink him. The but others
ελεγον· Αφες· ιδωμεν, ει ερχεται Ηλιας,
said; Leave alone; we may see, if comes Elias,
σωσων αυτον. 50 Ὁ δε Ιησους, παλιν κραξας
will be saving him. The then Jesus, again crying
φωνῃ μεγαλῃ, αφηκε το πνευμα.
with a voice great, resigned the breath.

51 Και ιδου, το καταπετασμα του ναου εσχισθη
And lo, the curtain of the temple was rent
εις δυο, απο ανωθεν ἑως κατω· και ἡ γη εσ-
into two, from above to below; and the earth was
εισθη, και αἱ πετραι εσχισθησαν, 52 και τα
shaken, and the rocks were rent, and the
μνημεια ανεωχθησαν· και πολλα σωματα των
tombs were opened; and many bodies of the
κεκοιμημενων ἁγιων ηγερθη, 53 και εξελθοντες
having been asleep holy ones were raised, and coming forth
εκ των μνημειων, μετα την εγερσιν αυτου
from the tombs, after the resurrection of him
εισηλθον εις την ἁγιαν πολιν, και ενεφανισθησαν
went into the holy city, and appeared
πολλοις.
to many.

54 Ὁ δε ἑκατονταρχος και οἱ μετ' αυτου
The and centurion and those with him
τηρουντες τον Ιησουν, ιδοντες τον σεισμον
watching the Jesus, seeing the earthquake
και τα γενομενα, εφοβηθησαν σφοδρα,
and the things being done, they were afraid much,
λεγοντες· Αληθως θεου υἱος ην οὑτος.
saying; Truly of God a son was this.
55 Ησαν δε εκει γυναικες πολλαι απο μακ-
Were and there women many from a dis-
ροθεν θεωρουσαι· αἱτινες ηκολουθησαν τῳ Ιησου
tance beholding; who followed the Jesus
απο της Γαλιλαιας, διακονουσαι αυτῳ· 56 εν
from the Galilee, ministering to him; among
αἱς ην Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του
whom was Mary the Magdalene, and Mary the of the
Ιακωβου και Ιωση μητηρ, και ἡ μητηρ των
James and Joses mother, and the mother of the
υἱων Ζεβεδαιου.
sons of Zebedee.

57 Οψιας δε γενομενης, ηλθεν ανθρωπος
Evening and being come, came a man
πλουσιος απο Αριμαθαιας, τουνομα Ιωσηφ, ὁς
rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

49 But OTHERS said, "Let him alone; let us see whether Elijah will come to save *him."

50 ‡Then JESUS crying out again with a loud Voice, expired.

51 ‡And, behold, †the VEIL of the TEMPLE was rent in Two from top to bottom; and the EARTH trembled, and the ROCKS were rent;

52 and the TOMBS were opened; and Many Bodies of the SLEEPING SAINTS were raised;

53 and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to Many.

54 ‡Now the CENTURION and THOSE with him WATCHING JESUS, seeing the EARTHQUAKE and the EVENTS occurring, were greatly afraid, saying, "This was certainly a Son of God."

55 And many Women were there, †beholding at a distance; those had followed JESUS from GALILEE, ministering to him;

56 among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and Joses, and the MOTHER of the SONS of Zebedee.

57 And Evening being come, a rich Man came from Arimathea, named

* VATICAN MANUSCRIPT.—49. him. And another took a spear, and pierced his side, and there came out Blood and Water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 19, as well as by the term which the Evangelist has employed to designate it. † 55. So Mark and Luke; nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—*Macknight*

‡ 50. Mark xv. 37; Luke xxiii. 47. ‡ 51. Exod. xxvi. 31; 2 Chron. iii. 14. ‡ 54. Mark xv. 42; Luke xxiii. 50; John xix. 38.

και αυτος εμαθητευσε τῳ Ιησου. [58] Οὑτος
also himself was discipled to the Jesus. He
προσελθων τῳ Πιλατῳ ῃτησατο το σωμα του
coming to the Pilate requested the body of the
Ιησου. Τοτε ὁ Πιλατος εκελευσεν αποδοθηναι
Jesus. Then the Pilate ordered to be given
το σωμα. [59] Και λαβων το σωμα ὁ Ιωσηφ,
the body. And taking the body the Joseph,
ενετυλιξεν αυτο σινδονι καθαρᾳ· [60] και εθηκεν
wrapped it in fine linen cloth clean; and laid
αυτο εν τῳ καινῳ αὑτου μνημειῳ, ὁ ελατομη-
it in the new of himself tomb, which he had
σεν εν τῃ πετρα· και προσκυλισας λιθον μεγαν
hewn in the rock; and having rolled a stone great
τῃ θυρᾳ του μνημειου, απηλθεν. [61] Ην δε
to the door of the tomb, he went away. Was and
εκει Μαρια ἡ Μαγδαληνη, και ἡ αλλη Μαρια,
there Mary the Magdalene, and the other Mary,
καθημεναι απεναντι του ταφου.
sitting over against the sepulchre.

[62] Τῃ δε επαυριον, ἡτις εστι μετα την παρα-
The and next day, which is after the prepa-
σκευην, συνηχθησαν οἱ αρχιερεις και οἱ Φαρι-
ration, were assembled the high-priests and the Phari-
σαιοι προς Πιλατον, [63] λεγοντες· Κυριε,
sees to Pilate, saying; O sir,
εμνησθημεν, ὁτι εκεινος ὁ πλανος ειπεν ετι
we remember, that that the deceiver said while
ζων· Μετα τρεις ἡμερας εγειρομαι. [64] Κε-
living; After three days I will arise. Do
λευσον ουν ασφαλισθηναι τον ταφον ἑως
thou command therefore to be made fast the tomb till
της τριτης ἡμερας, μηποτε ελθοντες οἱ μαθη-
the third day, lest coming the disci-
ται αυτου, κλεψωσιν αυτον, και ειπωσι τῳ
ples of him, might steal him, and might say to the
λαῳ· Ηγερθη απο των νεκρων· και εσται
people; He has been raised from the dead; and will be
ἡ εσχατη πλανη χειρων της πρωτης. [65] Εφη
the last fraud worse of the first. Said
αυτοις ὁ Πιλατος· Εχετε κουστωδιαν· ὑπαγετε,
to them the Pilate; You have a guard; go you,
ασφαλισασθε, ὡς οιδατε. [66] Οἱ δε πορευθεντες
make fast, as you know. They and going
ησφαλισαντο τον ταφον, σφραγισαντες τον
made fast the tomb, having sealed the
λιθον, μετα της κουστωδιας.
stone with the guard.

‡ Joseph, who also himself was discipled to JESUS.

58 He going to PILATE requested the BODY of JESUS. Then PILATE ordered * it to be given.

59 And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

60 ‡ and laid it in his own NEW Tomb, which he had excavated in the ROCK; and having rolled a great Stone to the DOOR of the TOMB, he departed.

61 And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

62 Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

63 saying, "Sir, we recollect that that imposter said, while living, ‡ 'After Three Days I will arise.'

64 Command, therefore, the TOMB be made secure till the THIRD Day, lest * the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the LAST Error would be worse than the FIRST."

65 PILATE said to them, † "You have a Guard; go, make it as secure as you know how."

66 And departing, THEY secured the TOMB with the GUARD, ‡ having sealed the STONE.

* VATICAN MANUSCRIPT.—58. it to be given. 64. the DISCIPLES.

† 62. *Paraskeue* denoted *the day preceding any sabbath or festival*, as being that on which the preparation for its celebration was to be made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonia, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose. † 66. A mode frequently in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed to prevent deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

‡ 57. Mark xv. 42; Luke xxiii. 50; John xix. 38. ‡ 60. Isa. liii. 9. ‡ 63. Matt xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 33; xxiv. 6, 7; John ii. 19. ‡ 66. Dan. vi. 17.

ΚΕΦ. κη'. 28.

1 Οψε δε σαββατων, τη επιφωσκουση εις
After now sabbaths, to the dawning into
μιαν σαββατων, ηλθε Μαρια ἡ Μαγδαληνη,
first of week, came Mary the Magdalene,
και ἡ αλλη Μαρια, θεωρησαι τον ταφον. 2 Και
and the other Mary, to see the tomb. And
ιδου, σεισμος εγενετο μεγας· αγγελος γαρ
lo, a shaking occurred great; a messenger for
κυριου, καταβας εξ ουρανου, προσελθων απεκυ-
of a lord, descending from heaven, approaching rolled
λισε τον λιθον *[απο της θυρας,] και εκαθητο
away the stone [from the door,] and sat
επανω αυτου. 3 Ην δε ἡ ἰδεα αυτου ὡς αστρα-
upon it. Was and the aspect of him like light-
πη, και το ενδυμα αυτου λευκον ὡσει χιων.
ning, and the garments of him white as snow.
4 Απο δε του φοβου αυτου εσεισθησαν οἱ
From and the fear of him shook the
τηρουντες, και εγενοντο ὡσει νεκροι. 5 Αποκ-
keepers, and became as dead (men.) An-
ριθεις δε ὁ αγγελος ειπε ταις γυναιξι· Μη
swering and the messenger said to the women; Not
φοβεισθε ὑμεις· οιδα γαρ, ὁτι Ιησουν τον
be afraid you; I know for, that Jesus that
εσταυρωμενον ζητειτε. 6 Ουκ εστιν ὡδε.
having been crucified you seek. Not he is here,
ἠγερθη γαρ, καθως ειπε. Δευτε, ιδετε
he has been raised for, even as he said. Come, see
τον τοπον, ὁπου εκειτο ὁ κυριος. 7 Και ταχυ
the place, where lay the Lord. And quickly
πορευθεισαι ειπατε τοις μαθηταις αυτου, ὁτι
going tell the disciples of him, that
ηγερθη απο των νεκρων· και ιδου, προαγει
he has been raised from the dead; and lo, he goes before
ὑμας εις την Γαλιλαιαν· εκει αυτον οψεσθε·
you into the Galilee; there him you will see;
ιδου, ειπον ὑμιν.
lo, I told you.

8 Και εξελθουσαι ταχυ απο του μνημειου
And coming out quickly from the tomb
μετα φοβου και χαρας μεγαλης, εδραμον απαγ-
with fear and joy great, they ran to in-
γειλαι τοις μαθηταις αυτου. 9 *[Ὡς δε επορ-
form the disciples of him. [As and they
ευοντο απαγγειλαι τοις μαθηταις αυτου,] και
went to inform the disciples of him,] and
ιδου, ὁ Ιησους απηντησεν αυταις, λεγων·
lo, the Jesus met them, saying;
Χαιρετε. Αἱ δε προσελθουσαι εκρατησαν αυτου
Hail you. They and having approached laid hold of him
τους ποδας, και προσεκυνησαν αυτῳ. 10 Τοτε
the feet, and prostrated to him. Then
λεγει αυταις ὁ Ιησους· Μη φοβεισθε· ὑπαγετε,
says to them the Jesus; Not be afraid; go you,
απαγγειλατε τοις αδελφοις μου, ἱνα απελθωσιν
inform to the brethren of me, so that they may go
εις την Γαλιλαιαν, κακει με οψονται.
into the Galilee, and there me they shall see.

CHAPTER XXVIII.

1 ‡ Now after the Sabbath, as it was DAWNING to the first day of the Week, Mary of MAGDALA, and the OTHER Mary, went to see the TOMB.

2 And, behold, a great Shaking occurred; for an Angel of the Lord descending from Heaven, came and rolled back the STONE, and sat upon it.

3 ‡ And his APPEARANCE was like Lightning, and his VESTMENTS white as Snow;

4 and from FEAR of him the GUARDS trembled, and became as Dead men.

5 And the ANGEL answering, said to the WOMEN, "Be not you afraid; for I know That you seek THAT Jesus who was CRUCIFIED.

6 He is not here; for he has been raised, even as he said. Come, see the PLACE where * he lay.

7 And immediately go and tell his DISCIPLES That he has been raised from the DEAD; and, behold, ‡ he precedes you to GALILEE; there you will see Him; behold, I have told you."

8 And coming out immediately from the TOMB, with Fear and great Joy, they ran to tell his DISCIPLES.

9 ‡ And, behold, JESUS met them, saying, "Rejoice!" And THEY having approached, clasped his FEET, and prostrated to him.

10 Then JESUS says to them, "Be not afraid; go ‡ inform my brethren, so that they may go to GALILEE, and there they will see Me."

* VATICAN MANUSCRIPT.—2. from the door—omit. 6. he lay; so Tischendorf. 9. as they were going to tell his disciples—omit; so Lachmann and Tischendorf.

‡ 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1. ‡ 3. Dan x. 6. ‡ 7. Matt. xxvi. 32; Mark xvi. 7. ‡ 9. Mark xvi. 9; John xx. 14. ‡ 10. John xx. 17; Rom. viii. 29.

11 Πορευομενων δε αυτων, ἰδου, τινες της
κουστωδιας, ελθοντες εις την πολιν, απηγγειλαν
τοις αρχιερευσιν απαντα τα γενομενα. 12 Και
συναχθεντες μετα των πρεσβυτερων, συμβου-
λιον τε λαβοντες, αργυρια ἱκανα εδωκαν τοις
στρατιωταις, λεγοντες· 13 Ειπατε, Ὁτι οἱ
μαθηται αυτου, νυκτος ελθοντες, εκλεψαν
αυτον, ἡμων κοιμωμενων. 14 Και εαν ακουσθῃ
τουτο επι του ἡγεμονος, ἡμεις πεισομεν αυτον,
και ὑμας αμεριμνους ποιησομεν. 15 Οἱ δε λαβ-
οντες τα αργυρια, εποιησαν ὡς εδιδαχθησαν.
Και διεφημισθη ὁ λογος οὑτος παρα Ιουδαιοις
μεχρι της σημερον.

16 Οἱ δε ἑνδεκα μαθηται επορευθησαν εις την
Γαλιλαιαν, εις το ορος, ὁυ εταξατο αυτοις ὁ
Ιησους. 17 Και ιδοντες αυτον, προσεκυνησαν
αυτῳ· οἱ δε εδιστασαν. 18 Και προσελθων ὁ
Ιησους, ελαλησεν αυτοις, λεγων· Εδοθη μοι
πασα εξουσια εν ουρανῳ και επι γης. 19 Πορευ-
θεντες μαθητευσατε παντα τα εθνη, βαπτιζον-
τες αυτους εις το ονομα του πατρος και του
υἱου και του ἁγιου πνευματος· 20 διδασκοντες
αυτους τηρειν παντα, ὁσα ενετειλαμην ὑμιν.
Και ιδου, εγω μεθ' ὑμων ειμι πασας τας ἡμερας,
ἑως της συντελειας του αιωνος.

* ACCORDING TO MATTHEW.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

12 And being assembled with the ELDERS, and taking Counsel, they gave a good many Shekels to the SOLDIERS,

13 saying, "Say you, 'that His DISCIPLES came by Night, and stole him, while we slept;'

14 and if this should be reported to the GOVERNOR, we will persuade him, and make you safe."

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to * THIS day.

16 And the ELEVEN Disciples went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

17 And seeing him, they (indeed) prostrated to him; but SOME doubted.

18 And JESUS approaching, spoke to them, saying, ‡ "All Authority has been imparted to me, in Heaven and on Earth.

19 ‡ Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 ‡ teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the DAYS, till the CONSUMMATION of the AGE."

...an Manuscript.—15. this Day. *Subscription*—According to Matthew.

... xi. 27; John iii. 35; v. 22; xiii. 3; xvii. 2; Rom. xiv. 9; 1 Cor. xv. 27; Eph. i. ... 9, 10; 1 Pet. iii. 22. ‡ 19. Mark xvi. 15; Luke xxiv. 47; Rom. x. 18;
‡ 20. Acts ii. 42.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.
[GLAD TIDINGS] BY MARK.

*ACCORDING TO MARK.

ΚΕΦ. α΄. 1.

1 Αρχη του ευαγγελιου Ιησου Χριστου, υἱου
A beginning of the glad tidings of Jesus Christ, a son
του θεου. 2 †Ὡς γεγραπται εν Ἡσαιᾳ τῳ προ-
of the God. As it is written in Esaias the pro-
φητῃ· "Ἰδου, εγω αποστελω τον αγγελον
phet, "Lo, I send the messenger
μου προ προσωπου σου, ὁς κατασκευασει την
of me before face of thee, who will prepare the
ὁδον σου. 3 Φωνη βοωντος εν τῃ ερημῳ· Ἑτοι-
way of thee. A voice crying out in the desert; Make
μασατε την ὁδον κυριου, ευθειας ποιειτε τας
you ready the way of a lord, straight make you the
τριβους αυτου·" 4 Εγενετο Ιωαννης βαπτιζων
beaten ways of him;" Was John dipping
εν τῃ ερημῳ, και κηρυσσων βαπτισμα μετα-
in the desert, and publishing a dipping of refor-
νοιας εις αφεσιν ἁμαρτιων. 5 Και εξεπορευετο
mation into forgiveness of sins. And went out
προς αυτον πασα ἡ Ιουδαια χωρα, και οἱ Ἱερο-
to him all the Judea country, and the Jeru-
σολυμιται παντες· και εβαπτιζοντο εν τῳ
salem all; and were dipped in the
Ιορδανῃ ποταμῳ ὑπ' αυτου, εξομολογουμενοι
Jordan river by him, confessing
τας ἁμαρτιας αὑτων. 6 Ην δε Ιωαννης ενδεδυ-
the sins of them. Was now John having been
μενος τριχας καμηλου, και ζωνην δερματινην
clothed hairs of a camel, and a belt made of skin
περι την οσφυν αὑτου, και εσθιων ακριδας και
around the loins of him, and eating locusts and
μελι αγριον. 7 Και εκηρυσσε λεγων· Ερχεται
honey wild. And he cried out saying, Comes
ὁ ισχυροτερος μου οπισω *[μου] οὗ ουκ
the mightier of me after [me,] of whom not
ειμι ἱκανος κυψας λυσαι τον ἱμαντα των
I am worthy bowed down to loose the string of the
ὑποδηματων αυτου. 8 Εγω *[μεν] εβαπτισα
sandals of him. I [indeed] dipped
ὑμας εν ὑδατι· αυτος δε βαπτισει ὑμας εν
you in water; he but will dip you in
πνευματι ἁγιῳ.
spirit holy.

9 *[Και] εγενετο εν εκειναις ταις ἡμεραις,
[And] it came to pass in those the days,
ηλθεν Ιησους απο Ναζαρετ της Γαλιλαιας, και
came Jesus from Nazareth of the Galilee, and

CHAPTER I.

1 The Beginning of the GLAD TIDINGS of Jesus Christ, the Son of *God;

2 as it is written *in the PROPHETS, ‡"Behold, "*I send my MESSENGER "before thy Face, who will "prepare thy WAY.

3 ‡"A Voice proclaiming in the DESERT, 'Prepare the WAY for the Lord, make the HIGH-WAYS straight for him.'"

4 ‡John was immersing in the DESERT, and publishing an Immersion of Reformation for Forgiveness of Sins.

5 ‡ And resorted to him All the COUNTRY of JUDEA, and all THOSE of Jerusalem, and were immersed by him in the RIVER JORDAN, confessing their SINS.

6 ‡Now John was clothed in Camel's Hair, with a Leathern Girdle encircling his WAIST; and eating Locusts and Wild Honey.

7 And he proclaimed, saying, ‡"The POWERFUL ONE comes after me; for whom I am not worthy to stoop down and untie the STRINGS of his SANDALS.

8 ‡I immerse you in Water, but he will immerse you in holy Spirit."

9 ‡And it occurred, in Those DAYS, that Jesus came from Nazareth of GALILEE, and was im-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK. 1. God. 2. Isaiah the PROPHET. 2. I send. 7. me—omit. 8. indeed—omit. 9. And—omit.

† 2. As the common reading has an immense majority in its favor, and some noted [illegible]; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 3, 4, of which the nearest is not from Isaiah, but from Malachi; and as the Jews often say, "As it is written in the Prophets," yet it is never said in the N. T. written in a prophet, but by him; there seems to be no just ground for departing from the received text.—Campbell, Whitby, Lightfoot.

‡ 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. ‡ 3. Isa. xl. 3; Matt. iii. 3; Luke iii. 4; John i. 23. ‡ 4. Matt. iii. 1; Luke iii. 3; John iii. 23. ‡ 5 Matt. iii. 5. ‡ 6. Matt. iii. 4. ‡ 7. Matt. iii. 11; John i. 27; Acts xiii. 25. ‡ 8. Acts i. 5; ii. 2–4, xi. 16; xix. 4; 1 Cor. xii. 13. ‡ 9. Matt. iii. 13; Luke iii. 21.

εβαπτισθη ὑπο Ιωαννου εις τον Ιορδανην. [10]Και
was dipped by John into the Jordan. And
ευθεως αναβαινων απο του ὑδατος, ειδε σχιζο-
immediately ascending from the water, he saw rend-
μενους τους ουρανους, και το πνευμα, ὡς
ing the heavens, and the spirit, as
περιστεραν, καταβαινον επ᾽ αυτον. [11]Και
a dove, descending upon him. And
φωνη εγενετο εκ των ουρανων· "Συ ει ὁ
a voice came out of the heavens; "Thou art the
υἱος μου ὁ αγαπητος, εν ᾡ ευδοκησα."
son of me the beloved, in whom I delight."
[12]Και ευθυς το πνευμα αυτον εκβαλλει εις
And immediately the spirit him casts into
την ερημον. [13]Και ην εν τῃ ερημῳ ἡμερας
the desert. And he was in the desert days
τεσσαρακοντα, πειραζομενος ὑπο του σατανα,
forty, being tempted by the adversary,
και ην μετα των θηριων· και οἱ αγγελοι διη-
and was with the wild beasts; and the messengers min-
κονουν αυτῳ.
istered to him.
[14]Μετα δε το παραδοθηναι τον Ιωαννην,
After now the to be delivered up the John,
ηλθεν ὁ Ιησους εις την Γαλιλαιαν, κηρυσσων
came the Jesus into the Galilee, preaching
το ευαγγελιον *[της βασιλειας] του θεου,
the glad tidings [of the kingdom] of the God,
[15]και λεγων· Ὁτι πεπληρωται ὁ καιρος, και
and saying, That has been fulfilled the season, and
ηγγικεν ἡ βασιλεια του θεου· μετανοειτε, και
has come nigh the majesty of the God; reform you, and
πιστευετε εν τῳ ευαγγελιῳ. [16]Περιπατων δε
believe you in the good message. Walking and
παρα την θαλασσαν της Γαλιλαιας, ειδε Σιμωνα
by the sea of the Galilee, he saw Simon
και Ανδρεαν τον αδελφον αυτου, αμφιβαλλοντας
and Andrew the brother of him, casting
αμφιβληστρον εν τῃ θαλασσῃ· ησαν γαρ
a fishing net in the sea; they were for
ἁλιεις. [17]Και ειπεν αυτοις ὁ Ιησους· Δευτε
fishers. And said to them the Jesus; Come
οπισω μου, και ποιησω ὑμας γενεσθαι ἁλιεις
after me, and I will make you to be fishers
ανθρωπων. [18]Και ευθεως αφεντες τα δικτυα
of men. And immediately leaving the nets
αυτων, ηκολουθησαν αυτῳ. [19]Και προβας
of them, they followed him. And going
*[εκειθεν] ολιγον, ειδεν Ιακωβον τον του
[thence] a little, he saw James the of the
Ζεβεδαιου, και Ιωαννην τον αδελφον αυτου,
Zebedee, and John the brother of him,
και αυτους εν τῳ πλοιῳ καταρτιζοντας τα
and themselves in the ship were mending the
δικτυα· [20]και ευθεως εκαλεσεν αυτους. Και
nets; and immediately he called them. And

mersed by John in the JORDAN.

10 ‡And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

11 And a Voice came from the HEAVENS, saying, ‡"Thou art my SON, the BELOVED; in thee I delight."

12 ‡And immediately the SPIRIT sent Him forth into the DESERT.

13 And he was in the DESERT forty Days, being tempted by the ADVERSARY; and was among the WILD BEASTS; and the ANGELS served him.

14 ‡Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of GOD,

15 and saying, ‡"The TIME has been accomplished, and GOD'S ROYAL MAJESTY has approached; ‡Reform, and believe in the GOOD MESSAGE."

16 ‡*And as he was passing along by the LAKE of GALILEE, he saw Simon, and Andrew *the BROTHER of Simon, casting a Drag into the LAKE; for they were Fishermen.

17 And JESUS said to them, "Come, follow me, and I will make you Fishers of Men."

18 And instantly ‡leaving *the NETS, they followed him.

19 ‡And going forward a little, he saw THAT James who is the son of ZEBEDEE, and John his BROTHER; they also were in the BOAT repairing the NETS;

20 and he immediately

* VATICAN MANUSCRIPT.—11. thee I delight. 14. of the KINGDOM—omit. 16. And as he was passing along by. 16. the BROTHER of Simon, casting. 18. the NETS. 19. thence—omit.

‡ 10. Matt. iii. 16; John i. 32. ‡ 11. Mark ix. 7. ‡ 12. Matt. iv. 1; Luke iv. 1. ‡ 14. Matt. iv. 12, 23. ‡ 15. Dan. ix. 25; Gal. iv. 4; Eph. i. 10. ‡ 15. Matt. iv. 17. ‡ 16. Matt. iv. 18; Luke v. 4. ‡ 18. Matt. xix. 27; Luke v. 11. ‡ 19. Matt. iv. 21.

αφεντες τον πατερα αὐτων Ζεβεδαιον εν
leaving the father of them Zebedee in
τῳ πλοιῳ μετα των μισθωτων, απηλθον
the ship with the hirelings, they went
οπισω αυτου.
after him.
21 Και εισπορευονται εις Καπερναουμ· και
And they went into Capernaum; and
ευθεως τοις σαββασιν εισελθων εις την συνα-
immediately to the sabbath going into the syna-
γωγην, εδιδασκε. 22 Και εξεπλησσοντο επι
gogue, he taught. And they were amazed at
τη διδαχῃ αυτου· ἠν γαρ διδασκων αυτους ὡς
the teaching of him; he was for teaching them as
εξουσιαν εχων, και ουχ ὡς οἱ γραμματεις.
authority having, and not as the scribes.
23 Και ἠν εν τῃ συναγωγῃ αυτων ανθρωπος εν
And was in the synagogue of them a man in
πνευματι ακαθαρτῳ, και ανεκραξε, 24 λεγων·
spirit unclean, and he cried out, saying.
*[Εα,] τι ἡμιν και σοι, Ιησου Ναζαρηνε,
[Let alone,] what to us and to thee, Jesus O Nazarene,
ηλθες απολεσαι ἡμας; οιδα σε τις ει, ὁ
camest thou to destroy us, I know thee who thou art, the
ἁγιος του θεου. 25 Και επετιμησεν αυτῳ ὁ
holy of the God. And rebuked him the
Ιησους, λεγων· Φιμωθητι, και εξελθε εξ αυτου.
Jesus, saying; Be silent, and come out of him.
26 Και σπαραξαν αυτον το πνευμα το ακαθαρτον,
And convulsing him the spirit the unclean,
και κραξαν φωνῃ μεγαλῃ, εξηλθεν εξ αυτου.
and crying a voice great, came out of him.
27 Και εθαμβηθησαν παντες, ὡστε συζητειν
And they were astonished all, so as to reason
προς αὑτους, λεγοντες· Τι εστι τουτο, τις ἡ
among themselves, saying; What is this? what the
διδαχη ἡ καινη αυτη; ὁτι κατ᾽ εξουσιαν και
teaching the new this; that with authority even
τοις πνευμασι τοις ακαθαρτοις επιτασσει και
to the spirits to the unclean he enjoins and
ὑπακουουσιν αυτῳ. 28 Εξηλθε δε ἡ ακοη
they hearken to him. Went out and the report
αυτου ευθυς εις ὁλην την περιχωρον της
of him forthwith into whole the country of the
Γαλιλαιας.
Galilee.

29 Και ευθεως, εκ της συναγωγης εξελθοντες,
And instantly, out of the synagogue being come,
ηλθον εις την οικιαν Σιμωνος και Ανδρεου,
he went into the house of Simon and Andrew,
μετα Ιακωβου και Ιωαννου. 30 Ἡ δε πενθερα
with James and John. The and mother-in-law
Σιμωνος κατεκειτο πυρεσσουσα· και ευθεως
of Simon was laid down having a fever; and immediately
λεγουσιν αυτῳ περι αυτης. 31 Και προσελθων
they spoke to him about her. And coming

called them; and leaving their FATHER Zebedee in the BOAT with the HIRED SERVANTS, they followed him.

21 ‡ And they went to Capernaum; and on the SABBATH, entering the SYNAGOGUE, he taught the people;

22 ‡ and they were struck with awe at his mode of INSTRUCTION; for he taught them as possessing Authority, and not as the SCRIBES.

23 ‡ Now there was in their SYNAGOGUE, a Man with an impure Spirit; and he exclaimed,

24 saying, "What hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art, the HOLY ONE of GOD."

25 And JESUS rebuked it, saying, ‡ "Be silent, and come out of him."

26 And the IMPURE SPIRIT, ‡ having convulsed him, and having cried with a loud Voice, came out of him.

27 And they were all so astonished, as to reason *with themselves, saying, "What is this? *A new Doctrine? With Authority he commands even the IMPURE SPIRITS, and they obey him."

28 And his FAME soon spread abroad *everywhere throughout the Entire REGION of GALILEE.

29 ‡ And being come out of the SYNAGOGUE, he immediately went into the HOUSE of Simon and Andrew with James and John.

30 Now Simon's MOTHER-IN-LAW lay sick of a fever, and forthwith they spoke to him about her.

31 And approaching he

* VATICAN MANUSCRIPT.—24. Let alone—omit. 27. with themselves. 27. A new Doctrine? With Authority. 28. everywhere throughout.

‡ 21. Matt. iv. 13; Luke iv. 31. ‡ 22. Matt. vii. 28. ‡ 23. Luke iv. 33. ‡ 24. Matt. viii. 29. ‡ 25. ver. 34; Mark iii. 12. ‡ 26. Mark ix. 20. ‡ 29. Matt. viii. 14; Luke iv. 38.

ηγειρεν αυτην, κρατησας της χειρος αυτης·
he raised her, having laid hold of the hand of her;
και αφηκεν αυτην ὁ πυρετος *[ευθεως·] και
and left her the fever [immediately;] and
διηκονει αυτοις.
ministered to them.
[32] Οψιας δε γενομενης, ὁτε εδυ ὁ ἡλιος,
Evening and being come, when set the sun,
εφερον προς αυτον παντας τους κακως εχοντας,
they brought to him all those sickness having,
και τους δαιμονιζομενους· [33] και ἡ πολις
and those being demonized; and the city
ὁλη επισυνηγμενη ην προς την θυραν. [34] Και
whole having been assembled was at the door. And
εθεραπευσε πολλους κακως εχοντας ποικιλαις
he healed many sick having various
νοσοις· και δαιμονια πολλα εξεβαλε, και ουκ
diseases; and demons many he cast out, and not
ηφιε λαλειν τα δαιμονια, ὁτι ηδεισαν αυτον.
allowed to speak the demons, because they knew him.
[35] Και πρωι, εννυχον λιαν, αναστας εξηλθε,
And early, night much, having arisen he went out,
*[και απηλθεν] εις ερημον τοπον, κακει
[and departed] into a desert place, and there
προσηυχετο. [36] Και κατεδιωξαν αυτον ὁ Σιμων
prayed. And eagerly followed him the Simon
και οἱ μετ' αυτου. [37] Και εὑροντες αυτον,
and those with him. And having found him,
λεγουσιν αυτῳ· Ὁτι παντες ζητουσι σε.
they say to him; That all seek thee.
[38] Και λεγει αυτοις· Αγωμεν εις τας εχομ-
And he says to them; We must go into the neigh-
ενας κωμοπολεις, ἱνα και εκει κηρυξω· εις
boring towns, that also there I may preach; for
τουτο γαρ εξεληλυθε. [39] Και ην κηρυσσων
this because I have come out. And he was proclaiming
εις τας συναγωγας αυτων, εις ὁλην την Γαλι-
in the synagogues of them, in whole the Gali-
λαιαν, και τα δαιμονια εκβαλλων. [40] Και
lee, and the demons casting out. And
ερχεται προς αυτον λεπρος, παρακαλων αυτον,
comes to him a leper, beseeching him,
*[και γονυπετων αυτον, και] λεγων αυτῳ·
[and kneeling him, and] saying to him;
Ὁτι εαν θελῃς, δυνασαι με καθαρισαι. [41] Ὁ
That if thou will, thou art able me to cleanse. The
δε Ιησους σπλαγχνισθεις, εκτεινας την χειρα,
and Jesus being moved with pity, stretching out the hand,
ἡψατο αυτου, και λεγει αυτῳ· Θελω, καθα-
touched of him, and says to him; I will, be thou
ρισθητι. [42] Και *[ειποντος αυτου,] ευθεως
cleansed. And [having said of him,] immediately
απηλθεν απ' αυτου ἡ λεπρα, και εκαθαρισθη.
departed from him the leprosy, and he was cleansed.
[43] Και εμβριμησαμενος αυτῳ, ευθεως εξεβαλεν
And having strictly charged him, immediately he sent forth

took hold of her HAND, raised her up, and the FEVER left her, and she served them.

32 ‡ And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

33 and the whole CITY assembled at the DOOR.

34 And he cured Many sick of Various Disorders, and expelled many Demons; ‡ and permitted not the DEMONS to speak, because they knew * him to be the Christ.

35 ‡ And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

36 And * Simon and THOSE with him eagerly followed him.

37 And having found him, they say to him, "All seek thee."

38 And he says to them, ‡ "We must go * elsewhere, into the ADJACENT Towns, that I may proclaim there also; for this I have come forth."

39 ‡ And * he went and proclaimed to them in their SYNAGOGUES throughout All GALILEE, and cast out the DEMONS.

40 ‡ And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

41 And * he, being moved with pity, extending * his HAND, touched him, and says to him, "I will; be thou cleansed."

42 And immediately the LEPROSY departed from him, and he was cleansed.

43 And having strictly charged him, he forthwith sent him away,

* VATICAN MANUSCRIPT.—31. immediately—omit. 34. him to be the Christ. 35. and departed—omit. 36. Simon. 38. elsewhere, into. 39. he went and proclaimed to them in. 40. and kneeling down to him, and—omit. 41. he, being moved. 41. his HAND.

‡ 32. Matt. viii. 16; Luke iv. 40. ‡ 34. Mark iii. 12; Luke iv. 41; Acts xvi. 17, 18. ‡ 35. Luke iv. 42. ‡ 38. Luke iv. 43. ‡ 39. Matt. iv. 23; Luke iv. 44. ‡ 40. Matt. viii. 2; Luke v. 12.

αυτον, 44 και λεγει αυτῳ· 'Ορα, μηδενι μηδεν
him, and says to him; See, to no one anything
ειπῃς· αλλ' ὑπαγε, σεαυτον δειξον τῳ ἱερει,
thou tell; but go, thyself show to the priest,
και προσενεγκε περι του καθαρισμου σου ἁ
and offer for the purification of thee what
προσεταξε Μωσης, εις μαρτυριον αυτοις. 45 'Ο
enjoined Moses, for a witness to them. He
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον, ὡστε μηκετι αυτον δυνασθαι
abroad the word, so as no longer him to be able
φανερως εις πολιν εισελθειν· αλλ' εξω εν
publicly into a city to enter; but without in
ερημοις τοποις ην, και ηρχοντο προς αυτον
desert places he was, and they went to him
πανταχοθεν.
from all parts.

ΚΕΦ. β'. 2.

1 Και παλιν εισηλθεν εις Καπερναουμ δι'
And again he went into Capernaum after
ἡμερων· και ηκουσθη, ὁτι εις οικον εστι.
days; and it was reported, that into a house he is.
2 Και *[ευθεως] συνηχθησαν πολλοι, ὡστε
And [immediately] were gathered together many, so as
μηκετι χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ελαλει αυτοις τον λογον. 3 Και ερχονται προς
he spake to them the word. And they come to
αυτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. 4 Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αυτῳ δια τον οχλον, απεστεγασαν την
to him through the crowd, they uncovered the
στεγην, ὁπου ην· και εξορυξαντες χαλωσι
roof, where he was, and having dug through they let down
τον κραββατον, εφ' 'ῳ ὁ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. 5 Ιδων δε ὁ Ιησους την πιστιν αυτων,
laid. Seeing and the Jesus the faith of them,
λεγει τῳ παραλυτικῳ· Τεκνον, αφεωνται σου
says to the paralytic, Son, are forgiven of thee
αἱ ἁμαρτιαι. 6 Ησαν δε τινες των γραμματεων
the sins. Were but some of the scribes
εκει καθημενοι και διαλογιζομενοι εν ταις
there sitting and reasoning in the
καρδιαις αὑτων· 7 Τι οὑτος οὑτω λαλει βλασ-
hearts of them; Why this thus speaks blas-
φημιας; τις δυναται αφιεναι ἁμαρτιας, ει μη
phemy? who is able to forgive sins, if not
εἱς ὁ θεος; 8 Και ευθεως επιγνους ὁ Ιησους
one the God? And immediately knowing the Jesus

44 and says to him, ‡ "See, that thou say nothing to any one; but go, show Thyself to the PRIEST, and present for thy PURIFICATION, those things which Moses commanded, † for Notifying (the cure) to the people."

45 ‡ But HE going out, began to publicly proclaim and divulge the THING, so that he could no longer openly enter a City, but was without in Desert Places; and they resorted to him from all parts.

CHAPTER II.

1 And after some Days, ‡ he again entered Capernaum; and it was reported That he was in a House.

2 And Many were gathered together; so that (the house) could not contain them, nor the PARTS at the DOOR; and he spake the WORD to them.

3 And they come * bringing to him a Paralytic, carried by Four.

4 And being unable to approach him, because of the CROWD, they uncovered the ROOF where he was; and having dug through, they lowered the † COUCH on which the PARALYTIC was laid.

5 Now JESUS perceiving their FAITH, says to the PARALYTIC, "Son, thy SINS are forgiven."

6 But there were some of the SCRIBES sitting, and reasoning in their HEARTS,

7 * "Why thus speaks this man? He blasphemes! Who can forgive Sins, but the One GOD?"

8 And JESUS, immedi-

* VATICAN MANUSCRIPT.—2. immediately—omit. 3. bringing to him. 7. That this man thus speaks? He blasphemes! Who can.

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and moveable, consisting of a mattrass and two quilts. Dr. Russell tells us, that their beds consist of a mattrass laid on the floor, and over this a sheet, (in winter a carpet, or some such woolen covering,) the other sheet being sewed to the quilt. A divan cushion often serves for a pillow.

‡ 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14. ‡ 45. Luke v. 15. ‡ 1. Matt. ix. 1; Luke v. 18.

acb - 3/12.11

τῳ πνευματι αὑτου, ὁτι *[οὑτως] αυτοι διαλο-
to the spirit of himself, that [thus] they rea-
γιζονται εν ἑαυτοις, ειπεν αυτοις· Τι ταυτα
soned among themselves, said to them; Why these (things)
διαλογιζεσθε εν ταις καρδιαις ὑμων; 9 Τι
reason you in the hearts of you? Which
εστιν ευκοπωτερον; ειπειν τῳ παραλυτικῳ·
is easier? to say to the paralytic;
Αφεωνται σου αἱ ἁμαρτιαι; η ειπειν· Εγειρε,
Are forgiven of thee the sins; or to say; Arise,
αρον σου τον κραββατον, και περιπατει;
take up of thee the bed, and walk?
10 Ἱνα δε ειδητε, ὁτι εξουσιαν εχει ὁ υἱος του
That but you may know, that authority has the son of the
ανθρωπου επι της γης αφιεναι ἁμαρτιας· (λεγει
man on the earth to forgive sins; (he says
τῳ παραλυτικῳ·) 11 Σοι λεγω· Εγειρε, αρον
to the paralytic;) To thee I say; Arise, take up
τον κραββατον σου, και ὑπαγε εις τον οικον
the bed of thee, and go into the house
σου. 12 Και ηγερθη ευθεως, και αρας τον
of thee. And he was raised immediately, and taking up the
κραββατον, εξηλθεν εναντιον παντων· ὡστε
bed, went out in presence of all, so as
εξιστασθαι παντας, και δοξαζειν τον θεον,
to be astonished all, and to glorify the God,
λεγοντας· Ὁτι ουδεποτε οὑτως ειδομεν.
saying; That never thus we saw.

13 Και εξηλθε παλιν παρα την θαλασσαν·
And he went out again by the sea;
και πας ὁ οχλος ηρχετο προς αυτον, και εδι-
and all the crowd came to him, and he
δασκεν αυτους. 14 Και παραγων ειδε Λευιν τον
taught them. And passing on he saw Levi the
του Αλφαιου, καθημενον επι το τελωνιον, και
of the Alpheus, sitting at the custom house, and
λεγει αυτῳ· Ακολουθει μοι. Και αναστας
says to him; Follow me. And rising up
ηκολουθησεν αυτῳ.
he followed him.

15 Και εγενετο εν τῳ κατακεισθαι αυτον εν
And it happened in the reclining at table him in
τῃ οικιᾳ αυτου, και πολλοι τελωναι και ἁμαρ-
the house of him, and many publicans and sin-
τωλοι συνανεκειντο τῳ Ἰησου και τοις μαθηταις
ners were reclined with the Jesus and the disciples
αυτου· ησαν γαρ πολλοι, και ηκολουθησαν
of him; they were for many, and they followed
αυτῳ. 16 Και οἱ γραμματεις και οἱ Φαρισαιοι
him. And the scribes and the Pharisees
ιδοντες αυτον εσθιοντα μετα των τελωνων και
seeing him eating with the publicans and
ἁμαρτωλων, ελεγον τοις μαθηταις αυτου· *[Τι]
sinners, said to the disciples of him; [Why]
ὁτι μετα των τελωνων και αμαρτωλων εσθιει
that with of the publicans and sinners he eats

ately perceiving in his SPIRIT, that they reasoned among themselves, *he says to them, "Why do you reason thus in your HEARTS?
9 ‡ Which is easier? to say to the PARALYTIC, 'Thy SINS are forgiven;' or to say (with effect,) 'Arise, take Thy COUCH, and walk?'
10 But that you may know That the SON of MAN has Authority on EARTH to forgive Sins," (he says to the PARALYTIC,)
11 "I say to thee, Arise, take up thy COUCH, and go to thy HOUSE."
12 And he was raised immediately, and taking up the COUCH, went out in presence of all; so that they were all amazed, and glorified GOD, saying, "We never saw anything like this!"
13 And he went out again by the LAKE; and All the CROWD resorted to him, and he taught them.
14 ‡ And passing along, he saw THAT LEVI who is the son of ALPHEUS, sitting at the TAX-OFFICE, and says to him, "Follow me." And arising, he followed him.
15 ‡ And it occurred, while he RECLINED AT TABLE in his HOUSE, Many Tribute-takers and Sinners also reclined with JESUS and his DISCIPLES; for they were Many, and they followed him.
16 And the SCRIBES *of the PHARISEES observing him eating with the TRIBUTE-TAKERS and † Sinners, said to his DISCIPLES, "He eats with TRIBUTE-TAKERS and Sinners!"

* VATICAN MANUSCRIPT.—8. thus—omit. 8. he says to them. 16. of the PHARISEES saw him eat. 16. Why—omit.

† 16. By *amartoloi*, sinners, the Gentiles or heathen are generally understood in the Gospels, for this was a term the Jews never applied to any of themselves.—*Clarke*.

‡ 9. Matt. ix. 5. ‡ 14. Matt. ix. 9; Luke v. 27. ‡ 15. Matt. ix. 10.

*[και πινει;] 17 Και ακουσας ὁ Ιησους λεγει
[and drinks?] And hearing the Jesus says
αυτοις· Ου χρειαν εχουσιν οἱ ισχυοντες
to them; No need have those being well
ιατρου, αλλ' οἱ κακως εχοντες. Ουκ ηλθον
of a physician, but those sick being. Not I came
καλεσαι δικαιους αλλα ἁμαρτωλους.
to call just (ones) but sinners.
18 Και ησαν οἱ μαθηται Ιωαννου και οἱ Φαρι-
And were the disciples of John and the Phari-
σαιοι νηστευοντες· και ερχονται, και λεγουσιν
sees fasting; and they come, and they say
αυτῳ· Διατι οἱ μαθηται Ιωαννου και οἱ των
to him; Why the disciples of John and those of the
Φαρισαιων νηστευουσιν, οἱ δε σοι μαθηται
Pharisees fast, those but to thee disciples
ου νηστευουσι; 19 Και ειπεν αυτοις ὁ Ιησους·
not fast? And said to them the Jesus;
Μη δυνανται οἱ υἱοι του νυμφωνος, εν ᾡ ὁ
Not are able the sons of the bride-chamber, in which the
νυμφιος μετ' αυτων εστι, νηστευειν; ὁσον
bridegroom with them is, to fast? so long
χρονον μεθ' ἑαυτων εχουσι τον νυμφιον, ου
a time with themselves they have the bridegroom, not
δυνανται νηστευειν. 20 Ελευσονται δε ἡμεραι,
are able to fast. Will come but days,
ὁταν απαρθῃ απ' αυτων ὁ νυμφιος, και
when may be taken away from them the bridegroom, and
τοτε νηστευσουσιν εν εκεινῃ τῃ ἡμερα. 21 Ουδεις
then they will fast in that the day. No one
επιβλημα ρακους αγναφου επιῤῥαπτει επι
a patch of cloth unfulled sews on
ἱματιῳ παλαιῳ· εἰ δε μη, αιρει το πληρωμα
to a mantle old; if but not, takes away the patch
αυτου το καινον του παλαιου, και χειρον
of itself the new of the old, and worse
σχισμα γινεται. 22 Και ουδεις βαλλει οινον
a rent becomes. And no one puts wine
νεον εις ασκους παλαιους· ει δε μη, ῥησσει ὁ
new into bottles old; if but not, bursts the
οινος ὁ *[νεος] τους ασκους, και ὁ οινος
wine the [new] the bottles, and the wine
εκχειται, και οἱ ασκοι απολουνται· αλλα οινον
is spilled, and the bottles are lost; but wine
νεον εις ασκους καινους βλητεον.
new into bottles new must be put.
23 Και εγενετο παραπορευεσθαι αυτον εν τοις
And it came to pass to go him in the
σαββασι δια των σποριμων, και ηρξαντο οἱ
sabbath through the corn-fields, and began the
μαθηται αυτου ὁδον ποιειν τιλλοντες τους
disciples of him a way to make plucking the
σταχυας. 24 Και οἱ Φαρισαιοι ελεγον αυτῳ·
ears of corn. And the Pharisees said to him;
Ιδε, τι ποιουσιν εν τοις σαββασιν, ὁ ουκ
See, why do they in the sabbath, what not

17 And JESUS having heard it, says to them; ‡"THEY being in HEALTH have no Need of a Physician, but THEY who are SICK. I came not to call the Righteous, but Sinners."

18 ‡Now the DISCIPLES of John and the PHARISEES were fasting; and they come and say to him, "Why do the DISCIPLES of John, *and the DISCIPLES of the PHARISEES fast, but THINE fast not?"

19 And JESUS replied, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them? During the time they have the BRIDEGROOM with them, they cannot fast.

20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in That DAY.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the NEW PIECE of itself takes away from the OLD, and a worse Rent is made.

22 And no one puts new Wine into †old Skins; if so, the WINE *will burst the SKINS; and the WINE will be lost, and the SKINS; but new Wine into new Skins."

23 ‡And it happened, that he *was passing through the FIELDS OF GRAIN on the SABBATH; and his DISCIPLES began, as they *made their way, to pluck the HEADS of GRAIN.

24 And the PHARISEES said to him, "See, why do they on the SABBATH what is not lawful?"

* VATICAN MANUSCRIPT.—16. and drinks—omit. 18. and the DISCIPLES of the PHARISEES fast, but THINE fast not? 22. NEW—omit. 22. will burst the SKINS; and the WINE will be lost, and the SKINS; but new Wine into new Skins. 23. was passing through. 23. made their way, to pluck.

† 22. See Note on Matt. ix. 17.

‡ 17. Matt. ix. 12, 13; Luke v. 31, 32. ‡ 18. Matt. ix. 14; Luke v. 33. ‡ 23. Matt. xii. 1; Luke vi. 1.

εξεστι; 25 Και αυτος ελεγεν αυτοις· Ουδεποτε
is lawful? And he said to them; Never
ανεγνωτε, τι εποιησε Δαυιδ, ὁτε χρειαν εσχε,
have you known, what did David, when need he had,
και επεινασεν, αυτος και οἱ μετ' αυτου;
and was hungry, he and those with him;
26 *[Πως] εισηλθεν εις τον οικον του θεου,
(How) he went into the house of the God,
επι Αβιαθαρ του αρχιερεως, και τους αρτους
to Abiathar of the high-priest, and the loaves
της προθεσεως εφαγεν, οὑς ουκ εξεστι φαγειν
of the presence did eat, which not is lawful to eat
ει μη τοις ἱερευσι, και εδωκε και τοις συν
if not the priests, and he gave also to those with
αυτῳ ουσι; 27 Και ελεγεν αυτοις· Το σαβ-
him being? And he said to them; The sab-
βατον δια τον ανθρωπον εγενετο, ουχ' ὁ
bath because of the man was made, not the
ανθρωπος δια το σαββατον. 28 Ωστε κυριος
man because of the sabbath. So that a lord
εστιν ὁ υἱος του ανθρωπου και του σαββατου.
is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

1 Και εισηλθε παλιν εις την συναγωγην·
And he entered again into the synagogue;
και ην εκει ανθρωπος εξηραμμενην εχων την
and was there a man having been withered having the
χειρα. 2 και παρετηρουν αυτον, ει τοις σαβ-
hand; and they closely watched him, if in the sab-
βασι θεραπευσει αυτον, ἱνα κατηγορησωσιν
baths he will heal him, that they might accuse
αυτου. 3 Και λεγει τῳ ανθρωπῳ τῳ εξηραμ-
him. And he says to the man to that having been
μενην εχοντι την χειρα· Εγειρε εις το μεσον.
withered having the hand; Arise in the midst.
4 Και λεγει αυτοις· Εξεστι τοις σαββασιν
And he says to them; Is it lawful to the sabbath
αγαθοποιησαι η κακοποιησαι; ψυχην σωσαι,
to do good or to do evil? a life to save,
η αποκτειναι; Οἱ δε εσιωπων. 5 Και περιβλε-
or to destroy? They but were silent. And looking
ψαμενος αυτους μετ' οργης, συλλυπουμενος επι
around them with anger, being grieved at
τῃ πωρωσει της καρδιας αυτων, λεγει τῳ
the hardness of the hearts of them, he says to the
ανθρωπῳ· Εκτεινον την χειρα σου. Και
man; Stretch out the hand of thee. And
εξετεινε· και απεκατεσταθη ἡ χειρ αυτου.
he stretched it out; and was restored the hand of him.
6 Και εξελθοντες οἱ Φαρισαιοι, ευθεως μετα των
And coming out the Pharisees, immediately with the

25 And *he said to them, ‡"Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?

26 How †he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate †the LOAVES of the PRESENCE, ‡which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

27 He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;

28 ‡so that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

1 ‡And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

2 And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

3 And he says to THAT MAN HAVING the Withered HAND, "Arise in the MIDST."

4 And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

5 And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out *thine HAND." And he stretched it out, and his HAND was restored.

6 ‡And the PHARISEES going out, immediately *held a Council with †the

* VATICAN MANUSCRIPT.—25. he said. 26. How—omit. 5. the HAND. 6. gave Counsel.

† 26. David went to the house of Ahimelech at Nob, with whom the tabernacle then was, and the ephod, and other holy things. See 1 Sam. xxi. † 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the tabernacle. Exod. xxv 30; Lev. xxiv. 5, 6, 8. † 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

‡ 25. 1 Sam. xxi. 6. ‡ 26. Exod. xxix. 32, 33. ‡ 28. Matt. xii. 8. ‡ 1. Matt. xii. 9; Luke vi. 6. ‡ 6. Matt. xii. 14.

*Ηρωδιανων συμβουλιον εποιουν κατ' αυτον,
Herodians a council held against him,
όπως αυτον απολεσωσι.
how him they might destroy.

7 Και ό Ιησους μετα των μαθητων αύτου
And the Jesus with the disciples of him
ανεχωρησεν εις την θαλασσαν· και πολυ πλη-
withdrew to the sea; and a great multi-
θος απο της Γαλιλαιας ηκολουθησαν αυτῳ· και
tude from the Galilee followed him; and
απο της Ιουδαιας, και απο Ιεροσολυμων, 8 και
from the Judea, and from Jerusalem, and
απο της Ιδουμαιος, και περαν του Ιορδανου, και
from the Idumea, and beyond the Jordan, and
*[οι] περι Τυρον και Σιδωνα, πληθος πολυ,
[those] about Tyre and Sidon, a multitude great,
ακουσαντες όσα εποιει, ηλθον προς αυτον.
having heard what things he did, came to him.
9 Και ειπε τοις μαθηταις αυτου, ίνα πλοιαριον
And he spake to the disciples of him, that a small vessel
προσκαρτερῃ αυτῳ, δια τον οχλον, ίνα μη
should attend him, because of the crowd, that not
θλιβωσιν αυτον. 10 Πολλους γαρ εθεραπευσεν,
they might throng him. Many for he cured,
ώστε επιπιπτειν αυτῳ, ίνα αυτου άψωνται,
so as to rush to him, that him they might touch,
όσοι ειχον μαστιγας. 11 Και τα πνευματα τα
as many as had scourges. And the spirits the
ακαθαρτα, όταν αυτον εθεωρει, προσεπιπτεν
unclean, when him gazing on, fell before
αυτῳ, και εκραζε, λεγοντα· Ότι συ ει ό υίος
him, and cried, saying; That thou art the son
του θεου. 12 Και πολλα επετιμα αυτοις, ίνα
of the God. And many times he charged them, that
μη φανερον αυτον ποιησωσι. 13 Και αναβαι-
not known him they should make. And he goes
νει εις το ορος, και προσκαλειται ούς ηθελεν
up into the mountain, and calls whom would
αυτος· και απηλθον προς αυτον.
he; and they came to him.

14 Και εποιησε δωδεκα, ίνα ωσι μετ' αυτου,
And he appointed twelve, that they should be with him,
και *[ίνα] αποστελλῃ αυτους κηρυσσειν, 15 και
and [that] he might send them to preach, and
εχειν εξουσιαν *[θεραπευειν τας νοσους, και]
to have authority [to cure the diseases, and]
εκβαλλειν τα δαιμονια. 16 Και επεθηκε τῳ
to cast out the demons. And he put on to the
Σιμωνι ονομα Πετρον· 17 και Ιακωβον τον του
Simon a name Peter; and James that of the
Ζεβεδαιου, και Ιωαννην τον αδελφον του
Zebedee, and John the brother of the
Ιακωβου· και επεθηκεν αυτοις ονοματα Βοαν-
James; and he put on them names Boan-
εργες, ό εστιν, υίοι βροντης· 18 και Ανδρεαν,
erges, that is, sons of thunder; and Andrew,

Herodians, against him, how they might destroy him.

7 But JESUS with his DISCIPLES retired to the LAKE; and a Great Multitude followed him from GALILEE, ‡ and from JUDEA,

8 and from Jerusalem, and from IDUMEA, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what *he had done, came to him.

9 And he spake to his DISCIPLES, that *a Small boat should attend him because of the CROWD, that they might not press upon him.

10 For he had cured Many; so that as many as had Diseases rushed towards him in order to touch him.

11 ‡ And the IMPURE SPIRITS, when they beheld him, fell before him, and cried, saying, "Thou art the SON of GOD."

12 And he repeatedly charged them, that they should not make Him known.

13 ‡ And he ascended the MOUNTAIN, and called whom he would; and they went to him.

14 And he appointed *twelve, that they should accompany him, and that he might send them forth to proclaim,

15 and to have Authority to expel DEMONS.

16 * Now the TWELVE he appointed, were ‡ SIMON, to whom he gave the Name of PETER;

17 and THAT James son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

18 and Andrew, and

* VATICAN MANUSCRIPT.—8. THOSE—omit. 8. he does. 9. Small vessel. 14. twelve, whom also he named Apostles, that. 14. that—omit. 15. to cure DISEASES, and—omit. 16. And he appointed TWELVE; both SIMON whom he surnamed PETER.

‡ 7. Luke vi. 17. ‡ 11. Mark i. 32, 34; Luke iv. 41. ‡ 13. Matt. x. 1; Luke vi. 12; ix. 1. ‡ 16. John i. 42.

Φιλιππον, και Βαρθολομαιον, και Ματθαιον,
Θωμαν, και Ιακωβον τον του Αλφαιου, και
[Θαδδαι]ον, και Σιμωνα τον Καναναιτην, 19 και
[Ιου]δαν Ισκαριωτην, ὃς και παρεδωκεν αυτον.
20 Και ερχονται εις οικον. Και συνερχεται
[πα]λιν οχλος, ὥστε μη δυνασθαι αυτους μητε
[αρ]τον φαγειν. 21 Και ακουσαντες οἱ παρ'
αυτου, εξηλθον κρατησαι αυτον· ελεγον γαρ·
Ὁτι εξεστη. 22 Και οἱ γραμματεις, οἱ απο
[Ἱε]ροσολυμων καταβαντες, ελεγον· Ὁτι Βεελ-
ζεβουλ εχει· και· Ὁτι εν τῳ αρχοντι των
[δαι]μονιων εκβαλλει τα δαιμονια. 23 Και προσ-
[κα]λεσαμενος αυτους, εν παραβολαις ελεγεν
αυτοις· Πως δυναται σατανας σαταναν εκβαλ-
λειν; 24 Και εαν βασιλεια εφ' ἑαυτην μερισ-
θῃ, ου δυναται σταθηναι ἡ βασιλεια εκεινη·
25 και εαν οικια εφ' ἑαυτην μερισθῃ, ου δυναται
σταθηναι ἡ οικια εκεινη· 26 και ει ὁ σατανας
ανεστη εφ' ἑαυτον και μεμερισται, ου δυναται
σταθηναι, αλλα τελος εχει. 27 Ουδεις δυναται
τα σκευη του ισχυρου, εισελθων εις την
οικιαν αυτου, διαρπασαι, εαν μη πρωτον τον
ισχυρον δηση· και τοτε την οικιαν αυτου
διαρπασει. 28 Αμην λεγω ὑμιν, ὁτι παντα
αφεθησεται τοις υἱοις των ανθρωπων τα ἁμαρτη-
ματα, και αἱ βλασφημιαι, ὁσας αν βλασφημη-

Philip, and Bartholomew, and Matthew, and Thomas, and THAT James, son of ALPHEUS, and Thaddeus, and Simon, the CANANITE,

19 and Judas Iscariot, who even delivered him up.

20 ‡ And they went into a House. And the Crowd assembled again, so that they could not even eat Bread.

21 And THOSE with him having heard, went out to restrain him; for they said, † "He is transported too far."

22 And THOSE SCRIBES who had COME DOWN from Jerusalem said, ‡ "He has Beelzebul," and, "By the RULER of the DEMONS, he expels the DEMONS."

23 ‡ And having called them, he said to them, "How can an Adversary expel an Adversary?

24 And if a Kingdom is divided against itself, that KINGDOM cannot stand;

25 and if a House is divided against itself, that HOUSE cannot stand;

26 and if the ADVERSARY rises up against himself, and is divided, he cannot stand, but has an end.

27 * But no one can enter the STRONG man's HOUSE, and plunder his GOODS, unless he first bind the STRONG man; and then he may plunder his HOUSE.

28 Indeed, I say to you, That All SINS will be forgiven the SONS of MEN, and the BLASPHEMIES with which they may revile;

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* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, "Our manner of rendering those words, *He is besides himself*, or *is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and [illegible] of him; and if that sense must necessarily be retained, it would be [illegible] to render the clause, *It* (that is, the *multitude*,) *is mad*, thus unseasonably [illegible] in upon him." Schleusner contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the multitude, *ochlos*, verse 20, went out, *kratesai autos*, [illegible] it, (viz. *ochlos*, the multitude,) to prevent them from rushing into the house and [illegible] their Master, who was taking some refreshment. This conjecture should not [illegible] regarded.—*Clarke*.

‡ 20. Mark vi. 31. ‡ 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii. 48, 52; [illegible] ‡ 23. Matt. xii. 25.

σωσιν· [29] ὁς δ' εν βλασφημηση εις το
who but ever may speak evil to the
πνευμα το ἁγιον, ουκ εχει αφεσιν εις τον
spirit the holy, not has forgiveness to the
αιωνα, αλλ' ενοχος εστιν αιωνιου κρισεως.
age, but liable is of age-lasting judgment.
[30] Ὁτι ελεγον· Πνευμα ακαθαρτον εχει. [31] Ερ-
Because they said; A spirit unclean he has.
χονται ουν ἡ μητηρ αυτου και οἱ αδελφοι
Comes then the mother of him and the brothers
αυτου· και εξω εστωτες απεστειλαν προς αυτον,
of him; and without standing they sent to him,
φωνουντες αυτον. [32] Και εκαθητο οχλος περι
calling him. And sat a crowd about
αυτον· ειπον δε αυτῳ· Ιδου, ἡ μητηρ σου
him; said and to him; Lo, the mother of thee
και οἱ αδελφοι σου εξω ζητουσι σε. [33] Και
and the brothers of thee without are seeking thee. And
απεκριθη αυτοις, λεγων· Τις εστιν ἡ μητηρ
he answered to them, saying; Who is the mother
μου, η οἱ αδελφοι μου; [34] *[Και] περιβλε-
of me or the brothers of me? [And] looking
ψαμενος κυκλῳ τους περι αυτον καθημενους,
about round those about him sitting,
λεγει· Ιδε ἡ μητηρ μου, και οἱ αδελφοι μου.
he says; Lo the mother of me, and the brothers of me.
[35] Ὁς *[γαρ] αν ποιηση το θελημα του θεου,
Who [for] ever may do the will of the God,
οὑτος αδελφος μου, και αδελφη *[μου,] και
this a brother of me, and a sister [of me,] and
μητηρ εστι.
a mother is.

ΚΕΦ. δ'. 4.

[1] Και παλιν ηρξατο διδασκειν παρα την
And again he began to teach by the
θαλασσαν· και συνηχθη προς αυτον οχλος πολυς,
sea; and was assembled to him a crowd great,
ὡστε αυτον εμβαντα εις το πλοιον, καθησθαι
so as him entering into the ship, to sit
εν τῃ θαλασσῃ· και πας ὁ οχλος προς την
in the sea and all the crowd by the
θαλασσαν επι της γης ην. [2] Και εδιδασκεν
sea on the land was. And he taught
αυτους εν παραβολαις πολλα, και ελεγεν αυτοις
them in parables many, and said to them
εν τῃ διδαχῃ αὑτου· [3] Ακουετε· Ιδου, εξηλθεν
in the teaching of him; Hear you; Lo, went out
ὁ σπειρων του σπειραι. [4] Και εγενετο εν τῳ
the sower of the (seed) to sow. And it happened in the

29 ‡ but whoever may blaspheme against the HOLY SPIRIT, has no forgiveness to the AGE, but is exposed to Aionian * † Judgment."

30 Because they said, "He has an impure Spirit."

31 His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

32 And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

33 And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

34 And looking about on THOSE sitting around him, he said, "Behold my MOTHER, and my BROTHERS!

35 Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

1 ‡ And again he began to teach by the LAKE; and so * very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

2 And he taught them many things in Parables, and said to them, in his TEACHING;

3 "Hearken! Behold, the SOWER went forth to * sow.

4 And it happened, in

* VATICAN MANUSCRIPT.—29. Transgression. 34. And—omit. 35. For—omit. 35. my—omit. 1. very. 3. sow.

† 29. The Vat. MSS. reads Transgression, and Griesbach has placed the word amartematos, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Mill, and Bengel prefer this reading. It is also the reading of the Coptic, Armenian, Gothic Vulgate, and all the Itala but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which Christianity found them, which is expressed by the phrase, "he has not forgiveness."

‡ 29. Matt xii. 31, 32. Luke xii. 10. 1 John v. 16. ‡ 31. Matt xii. 46. Luke viii. 19.
‡ 1. Matt xiii. 1. Luke viii. 4.

ν, ὃ μεν επεσε παρα την ὁδον· και
this indeed fell on the path; and
πετεινα, και κατεφαγεν αυτο. [5] Αλλο
birds, and ate it. Another
τεν επι το πετρωδες, ὁπου ουκ ειχε γην
on the rocky ground, where not it had earth
· και ευθεως εξανετειλε, δια το μη
and immediately it sprung up, through the not
βαθος γης. [6] Ἡλιου δε ανατειλαντος,
depth of earth. Sun and having arisen,
τισθη, και δια το μη εχειν ῥιζαν, εξη-
scorched, and through the not to have a root, was
[7] Και αλλο επεσεν εις ακανθας· και
And another fell into thorns; and
αν αἱ ακανθαι, και συνεπνιξαν αυτο, και
the thorns, and choked it, and
ουκ εδωκε. [8] Και αλλο επεσεν εις την
it gave. And another fell into the
ν καλην· και εδιδου καρπον αναβαινοντα
good, and it bore fruit springing up
ανοντα· και εφερεν ἑν τριακοντα, και
increasing, and bore one thirty, and
οντα, και ἑν ἑκατον. [9] Και ελεγεν· Ὁ
ty, and one a hundred. And he said; He
τα ακουειν, ακουετω,
to hear, let him hear.

τε δε εγενετο καταμονας, ηρωτησαν
and he was alone, asked
οἱ περι αυτον, συν τοις δωδεκα, την
about him, with the twelve, the
λην. [11] Και ελεγεν αυτοις· Ὑμιν δεδο-
And he said to them; To you it is
ναι το μυστηριον της βασιλειας του
know the secret of the kingdom of the
εκεινοις δε τοις εξω εν παραβολαις τα
to them but to those without in parables the
γινεται· [12] ἱνα βλεποντες βλεπωσι,
are done; that seeing they may see,
ιδωσι· και ακουοντες ακουωσι, και μη
they may see; and hearing they may hear, and not
· μηποτε επιστρεψωσι, και αφεθη
lest they should turn, and should be forgiven
τα ἁμαρτηματα. [13] Και λεγει αυτοις·
the sins. And he says to them;
δατε την παραβολην ταυτην; και πως
you the parable this? and how
τας παραβολας γνωσεσθε; [14] Ὁ σπειρων,
the parables will you know? He sowing,
γον σπειρει. [15] Ουτοι δε εισιν οἱ παρα
sows. These and are they by
ον, ὁπου σπειρεται ὁ λογος, και ὁταν
where is sown the word, and when
σιν, ευθεως ερχεται ὁ σατανας, και
immediately comes the adversary, and

SOWING, some seed fell by the ROAD and the BIRDS came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 * and the SUN having arisen, it was scorched; and because it HAD no Root, it withered.

7 And some fell among Thorns; and the THORNS grew up, and choked it, and it bore no Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, * "He HAVING Ears to hear, let him hear."

10 ‡ And when he had retired, THOSE about him, with the TWELVE, asked him concerning the * PARABLE.

11 And he said to them, * "To you is given the SECRET of the KINGDOM of GOD; but to ‡ THOSE WITHOUT, ALL things are done in Parables;

12 ‡ that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and * it should be forgiven them."

13 And he says to them, "Do you not understand this PARABLE? How then will you know All the PARABLES?

14 ‡ The SOWER sows the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the ADVERSARY comes immediately, and takes away

...AN MANUSCRIPT.—6. and the SUN having arisen. 9. Who has ears. ...ABLE. 11. is given the SECRET. 12. it should be.

...Matt. xiii. 10; Luke viii. 9. ‡ 11. 1 Cor. v. 12; Col. iv. 5; 1 Thess. iv. 12. ...7. ‡ 12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts ... Rom. xi. 8. ‡ 14. Matt. xiii. 19.

immediately with joy they receive
17 και ουκ εχουσι ῥιζαν εν ἑαυτοις, αλλ
and not they have a root in themselves, but
καιροι εισιν· ειτα γενομενης θλιψεως η
season they are; then occurring trial or
δια τον λογον, ευθεως σκανδαλιζονται.
through the word, immediately they are offended.
αλλοι εισιν οἱ εις τας ακανθας σπειρ
others are those into the thorns being
οὑτοι εισιν οἱ τον λογον ακουοντες, 19
these are those the word hearing,
μεριμναι του αιωνος, και ἡ απατη του πλο
cares of the age, and the delusion of the
και αἱ περι τα λοιπα επιθυμιαι εισπορευομ
and the about the other (things) strong desires entering in
συμπνιγουσι τον λογον· και ακαρπος γινε
choke the word; and unfruitful it bec
20 Και οὑτοι εισιν οἱ επι την γην την καλ
And these are those upon the ground the
σπαρεντες, οἱτινες ακουουσι τον λογον, κ
being sown, who hear the word,
παραδεχονται· και καρποφορουσιν, ἑν τριακοντ
accept; and bear fruit, one thirty,
και ἑν εξηκοντα, και ἑν ἑκατον. 21 Και ελεγε
and one sixty, and one a hundred. And he said
αυτοις· Μητι ὁ λυχνος ερχεται, ἱνα ὑπο τον
to them; Neither the lamp comes, that under the
μοδιον τεθη, η ὑπο την κλινην; ουχ' ἱνα
measure it may be placed, or under the couch? not that
επι την λυχνιαν επιτεθῃ; 22 Ου γαρ εστι
on the lamp-stand it may be placed? Not for is
τι κρυπτον, ὁ εαν μη φανερωθῃ· ουδε
any thing hidden, which if not it may be disclosed; nor
εγενετο αποκρυφον, αλλ' ἱνα εις φανερον ελθῃ.
was stored away, but that into light it may come.
23 Ει τις εχει ωτα ακουειν, ακου
If any one has ears to h
ελεγεν αυτ

αν εχῃ, δοθησεται αυτῳ· και ὁς ουκ εχει, και
ever may have, it shall be given to him: and who not has, even
ὁ εχει αρθησεται απ᾽ αυτου. 26 Και ελεγεν·
what he has will be taken from him. And he said:
Οὑτως εστιν ἡ βασιλεια του θεου, ὡς εαν αν-
Thus is the kingdom of the God, as if a
θρωπος βαλῃ τον σπορον επι της γης, 27 και
man should cast the seed on the earth, and
καθευδῃ και εγειρηται νυκτα και ἡμεραν, και ὁ
should sleep and wake night and day, and the
σπορος βλαστανῃ και μηκυνηται, ὡς ουκ οιδεν
seed should germinate and grow up, as not knows
αυτος. 28 Αυτοματη *[γαρ] ἡ γη καρποφορει,
he. Of its own accord [for] the earth bears fruit,
πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον
first, a plant, then an ear, then full grain
εν τῳ σταχυι. 29 Ὁταν δε παραδῳ ὁ καρπος,
in the ear. When but may be ripe the fruit,
ευθεως αποστελλει το δρεπανον, ὁτι παρεστηκεν
immediately he sends the sickle, for is ready
ὁ θερισμος. 30 Και ελεγε· Τινι ὁμοιωσωμεν
the harvest. And he said, To what may we compare
την βασιλειαν του θεου; η εν ποιᾳ παραβολῃ
the kingdom of the God? or by what parable
παραβαλωμεν αυτην; 31 Ὡς κοκκον σιναπεως,
may we compare her? As a grain of mustard,
ὁς, ὁταν σπαρῃ επι της γης, μικροτερος παν-
which, when it may be sown on the earth, less of
των των σπερματων εστι των επι της γης·
all of the seeds it is of those on the earth;
32 και ὁταν σπαρῃ, αναβαινει και γινεται παν-
and when it may be sown, it springs up and becomes of
των λαχανων μειζων, και ποιει κλαδους μεγα-
all herbs greater, and produces branches great,
λους, ὡστε δυνασθαι ὑπο την σκιαν αυτου τα
so as to be under the shadow of it the
πετεινα του ουρανου κατασκηνουν. 33 Και τοι-
birds of the heaven to build nests. And such
αυταις παραβολαις πολλαις ελαλει αυτοις τον
like parables many he spoke to them the
λογον, καθως ηδυναντο ακουειν. 34 Χωρις δε
word, even as they were able to hear. Without but
παραβολης ουκ ελαλει αυτοις· κατ᾽ ιδιαν δε
a parable not he spoke to them; privately but
τοις μαθηταις αὑτου επελυε παντα,
to the disciples of himself he explained all.

35 Και λεγει αυτοις εν εκεινῃ τῃ ἡμερα, οψιας
And he says to them in that the day, evening
γενομενης· Διελθωμεν εις το περαν. 36 Και
being come; We may pass over to the other side. And
αφεντες τον οχλον παραλαμβανουσιν αυτον, ὡς
having left the crowd they took him, as

him will be given; and he who has not, even what he has will be taken from him."

26 And he said, ‡"The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND;

27 and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

28 The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

29 But when the GRAIN is matured, immediately he sends the SICKLE, Because the HARVEST is ready."

30 And he said, ‡"To what may we compare the KINGDOM of GOD? or *by What Parable may we illustrate it?

31 It resembles a Grain of Mustard, which, when sown on the EARTH, †is the least of All THOSE SEEDS that are on the EARTH;

32 but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES; so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

33 ‡And with many Such Parables he spoke the WORD to them, even as they were able to understand.

34 *And without a Parable he did not address them; but privately he explained all things to his OWN Disciples.

35 ‡And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

36 And having left the CROWD, they took him as

* VATICAN MANUSCRIPT.—28. For—omit. 30. In What Comparison shall we place it? 34. And without.

† 31. See Note on Matt. xiii. 32.

‡ 26. Matt. xiii. 24. ‡ 30. Matt. xiii. 31; Luke xiii. 18. ‡ 33. Matt. xiii. 34; John xvi. 12. ‡ 35. Matt. viii. 18, 23; Luke viii. 22.

ην εν τῳ πλοιῳ· *[και] αλλα δε πλοια ην
he was in the ship; [also] other and ships was
μετ' αυτου. 37 Και γινεται λαιλαψ ανεμου μεγα-
with him. And arose a squall of wind great;
λη· τα δε κυματα επεβαλλεν εις το πλοιον,
the and waves dashed into the ship,
ὡστε αυτο ηδη γεμιζεσθαι. 38 Και ην αυτος εν
so as it now to fill. And was he in
τῃ πρυμνῃ, επι το προσκεφαλαιον καθευδων·
the stern, on the pillow sleeping;
και διεγειρουσιν αυτον, και λεγουσιν αυτῳ·
and they awoke him, and they said to him;
Διδασκαλε, ου μελει σοι, ὁτι απολλυμεθα;
O teacher, not it concerns thee, that we perish?
39 Και διεγερθεις επετιμησε τῳ ανεμῳ, και ειπε
And having arisen he rebuked the wind, and said
τῃ θαλασσῃ· Σιωπα, πεφιμωσο. Και εκοπασεν
to the sea; Be silent, be still. And ceased
ὁ ανεμος, και εγενετο γαληνη μεγαλη. 40 Και
the wind and was a calm great. And
ειπεν αυτοις· Τι δειλοι εστε *[οὑτω;] πως
he said to them; Why timid are you [so?] how
ουκ εχετε πιστιν; 41 Και εφοβηθησαν φοβον
not you have faith? And they feared a fear
μεγαν, και ελεγον προς αλληλους· Τις αρα
great, and said to one another; Who then
οὑτος εστιν, ὁτι και ὁ ανεμος και ἡ θαλασσα
this is, for even the wind and the sea
ὑπακουσιν αυτῳ.
hearken to him.

ΚΕΦ. ε'. 5.

1 Και ηλθον εις το περαν της θαλασσης, εις
And they came to the other side of the sea, into
την χωραν των Γαδαρηνων. 2 Και εξελθοντι
the country of the Gadarenes. And having come
αυτῳ εκ του πλοιου, *[ευθεως] απηντησεν αυτῳ
to him out of the ship, [immediately] met him
εκ των μνημειων ανθρωπος εν πνευματι ακαθαρ-
out of the tombs a man in spirit unclean,
τῳ, 3 ὁς την κατοικησιν ειχεν εν τοις μνημασι·
who the dwelling had in the tombs;
και ουτε ἁλυσεσιν ουδεις ηδυνατο αυτον δησαι,
and not even with chains no one was able him to bind,
4 δια το αυτον πολλακις πεδαις και ἁλυσεσι
for the him many times with fetters and chains
δεδεσθαι, και διεσπασθαι ὑπ' αυτου τας
to have been bound, and to have been burst by him the
ἁλυσεις, και τας πεδας συντετριφθαι· και ουδεις
chains, and the fetters to have been broken; and no one

he was in the BOAT. And Other Boats were with him.

37 And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that *the BOAT was now full.

38 And he was in the STERN, asleep on the PILLOW; and they awoke him, and said to him, "Teacher, does it not concern thee That we perish?"

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

40 And he said to them, "Why are you afraid? How distrustful you are!"

41 And they were exceedingly afraid, and said to one another, "Who then is this, That even the WIND and the SEA obey him?"

CHAPTER V.

1 ‡ And they came to the other side of the LAKE, into the REGION of the *GERASENES.

2 And having come out of the BOAT, there met him out of the † SEPULCHRES, a Man with an impure Spirit,

3 who had his HABITATION in the TOMBS; and no one could bind *him any longer with Chains;

4 for many times he had been BOUND with Fetters and Chains, and the CHAINS had been wrenched off by him, and the FETTERS broken; and

* VATICAN MANUSCRIPT.—36. also—omit. 37. the BOAT was. 41. so—omit.
1. GERASENES. 2. immediately—omit. 3. him any longer with.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such purposes; as Isaiah speaks of some "who remain among the graves, and lodge in the monuments," chap. lxv. 4. Burckhardt reports, that he found many sepulchres in the rocks, at Um Keis, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

‡ 1. Matt. viii. 28; Luke viii. 26.

αυτον ισχυε δαμασαι· 5 και διαπαντος, νυκτος
him was able to tame; and always, night
και ἡμερας, εν τοις μνημασι και εν τοις ορεσιν
and day, in the tombs and in the mountains
ην κραζων, και κατακοπτων ἑαυτον λιθοις.
he was crying out, and cutting himself with stones.
6 Ιδων δε τον Ιησουν απο μακροθεν, εδραμε, και
Seeing and the Jesus from a distance, he ran, and
προσεκυνησεν αυτῳ· 7 και κραξας φωνῃ μεγαλῃ,
prostrated to him; and crying out with a voice great,
ειπε, Τι εμοι και σοι, Ιησου, υἱε του θεου του
said, What to me and to thee, Jesus, O son of the God of the
ὑψιστου; ὁρκιζω σε τον θεον, μη με βασανι-
highest? I will adjure thee the God, not me thou mayst
σῃς. 8 (Ελεγε γαρ αυτῳ· Εξελθε το πνευμα το
torment. (He had said for to him; Come out the spirit the
ακαθαρτον εκ του ανθρωπου.) 9 Και επηρωτα
unclean out of the man.) And he asked
αυτον· Τι σοι ονομα; και λεγει αυτῳ· Λεγεων
him: What thy name? and he says to him; Legion
ονομα μοι· ὁτι πολλοι εσμεν. 10 Και παρεκαλει
name to me; for many we are. And he besought
αυτον πολλα, ἱνα μη αυτους αποστειλῃ εξω
him many times, that not them he would send out
της χωρας. 11 Ην δε εκει προς τῳ ορει αγελη
of the country. Was and there near to the mountain a herd
χοιρων μεγαλη βοσκομενη. 12 Και παρεκαλεσαν
of swine great feeding. And besought
αυτον οἱ δαιμονες, λεγοντες· Πεμψον ἡμας εις
him the demons, saying; Dismiss us into
τους χοιρους, ἱνα εις αυτους εισελθωμεν. 13 Και
the swine, that into them we may go. And
επετρεψεν αυτοις ευθεως ὁ Ιησους. Και εξελ-
gave leave to them immediately the Jesus. And having
θοντα τα πνευματα τα ακαθαρτα εισηλθον εις
come out the spirits the unclean entered into
τους χοιρους· και ὡρμησεν ἡ αγελη κατα του
the swine; and rushed the herd down the
κρημνου εις την θαλασσαν· *[ησαν δε ὡς δισ-
precipice into the sea; [they were and about two
χιλιοι·] και επνιγοντο εν τῃ θαλασσῃ. 14 Οἱ
thousand;] and were choked in the sea. Those
δε βοσκοντες αυτους εφυγον, και απηγγειλαν
and feeding them fled, and reported
εις την πολιν, και εις τους αγρους. Και εξηλ-
in the city, and in the villages. And they came
θον ιδειν, τι εστι το γεγονος. 15 Και ερχονται
out to see, what is that having been done. And they come
προς τον Ιησουν, και θεωρουσι τον δαιμονιζομε-
to the Jesus, and they behold the being demonized
νον καθημενον *[και] ἱματισμενον, και σωφρο-
sitting [and] having been clothed, and being of
νουντα, τον εσχηκοτα τον λεγεωνα· και
sound mind, the having been possessed by the legion; and
εφοβηθησαν. 16 Και διηγησαντο αυτοις οἱ ιδον-
they were afraid. And related to them those having

one was able to subdue him.

5 And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

6 And seeing JESUS at a distance, he ran and prostrated to him,

7 and crying out with a loud Voice, * said, "What hast thou to do with me, Jesus,—O Son of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

8 (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

9 And he asked him, "What is thy Name?†" And he says to him, "My Name is Legion; For we are Many."

10 And he earnestly entreated him, that he would not send them out of the COUNTRY.

11 Now there was by the MOUNTAIN, a great Herd of Swine feeding.

12 And *the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

13 And * he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.

14 Then the SWINEHERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

15 And they came to JESUS, and beheld the DEMONIAC, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

16 And THOSE SEEING it, related to them what

* VATICAN MANUSCRIPT.—7. says. 12. they besought him. 13. he gave them leave. 13. and they were about Two Thousand—omit. 15. and—omit.

† 13. See Note on Matt. viii. 32.

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him was able to tame; and always, night
και ἡμερας, εν τοις μνημασι και εν τοις ορεσιν
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της χωρας. 11 Ην δε εκει προς τῳ ορει αγελη
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the swine; and rushed the herd down the
κρημνου εις την θαλασσαν· *[ησαν δε ὡς δισ-
precipice into the sea; (they were and about two
χιλιοι·] και επνιγοντο εν τῃ θαλασσῃ. 14 Οἱ
thousand;) and were choked in the sea. Those
βοσκοντες αυτους εφυγον, και απηγγειλαν
feeding them fled, and reported
εις την πολιν, και εις τους αγρους. Και εξηλ-
in the city, and in the villages. And they came
θον ιδειν, τι εστι το γεγονος. 15 Και ερχονται
out to see what is that having been done. And they come
προς τον Ιησουν, και θεωρουσι τον δαιμονιζομε-
to the Jesus, and they behold the being demonized
νον καθημενον *[και] ἱματισμενον, και σωφρο-
sitting, [and] having been clothed, and being of
νουντα, τον εσχηκοτα τον λεγεωνα· και
sound mind, the having had the legion; and
[illegible] 16 [illegible] αυτοις οἱ ιδον-
[illegible] to them those having

one was able to subdue him.

5 And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

6 And seeing JESUS at a distance, he ran and prostrated to him,

7 and crying out with a loud Voice, * said, "What hast thou to do with me, Jesus,—O Son of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

8 (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

9 And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

10 And he earnestly entreated him, that he would not send them out of the COUNTRY.

11 Now there was by the MOUNTAIN, a great Herd of Swine feeding.

12 And *the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

13 And * he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.

14 Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

15 And they came to JESUS, and beheld the DEMONIAC, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

16 And THOSE SEEING it, related to them what

[illegible] 12. they besought. [illegible] Thousand—omit. 13. he gave them 15. and—omit.

τες, πως εγενετο τῳ δαιμονιζομενῳ, και περι
seen, how it happened to the one being demonized, and about
των χοιρων. 17 Και ηρξαντο παρακαλειν αυτον
the swine. And they began to entreat him
απελθειν απο των ὁριων αυτων. 18 Και εμβαν-
to depart from the coasts of them. And entering
τος αυτου εις το πλοιον, παρεκαλει αυτον ὁ
of him into the ship, besought him he
δαιμονισθεις, ἱνα ῃ μετ' αυτου. 19 Και
having been demonized, that he might be with him. And
ουκ αφηκεν αυτον, αλλα λεγει αυτῳ· Ὑπαγε
not he suffered him, but he says to him; Go
εις τον οικον σου προς τους σους, και αναγγει-
into the house of thee to the friends, and relate
λον αυτοις, ὁσα σοι ὁ κυριος πεποιηκε, και
to them, how much to thee the Lord has done, and
ηλεησε σε. 20 Και απηλθε, και ηρξατο κηρυσ-
has pitied thee. And he went, and began to pub-
σειν εν τῃ Δεκαπολει, ὁσα εποιησεν αυτῳ ὁ
lish in the Decapolis, how much had done to him the
Ιησους· και παντες εθαυμαζον.
Jesus, and all were astonished.
21 Και διαπερασαντος του Ιησου εν τῳ πλοιῳ
And having passed over the Jesus in the ship
παλιν εις το περαν, συνηχθη οχλος πολυς επ'
again to the other side, were gathered a crowd great to
αυτον· και ην παρα την θαλασσαν. 22 Και
him, and he was by the sea. And
*[ιδου,] ερχεται εἱς των αρχισυναγωγων, ονο-
[lo,] comes one of the synagogue-rulers, by
ματι Ιαειρος· και ιδων αυτον, πιπτει προς τους
name Jairus; and seeing him, he fell to the
ποδας αυτου, 23 και παρεκαλει αυτον πολλα,
feet of him, and besought him much,
λεγων· Ὁτι το θυγατριον μου εσχατως εχει·
saying; That the little-daughter of me last end is,
ἱνα ελθων επιθῃς αυτῃ τας χειρας, ὁπως
that coming thou mayest put to her the hands, so that
σωθῃ· και ζησεται. 24 Και απηλθε μετ'
she may be saved; and she shall live. And he went with
αυτου· και ηκολουθει αυτῳ οχλος πολυς, και
him; and followed him a crowd great, and
συνεθλιβον αυτον. 25 Και γυνη *[τις] ουσα
pressed on him. And a woman [certain] being
εν ῥυσει αἱματος ετη δωδεκα, 26 και πολλα
in a flow of blood years twelve, and many things
παθουσα ὑπο πολλων ιατρων, και δαπανησασα
having suffered under many physicians, and having spent
τα παρ' αυτης παντα, και μηδεν ωφελη-
the things of her all, and nothing having been
θεισα, αλλα μαλλον εις το χειρον ελθουσα,
benefited, but rather into the worse state having come,
27 ακουσασα περι του Ιησου, ελθουσα εν τῳ
having heard about the Jesus, having come in the

had happened to the DEMONIAC, and concerning the SWINE.

17 ‡ And they began to entreat him to depart from their BORDERS.

18 And he having entered the BOAT, ‡ HE who had been a DEMONIAC, entreated him that he might be with him;

19 And yet he did not permit him, but says to him, "Go HOME to thy FRIENDS, and tell them how much the LORD has done for thee, and has had pity on thee."

20 And he went away, and began to proclaim in DECAPOLIS, how much Jesus had done for him; and all were astonished.

21 ‡ And JESUS having again passed over in *a Boat to the OTHER side, a great Crowd gathered to him, and he was by the LAKE.

22 ‡ And one of the SYNAGOGUE-RULERS, named Jairus, came, and seeing him, he fell at his FEET,

23 and earnestly entreated him, saying, "My LITTLE DAUGHTER is at the point of death; come and put thy HANDS on her that she may be restored, and she will live."

24 And he went with him, and a great Crowd followed him, and pressed on him.

25 And a Woman ‡ having had a Hemorrhage for twelve Years,

26 and having suffered much under Many Physicians, and having expended ALL her property, and not being benefited, but had rather become WORSE,

27 having heard *the things concerning JESUS, came in the CROWD be-

* VATICAN MANUSCRIPT.—21. a Boat—omit. 22. lo—omit. 25. certain—omit. 27. the things concerning JESUS.

‡ 17. Matt. viii. 34; Acts xvi. [illegible] ‡ 18. Luke viii. 38. ‡ 21. Matt. ix. 1; Luke viii. 40. ‡ 22. Matt. ix. 18; Luke [illegible] ‡ 25. Lev. xv. 25; Matt. ix. 20.

ισθεν, ἡψατο του ἱματιου αυτου.
behind, touched the mantle of him.
γαρ· Ὁτι καν των ἱματιων αυτου
for; That even if the clothes of him
σωθησομαι.) 29 Και ευθεως εξηρανθη
I shall be saved.) And immediately was dried up
του αἱματος αυτης· και εγνω τῳ
of the blood of her; and knew to the
ὁτι ιαται απο της μαστιγος. 30 Και
that was saved from the scourge. And
ὁ Ιησους επιγνους εν ἑαυτῳ την εξ
the Jesus knowing in himself the out of
ναμιν εξελθουσαν, επιστραφεις εν τῳ
power having gone out, having turned round in the
λεγε· Τις μου ἡψατο των ἱματιων;
said; Who of me touched the clothes?
εγον αυτῳ οἱ μαθηται αυτου· Βλεπεις
said to him the disciples of him; Thou seest
ον συνθλιβοντα σε· και λεγεις· Τις μου
pressing on thee; and sayest thou, Who me
32 Και περιεβλεπετο ιδειν την τουτο
And he was looking round to see the (woman) this
αν. 33 Ἡ δε γυνη, φοβηθεισα και τρεμ-
The but woman, fearing and trem-
ειδυια ὁ γεγονεν επ' αυτῃ, ηλθε και
knowing what was done on her, came and
σεν αυτῳ, και ειπεν αυτῳ πασαν την
to him, and told to him all the
. 34 Ὁ δε ειπεν αυτῃ· Θυγατερ, ἡ
He but said to her; Daughter, the
ου σεσωκε σε· ὑπαγε εις ειρηνην, και
thee has saved thee; go in peace, and
ης απο της μαστιγος σου. 35 Ετι αυτου
from the scourge of thee. While of him
ος, ερχονται απο του αρχισυναγωγου,
they came from the synagogue-ruler's,
· Ὁτι ἡ θυγατηρ σου απεθανε· τι
That the daughter of thee is dead; why
λλεις τον διδασκαλον; 36 Ὁ δε Ιησους
est thou the teacher? The but Jesus
ακουσας τον λογον λαλουμενον, λεγει
having heard the word being spoken, says
συναγωγῳ· Μη φοβου, μονον πιστευε.
gogue-ruler: Not fear, only believe thou.
κ αφηκεν ουδενα αυτῳ συνακολουθησαι,
he suffered no one him to follow,
ετρον, και Ιακωβον, και Ιωαννην τον
Peter, and James, and John the
Ιακωβου. 38 Και ερχεται εις τον οικον
of James. And he comes into the house
συναγωγου, και θεωρει θορυβον, και
synagogue-ruler, and he sees a tumult, and
ς και αλαλαζοντας πολλα. 39 Και
and wailing much. And
λεγει αυτοις· Τι θορυβεισθε και
he says to them: Why are you troubled and

hind, and touched his MANTLE.

28 For she said, "If I can but touch his GARMENTS, I shall be cured."

29 And immediately her FLOW of BLOOD was dried up; and she felt in her Body That she was cured of that SCOURGE.

30 And immediately, JESUS knowing in himself ‡ the POWER proceeding from him, having turned round in the CROWD, said, "Who touched My GARMENTS?"

31 And his DISCIPLES said to him, "Thou seest the CROWD pressing on thee, and dost thou say, 'Who touched Me?'"

32 And he was looking round to see HER who had DONE this.

33 Then the WOMAN, being conscious of what was wrought upon her, fearing and trembling, came and fell down before him, and told him All the TRUTH.

34 And HE said to her, ‡ "Daughter, thy FAITH has cured thee; go in peace, and be entirely free from thy DISEASE."

35 While he was still speaking, some came from the SYNAGOGUE-RULER'S house, who said, "Thy DAUGHTER is dead; why trouble the TEACHER?"

36 * But JESUS, having heard the WORD that was spoken, immediately said to the SYNAGOGUE-RULER, "Fear not; only believe."

37 And he permitted no one to accompany * him, except Peter, and James, and John the BROTHER of James.

38 And * they come to the HOUSE of the SYNAGOGUE-RULER, and he sees the Confusion, and much weeping and lamenting.

39 And having entered, he says to them, "Why do

AN MANUSCRIPT.—36. But JESUS, neglecting to hear the WORD which was spo-
27. with him. 38. they come to.

‡ vi. 18; viii. 56. ‡ 34. Matt. ix. 22; Mark x. 52; Acts xiv. 9.

κλαιετε; το παιδιον ουκ απεθανεν, αλλα καθευδει.
do you weep? the child not is dead, but sleeps.
40 Και κατεγελων αυτου. Ὁ δε, εκβαλων παντας,
And they derided him. He but, having sent out all,
παραλαμβανει τον πατερα του παιδιου, και την
he takes the father of the child, and the
μητερα, και τους μετ' αυτου, και εισπορευεται,
mother, and those with him, and goes in.
ὁπου ην το παιδιον. 41 Και κρατησας της χειρος
where was the child. And having grasped the hand
του παιδιου, λεγει αυτῃ· Ταλιθα, κουμι· ὁ εστι
of the child, he says to her; Talitha, cumi; which is
μεθερμηνευομενον· Το κορασιον, σοι λεγω,
being translated; The girl, to thee I say,
εγειρε. 42 Και ευθεως ανεστη το κορασιον, και
arise. And immediately arose the girl, and
περιεπατει· ην γαρ ετων δωδεκα. Και εξεστησαν
walked about; she was for years twelve. And they were
εκστασει μεγαλῃ. 43 Και διεστειλατο
astonished with an astonishment great. And he charged
αυτοις πολλα, ἱνα μηδεις γνῳ τουτο· και
them much, that no one might know this; and
ειπε δοθηναι αυτῃ φαγειν.
spoke to be given to her to eat.

ΚΕΦ. ϛ'. 6.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατριδα
And he went out thence, and came into the country
ριδα αυτου· και ακολουθουσιν αυτῳ οἱ μαθηται
of himself; and follow him the disciples
αυτου· 2 Και γενομενου σαββατου, ηρξατο εν
of him. And being come sabbath, he began in
τῃ συναγωγῃ διδασκειν. Και πολλοι ακουοντες
the synagogue to teach. And many hearing,
εξεπλησσοντο, λεγοντες· Ποθεν τουτῳ ταυτα;
were astonished, saying; Whence to this these things?
και τις ἡ σοφια ἡ δοθεισα αυτῳ; και δυναμεις
and what the wisdom that being given to him? and miracles
τοιαυται δια των χειρων αυτου γινονται.
so great through the hands of him are done.
3 Ουχ ουτος εστιν ὁ τεκτων, ὁ υἱος Μαριας,
Not this is the carpenter, the son of Mary,
αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και
brother and of James, and Joses, and Juda, and

you weep and make confusion? the CHILD is not dead, but ‡ sleeps."

40 And they derided him. ‡ But putting † them all out, * he takes the FATHER and the MOTHER of the CHILD, and THOSE with him, and goes in where the CHILD was.

41 And having grasped the HAND of the CHILD, he says to her, "Talitha cumi," which, being translated, signifies, "YOUNG MAIDEN, I say to thee, arise."

42 And immediately the YOUNG MAIDEN arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43 And ‡ he strictly charged them that no one should know this thing; and directed to give her food.

CHAPTER VI.

1 And ‡ he departed thence, and * comes into his OWN COUNTRY; and his DISCIPLES follow him.

2 And the Sabbath having come, he began to teach in the SYNAGOGUE, and * MANY hearing, were astonished, and said, ‡ "Whence has this man these things? and What is THAT WISDOM which is imparted * to him? and how are such MIRACLES performed through his HANDS?

3 Is not this the CARPENTER? the SON of * MARY, and ‡ Brother of James, and Joses, and Ju-

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* VATICAN MANUSCRIPT.—40. he takes. 1. comes into. 2. MANY. 2. to him? and such MIRACLES. 3. MARY, and Brother of.

† 40 The persons or crowd here spoken of, were probably a set of people usually hired on these occasions to attend the funeral, and follow the procession with their lamentations. This custom prevailed East. These are the *mourning women* mentioned by Jeremiah, chapter ix. 17–21; and by Amos, chapter v. 16. They were called *Præficæ* by the Romans, because they presided over, and began, the funeral dirge. But men seem to have attended amongst them, as well as women. Dr. Shaw mentions this custom to be still continued in the East; and observes, that the women employed on these occasions, perform their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow.—*Wakefield.*

‡ 39. John xi. 11. ‡ 40. Acts ix. 40. ‡ 43. Matt. viii. 4; ix. 30; xii. 16; xvii. 9; Mark iii. 12; Luke v. 14. ‡ 1. Matt. xiii. 54; Luke iv. 16. ‡ 2. John vi. 42. ‡ 3. Matt. xii. 46; Gal. i. 19.

Σιμωνος; και ουκ εισιν αἱ αδελφαι αυτου ὡδε
Simon? and not are the sisters of him here
προς ἡμας; Και εσκανδαλιζοντο εν αυτῳ.
with us? And they were stumbled in him.
4 Ελεγε δε αυτοις ὁ Ιησους· Ὁτι ουκ εστι προ-
Said but to them the Jesus; That not is a pro-
φητης ατιμος, ει μη εν τῃ πατριδι αὑτου,
phet without honor, except in the country of himself,
και εν τοις συγγενεσι, και εν τῃ οικιᾳ αὑτου.
and among the relatives, and in the house of himself.
5 Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-
And not was able there no one miracle to
σαι, ει μη ολιγοις αρρωστοις επιθεις τας χειρας,
do, except a few sick having put on the hands,
εθεραπευσε. 6 Και εθαυμαζε δια την απιστιαν
were cured. And he wondered because of the unbelief
αυτων.
of them.

Και περιηγε τας κωμας κυκλῳ, διδασκων.
And he went round the villages round about, teaching.
7 Και προσκαλειται τους δωδεκα, και ηρξατο
And he calls the twelve, and he began
αυτους αποστελλειν δυο δυο· και εδιδου αυτοις
them to send two two; and he gave to them
εξουσιαν των πνευματων των ακαθαρτων, 8 και
authority of the spirits of the unclean, and
παρηγγειλεν αυτοις, ἱνα μηδεν αιρωσιν εις
he charged them, that nothing they should take for
ὁδον, ει μη ῥαβδον μονον· μη πηραν, μη αρτον,
a way, except a staff only; no bag, no bread,
μη εις την ζωνην χαλκον· 9 αλλ' ὑποδεδεμενους
and into the belt copper money; but having been shod
σανδαλια· και μη ενδυσησθε δυο χιτωνας. 10 Και
sandals; and not you may put on two coats. And
ελεγεν αυτοις· Ὁπου εαν εισελθητε εις οικιαν,
he said to them; Where if you may enter into a house,
εκει μενετε ἑως αν εξελθητε εκειθεν. 11 Και
there remain till you may go away from thence. And
ὁσοι αν μη δεξωνται ὑμας, μηδε ακουσωσιν ὑμων,
whoever not may receive you, nor hear you,
εκπορευομενοι εκειθεν, εκτιναξατε τον χουν τον
going away from thence, shake out the dust that
ὑποκατω των ποδων ὑμων, εις μαρτυριον αυτοις.
under the feet of you, for a witness to them.
12 Και εξελθοντες εκηρυσσον, ἱνα μετανοησωσι·
And having gone out they published, that they should reform;
13 και δαιμονια πολλα εξεβαλλον, και ηλειφον
and demons many they cast out, and anointed
ελαιῳ πολλους αρρωστους, και εθεραπευον.
with oil many sick ones, and they were cured.
14 Και ηκουσεν ὁ βασιλευς Ἡρωδης, (φανερον
And heard the king Herod, (well-known
γαρ εγενετο το ονομα αυτου,) και ελεγεν· Ὁτι
for was the name of him,) and he said; That

das, and Simon? and are not his SISTERS here with us?" And they were perplexed with him.

4 But JESUS said to them, ‡"A Prophet is not without honor, except in his OWN COUNTRY, and among his RELATIVES, and in his OWN FAMILY."

5 ‡And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.

6 And he was surprised on account of their UNBELIEF. ‡And he went round the VILLAGES teaching.

7 ‡And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; *no Bread, no Traveling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS; and not put on Two Coats.

10 And he said to them, "Whatever house you enter, there remain, till you leave the place.

11 And *whatever Place will not receive you, nor hear you, in departing thence, † ‡shake off that DUST which is UNDER your FEET, for a Testimony to them."

12 And having gone forth, they proclaimed that men should reform.

13 And they expelled many Demons, and ‡anointed many sick persons with Oil, and cured them.

14 ‡And Herod the KING heard, (for JESUS had become well-known,) and *he said, "John the

* VATICAN MANUSCRIPT.—8. no Bread, no traveling Bag. 11. whatever Place will not. 14. they said.

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by symbolical actions. Many similar examples of this species of language occur both in Old and New Testaments. See 1 Kings xi. 29; xxii. 11; 2 Kings xiii. 15.

‡ 4. Matt. xiii. 57; John iv. 44. ‡ 5. Matt. xiii. 58; Mark ix. 23. ‡ 6. Matt. ix. 35; Luke xiii. 22. ‡ 7. Matt. x. 1; Mark iii. 13, 14; Luke ix. 1. ‡ 11. Acts xiii. 51; xviii. 6. ‡ 13. James v. 14. ‡ 14. Matt. xiv. 1; Luke x. 10.

Ιωαννης ὁ βαπτιζων εκ νεκρων ηγερθη, και
John he baptizing out of dead has been raised, and
δια τουτο ενεργουσιν αἱ δυναμεις εν αυτῳ.
through this work the mighty powers in him.
15 Αλλοι ελεγον· Ὁτι Ηλιας εστιν· Αλλοι δε
Others said: That Elias he is; Others and
ελεγον· Ὁτι προφητης εστιν, ὡς εἱς των προ-
said: That a prophet he is, like one of the pro-
φητων. 16 Ακουσας δε ὁ Ηρωδης, ειπεν· Ὁτι
phets. Having heard but the Herod, said; That
ὁν εγω απεκεφαλισα Ιωαννην, οὑτος ηγερθη
whom I beheaded John, he is raised
*[εκ νεκρων.] 17 Αυτος γαρ ὁ Ἡρωδης αποσ-
[from dead.] Himself for the Herod send-
τειλας εκρατησε τον Ιωαννην, και εδησεν αυτον
ing seized the John, and bound him
εν φυλακῃ, δια Ἡρωδιαδα, την γυναικα Φιλιπ-
in prison, through Herodias, the wife of Philip
που του αδελφου αὐτου, ὁτι αυτην εγαμησεν.
of the brother of himself, for her he had married.
18 Ελεγε γαρ ὁ Ιωαννης τῳ Ἡρωδῃ· Ὁτι ουκ εξ-
Said for the John to the Herod; That not it is
εστι σοι εχειν την γυναικα του αδελφου σου.
lawful to thee to have the wife of the brother of thee.
19 Ἡ δε Ἡρωδιας ενειχεν αυτῳ και ηθελεν
The and Herodias had a grudge against him and wished
αυτον αποκτειναι· και ουκ ηδυνατο. 20 Ὁ γαρ
him to destroy; and not was able. The for
Ἡρωδης εφοβειτο τον Ιωαννην, ειδως αυτον αν-
Herod feared the John, knowing him a
δρα δικαιον και ἁγιον· και συνετηρει αυτον· και
man just and holy; and protected him; and
ακουσας αυτου, πολλα εποιει, και ἡδεως αυτου
hearing him, many things he did, and gladly him
ηκουε. 21 Και γενομενης ἡμερας ευκαιρου, ὁτε
he heard. And having come a day convenient, when
Ἡρωδης τοις γενεσιοις αὑτου δειπνον εποιει
Herod to the birthday of himself a feast he made
τοις μεγιστασιν αὑτου, και τοις χιλιαρχοις, και
to the nobles of himself, and to the commanders, and
τοις πρωτοις της Γαλιλαιας· 22 και εισελθουσης
to the chiefs of the Galilee; and having entered
της θυγατρος αυτης της Ἡρωδιαδος, και ορχη-
of the daughter of her of the Herodias, and danc-
σαμενης, και αρεσασης τῳ Ἡρωδῃ και τοις
ing, and having pleased the Herod and those
συνανακειμενοις, ειπεν ὁ βασιλευς τῳ κορασιῳ·
reclining at table, said the king to the little girl;
Αιτησον με, ὁ εαν θελῃς, και δωσω σοι.
Ask me, whatever thou wilt, and I will give to thee.
23 Και ωμοσεν αυτῃ· Ὁτι ὁ εαν με αιτησῃς,
And he swore to her; That whatever me thou mayst ask,
δωσω σοι, ἑως ἡμισους της βασιλειας μου.
I will give to thee, till half of the kingdom of me.

IMMERSER *has risen from the Dead, and therefore MIRACLES are performed by him."

15 Others said, ‡"He is Elijah;" and others said, "He is a Prophet, like one of the PROPHETS."

16 ‡But HEROD having heard, said, "That John, whom I beheaded; he is raised."

17 For HEROD himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the WIFE of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, ‡"It is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD ‡feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he *did many things, and heard Him gladly.

21 And a convenient Day having come, when Herod, on his †BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF men of GALILEE;

22 *the DAUGHTER of this HERODIAS having entered, and danced, *she pleased HEROD and the GUESTS, *and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, ‡"Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

* VATICAN MANUSCRIPT.—14. has arisen. 16. from the dead—omit. 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased. 22. and the KING.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—*Wakefield.*

‡ 15. Matt. xvi. 14; Mark viii. 28. ‡ 16. Matt. xiv. 2; Luke iii. 19. ‡ 18. Lev. xviii. 16; xx. 21. ‡ 20. Matt. xiv. 5; xxi. 6. ‡ 23. Esther v. 3, 6; vii. 2.

24 Ἡ δε εξελθουσα, ειπε τῃ μητρι αὑτης· Τι
The and going out, said to the mother of herself; What
αιτησομαι; Ἡ δε ειπε· Την κεφαλην Ιωαννου
shall I ask? She and said, The head of John
του βαπτιστου. 25 Και εισελθουσα ευθεως μετα
the dipper. And coming in immediately with
σπουδης προς τον βασιλεα, ῃτησατο, λεγουσα·
haste to the king, she asked, saying;
Θελω ἱνα μοι δῳς εξαυτης επι πινακι την
I will that to me thou wouldst give instantly on a plate the
κεφαλην Ιωαννου του βαπτιστου. 26 Και περι-
head of John the dipper. And very
λυπος γενομενος ὁ βασιλευς, δια τους ὁρκους
sorry having become the king, because of the oaths
και τους συνανακειμενους ουκ ηθελησεν αυτην
and of those reclining at table not he would her
αθετησαι. 27 Και ευθεως αποστειλας ὁ βασιλ-
reject. And immediately sending the king
ευς σπεκουλατωρα, επεταξεν ενεχθηναι την
a guardsman, he ordered to be brought the
κεφαλην αυτου. Ὁ δε απελθων απεκεφαλισεν
head of him. He and going forth cut off the head of
αυτον εν τῃ φυλακῃ· 28 και ηνεγκε την κεφαλην
him in the prison; and brought the head
αυτου επι πινακι, και εδωκεν αυτην τῳ κορασιῳ·
of him on a plate, and gave her to the little girl,
και το κορασιον εδωκεν αυτην τῃ μητρι αὑτης.
and the little girl gave her to the mother of herself.
29 Και ακουσαντες οἱ μαθηται αυτου, ηλθον, και
And having heard the disciples of him, came, and
ηραν το πτωμα αυτου, και εθηκαν αυτο εν μνη-
took the dead body of him, and placed it in a
μειῳ.
tomb.

30 Και συναγονται οἱ αποστολοι προς τον
And were assembled the apostles to the
Ιησουν, και απηγγειλαν αυτῳ παντα, και ὁσα
Jesus, and reported to him all, and what
εποιησαν, και ὁσα εδιδαξαν. 31 Και ειπεν αυτοις·
they did, and what they taught. And he said to them;
Δευτε ὑμεις αυτοι κατ' ιδιαν εις ερημον τοπον,
Come you yourselves privately into a desert place,
και αναπαυεσθε ολιγον. Ησαν γαρ οἱ ερχομενοι
and rest you a little; Were for those coming

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with Haste to the KING, she asked, saying, "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 ‡ And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb.

30 ‡ And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

31 And he *said to them, ‡ "Come you, retire by yourselves into a Desert Place, and rest a little;" ‡ for many were THOSE who were COMING and GO-

* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *spekoulatoora* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners. † 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For 1st. As the war betwixt Herod and Aretas king of Petrea was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army; "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France; "which (says Josephus) was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Whitby*.

‡ 26. Matt. xiv. 9. ‡ 30. Luke ix. 10. ‡ 31. Matt. xiv. 13; John vi. 1, 2. ‡ 31. Mark iii. 20.

και οἱ ὑπαγοντες πολλοι· και ουδε φαγειν ηυκαι-
and those going many; and not even to eat they had
ρουν. 32 Και απηλθον εις ερημον τοπον τῳ
leisure. And they went into a desert place to the
πλοιῳ κατ' ιδιαν. 33 Και ειδον αυτους ὑπαγοντας·
ship privately. And they saw them going away;
και επεγνωσαν πολλοι· και πεζῃ απο πασων
and knew many; and on foot from all
των πολεων συνεδραμον εκει. 34 Και εξελθων
of the cities they ran together there. And coming out
ειδεν πολυν οχλον, και εσπλαγχνισθη επ'
he saw great a crowd, and was moved with pity towards
αυτοις, ὁτι ησαν ὡς προβατα, μη εχοντα ποι-
them, for they were as sheep, not having a
μενα· και ηρξατο διδασκειν αυτους πολλα.
shepherd; and he began to teach them many things.
35 Και ηδη ὡρας πολλης γενομενης, προσελθον-
And already time much having gone, coming
τες αυτῳ οἱ μαθηται αυτου, λεγουσιν· Ὁτι ερη-
to him the disciples of him, they say; That a
μος εστιν ὁ τοπος, και ηδη ὡρα πολλη· 36 απο-
desert is the place, and already time much; dismiss
λυσον αυτους, ἱνα απελθοντες εις τους κυκλῳ
them, that going into the surrounding
αγρους και κωμας, αγορασωσιν ἑαυτοις αρτους·
country and villages, they may buy themselves loaves;
τι γαρ φαγωσιν ουκ εχουσιν. 37 Ὁ δε αποκρι-
any for they might eat not they have. He but answering
θεις ειπεν αυτοις· Δοτε αυτοις ὑμεις φαγειν.
said to them; Give to them you to eat.
Και λεγουσιν αυτῳ· Απελθοντες αγορασωμεν
And they say to him; Going may we buy
δηναριων διακοσιων αρτους, και δωμεν αυτοις
denarii two hundred loaves, and give to them
φαγειν; 38 Ὁ δε λεγει αυτοις· Ποσους αρτους
to eat? He but says to them; How many loaves
εχετε; ὑπαγετε και ιδετε. Και γνοντες,
have you? go you and see you. And having ascertained,
λεγουσι· Πεντε, και δυο ιχθυας. 39 Και επε-
they say; Five, and two fishes. And he or-
ταξεν αυτοις ανακλιναι παντας, συμποσια
dered them to make recline all, company
συμποσια, επι τῳ χλωρῳ χορτῳ. 40 Και ανε-
company, on the green grass. And they
πεσον πρασιαι πρασιαι, ανα ἑκατον, και ανα
reclined squares squares, by a hundred, and
πεντηκοντα. 41 Και λαβων τους πεντε αρτους
by fifty. And taking the five loaves
και τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
and the two fishes, looking up to the heaven,
ευλογησε, και κατεκλασε τους αρτους, και
he gave praise, and broke the loaves, and
εδιδου τοις μαθηταις αὑτου, ἱνα παραθωσιν
gave to the disciples of him, that they might set before
αυτοις· και τους δυο ιχθυας εμερισε πασι.
them; and the two fishes he divided to all.

ING, and they had no leisure, not even to eat.

32 And they went away, by the BOAT, into a Desert Place, ‡ to be by themselves.

33 But they saw them departing, and many knew them; and they ran together there on foot from All the CITIES.

34 ‡ And coming out, he saw a Great Crowd; and he deeply pitied them, Because they were like Sheep having no Shepherd; and ‡ he taught them many things.

35 ‡ And much Time having already gone, his DISCIPLES coming to him, say, * "The PLACE is a Desert, and now much Time has passed;

36 dismiss them, that they may go to the adjacent FARMS and Villages, and buy themselves * what they should eat."

37 But HE answering said to them, "You supply them." And they say to him, "Should we go and for Two hundred Denarii buy Loaves, and give them to eat?"

38 And HE says to them, "How Many Loaves have you? Go and see." And having ascertained, they say, ‡ "Five, and Two Fishes."

39 And he commanded them to make all recline in Companies on the GREEN Grass.

40 And they lay down in Squares, by Hundreds and by Fifties.

41 And taking the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, he praised God, and broke the LOAVES, and gave to * the DISCIPLES to set before them; and the TWO Fishes he distributed to all.

* VATICAN MANUSCRIPT.—35. The PLACE is a Desert. 36. what they should eat. 41. the DISCIPLES.

‡ 32. Matt. xiv. 13. ‡ 34. Matt. ix. 36; xiv. 14. ‡ 34. Luke ix. 11. ‡ 35. Matt. xiv. 15; Luke ix. 12. ‡ 38. Matt. xiv. 17; Luke ix. 13; John vi. 9.

42 Και εφαγον παντες, και εχορτασθησαν.
And they ate all, and were filled,
43 Και ηραν κλασματων δωδεκα κοφινους πλη-
And they took up of fragments twelve baskets full,
ρεις, και απο των ιχθυων. 44 Και ησαν οἱ φα-
and of the fishes. And were those having
γοντες τους αρτους, πεντακισχιλιοι ανδρες.
eaten the loaves, five thousand men.
45 Και ευθεως ηναγκασε τους μαθητας αὐτου
And immediately he urged the disciples of himself
εμβηναι εις το πλοιον, και προαγειν εις το πε-
to step into the ship, and to go before to the other
ραν προς Βηθσαιδαν, ἑως αυτος απολυσῃ τον
side to Bethsaida, while he should dismiss the
οχλον. 46 Και αποταξαμενος αυτοις, απηλθεν
crowd. And having sent away them, he went
εις το ορος προσευξασθαι. 47 Και οψιας γενο-
into the mountain to pray. And evening having
μενης, ην το πλοιον εν μεσῳ της θαλασσης·
come, was the ship in middle of the sea,
και αυτος μονος επι της γης. 48 Και ειδεν
and he alone upon the land. And he saw
αυτους βασανιζομενους εν τῳ ελαυνειν· ην γαρ
them tormented in the rowing; was for
ὁ ανεμος εναντιος αυτοις. Και περι τεταρτην
the wind opposite to them. And about fourth
φυλακην της νυκτος ερχεται προς αυτους, περι-
watch of the night comes towards them, walk-
πατων επι της θαλασσης· και ηθελε παρελθειν
ing on the sea; and wished to pass
αυτους. 49 Οἱ δε, ιδοντες αυτον περιπατουντα
them. They but, seeing him walking
επι της θαλασσης, εδοξαν φαντασμα ειναι, και
on the sea, they thought a phantom to be, and
ανεκραξαν. 50 Παντες γαρ αυτον ειδον, και
they cried out. All for him saw, and
εταραχθησαν. Και ευθεως ελαλησε μετ' αυτων,
were terrified. And immediately he spoke with them,
και λεγει αυτοις· Θαρσειτε· εγω ειμι, μη φο-
and says to them; Take courage; I am, not be
βεισθε. 51 Και ανεβη προς αυτους εις το πλοιον·
afraid. And he went up to them into the boat;
και εκοπασεν ὁ ανεμος. Και λιαν *[εκ πε-
and ceased the wind. And greatly [out of mea-
ρισσου] εν ἑαυτοις εξισταντο. *[και εθαυμαζον.]
sure] in themselves they were amazed [and wondered.]
52 Ου γαρ συνηκαν επι τοις αρτοις· ην γαρ ἡ
Not for they understood about the loaves; was for the
καρδια αυτων πεπωρωμενη.
heart of them having been stupified.

53 Και διαπερασαντες ηλθον επι την γην Γεν-
And having passed over they came to the land Gen-
νησαρετ· και προσωρμισθησαν. 54 Και εξελθον-
nesaret; and drew to the shore. And coming out
των αυτων εκ του πλοιου, ευθεως επιγνοντες
of them out of the ship, immediately knowing
αυτον, 55 περιδραμοντες ὁλην την περιχωρον
him, running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread,] and of the FISHES.

44 Now THOSE who ATE of the LOAVES were Five thousand Men.

45 ‡ And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For ‡ they understood not about the LOAVES; because their HEART was stupified.

53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 and running through that Whole SURROUNDING

* VATICAN MANUSCRIPT.—51. out of measure—omit. 51. and wondered—omit.

† 48. See Notes on Matt. xiv. 25, 26.

‡ [illegible]. Matt. xiv. 22; John vi. 17. ‡ 52. Mark viii. 17, 18.

εκεινην, ηρξαντο επι τοις κραββατοις τους
that, they began on the couches those
κακως εχοντας περιφερειν, ὁπου ηκουον, ὁτι
sickness having to carry about, where they heard, that
εκει εστι. 56 Και ὁπου αν εισεπορευετο εις
there he is. And wherever he entered into
κωμας, ἡ πολεις, ἡ αγρους, εν ταις αγοραις
towns, or cities, or villages, in the markets
ετιθουν τους ασθενουντας, και παρεκαλουν
they placed those being sick, and they besought
αυτον, ἱνα καν του κρασπεδου του ἱματιου
him, that if even the tuft of the mantle
αυτου ἁψωνται· και ὁσοι αν ἡπτοντο αυτου,
of him they might touch; and whoever touched him,
εσωζοντο.
were saved.

ΚΕΦ. ζ. 7.

1 Και συναγονται προς αυτον οἱ Φαρισαιοι,
And were gathered to him the Pharisees,
και τινες των γραμματεων, ελθοντες απο Ἱερο-
and some of the scribes, having come from Jeru-
σολυμων· 2 και ιδοντες τινας των μαθητων
salem; and seeing some of the disciples
αυτου κοιναις χερσι, τουτ' εστιν ανιπτοις,
of him with common hands, that is unwashed,
εσθιοντας αρτους· 3 (οἱ γαρ Φαρισαιοι και παν-
eating loaves; (the for Pharisees and all
τες οἱ Ιουδαιοι, εαν μη πυγμη νιψωνται τας
the Jews, if not with fist they may wash the
χειρας, ουκ εσθιουσι, κρατουντες την παραδοσιν
hands, not they eat, holding the tradition
των πρεσβυτερων· 4 και απο αγορας, εαν μη
of the elders: and from a market, if not
βαπτισωνται, ουκ εσθιουσι· και αλλα πολλα
they might dip, not they eat; and other many things
εστιν, ἁ παρελαβον κρατειν, βαπτισμους ποτη-
is, which they received to hold, dippings of
ριων, και ξεστων, και χαλκιων, *[και κλινων·])
cups, and of pots, and of copper vessels, [and of couches,])
5 επειτα επερωτωσιν αυτον οἱ Φαρισαιοι και οἱ
then asked him the Pharisees and the
γραμματεις· Διατι οἱ μαθηται σου ου περιπα-
scribes: Why the disciples of thee not walk
τουσι κατα την παραδοσιν των πρεσβυτερων,
according to the tradition of the elders,
αλλα κοιναις χερσιν εσθιουσι τον αρτον; 6 Ὁ
but with common hands they eat the loaf? He
*[δε αποκριθεις] ειπεν αυτοις· Ὁτι καλως προε-
[but answering] said to them: That well pro-
φητευσεν Ἡσαιας περι ὑμων των ὑποκριτων, ὡς
phesied Esaias about you the hypocrites, as
γεγραπται· "Οὑτος ὁ λαος τοις χειλεσι με
it is written: "This the people with the lips me

REGION, carried about the SICK on COUCHES, to where they heard he was.

56 And wherever he entered, into Towns, or Cities, or Villages, they placed the SICK in the MARKETS, and implored him, ‡ that they might but touch the TUFT of his MANTLE; and as many as touched him were saved.

CHAPTER VII.

1 ‡ And the PHARISEES, and some of the SCRIBES, having come from Jerusalem, resorted to him.

2 And observing some of his DISCIPLES eating BREAD with common, that is, with Unwashed Hands;

3 (for the PHARISEES, and All the JEWS holding the TRADITION of the ELDERS, eat not, unless they wash their HANDS with the Fist;

4 and coming from a Market, unless they * immerse themselves, they eat not. And many other things there are which they have received to maintain,—Immersions of Cups, and of Pots, and of Copper vessels;)

5 * both the PHARISEES and the SCRIBES asked him, "Why do not thy DISCIPLES walk according to the TRADITION of the ELDERS, but eat BREAD with common Hands?"

6 HE said to them, "Well did Isaiah prophesy concerning you, HYPOCRITES, as it is written, ‡ 'This 'PEOPLE honor me with 'their LIPS, but their

* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not. 4. and of couches—omit. 5. both the PHARISEES. 6. but answering—omit.

† 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—Ant. xiii. 18.

‡ 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12. ‡ 1. Matt. xv. 1. ‡ 6. Isa. xxix. 13.

τιμᾳ, ἡ δε καρδια αυτων πορρω απεχει απ'
honors, the but heart of them far off is removed from
εμου. [7] Ματην δε σεβονται με, διδασκοντες
me. In vain but they worship me, teaching
διδασκαλιας, ενταλματα ανθρωπων." [8] Αφεντες
teachings, commandments of men." Leaving
*[γαρ] την εντολην του θεου, κρατειτε την
[for] the commandment of the God, you hold the
παραδοσιν των ανθρωπων, *[βαπτισμους ξεστων
tradition of the men, [dippings of pots
και ποτηριων· και αλλα παρομοια τοιαυτα πολλα
and of cups, and other similar such like many things
ποιειτε.] [9] Και ελεγεν αυτοις· Καλως αθετειτε
you do.] And he said to them: Well you set aside
την εντολην του θεου, ἱνα την παραδοσιν ὑμων
the commandment of the God, that the tradition of you
τηρησητε. [10] Μωσης γαρ ειπε· "Τιμα τον
you may keep. Moses for said, "Honor the
πατερα σου και την μητερα σου·" και· "Ὁ
father of thee and the mother of thee;" and; "He
κακολογων πατερα ἡ μητερα, θανατῳ τελευ-
reviling father or mother, a death let him
τατω." [11] Ὑμεις δε λεγετε· Εαν ειπῃ ανθρω-
die." You but say; If should say a man
πος τῳ πατρι ἡ τῃ μητρι· Κορβαν (ὁ εστι,
to the father or the mother; Corban (which is,
δωρον,) ὁ εαν εξ εμου ωφεληθῃς· [12] *[και]
a gift,) whatever out of me thou mightest be profited; [and]
ουκετι αφιετε αυτον ουδεν ποιησαι τῳ πατρι
no more you suffer him any thing to do for the father
*[αὑτου,] ἡ τῃ μητρι *[αὑτου,] [13] ακυρουντες
[of himself,] or for the mother [of himself,] making void
τον λογον του θεου τῃ παραδοσει ὑμων, ᾗ
the word of the God for the tradition of you, which
παρεδωκατε· και παρομοια τοιαυτα πολλα ποι-
you delivered; and similar such like many things you
ειτε. [14] Και προσκαλεσαμενος παντα τον
do. And having called all the
οχλον, ελεγεν αυτοις· Ακουετε μου παντες,
crowd, he said to them; Hear me all,
και συνιετε. [15] Ουδεν εστιν εξωθεν του ανθρω-
and be instructed. Nothing is outside of the man
που, εισπορευομενον εις αυτον, ὁ δυναται αυτον
entering into him, which is able him
κοινωσαι· αλλα τα εκπορευομενα απ' αυτου,
to make common; but the things proceeding from him,
εκεινα εστι τα κοινουντα τον ανθρωπον. [16] *[Ει
those is the things making common the man. [If

'HEART is far removed
'from me.
7 'But in vain do they
'worship me, teaching as
'Doctrines, the Precepts
'of Men.'
8 Laying aside the COMMANDMENT of GOD, you retain the TRADITION of MEN."
9 And he said to them, "Well do you annul the COMMANDMENT of GOD, that you may keep your OWN TRADITION.
10 For Moses said, ‡'Ho-
'nor thy FATHER and thy
'MOTHER;' and ‡HE who
'REVILES Father or Mo-
'ther, let him be punished
'with Death.'
11 But you assert, 'If a man say to FATHER or MOTHER, ‡Be that Corban, that is, an Offering, † by which thou mightest derive assistance from me;
12 you no more permit him to do any thing for FATHER or MOTHER:
13 making void the WORD of GOD by your TRADITION, which you have delivered; and many such like Things you do."
14 ‡And having *again called All of the CROWD, he said to them, "Let all listen to me, and be instructed.
15 There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS proceeding from *the MAN, are the THINGS which POLLUTE him.
16 *‡[If any one has

* VATICAN MANUSCRIPT.—8. For—omit. 8. dippings of Pots and of Cups; and many other such like things you do—omit. 12. And—omit. 12. his—omit. 12. his—omit. 14. again called. 15. POLLUTES him. 15. the MAN, are the THINGS which POLLUTE him. 16. If any one has Ears to hear, let him hear—omit.

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Wakefield.

‡ 10. Exod. xx. 12; Deut. v. 16; Matt. xv. 4. ‡ 10. Exod. xxi. 17; Lev. xx. 9; Prov. xx. 20. ‡ 11. Matt. xv. 5; xxiii. 18. ‡ 14. Matt. xv. 10. ‡ 16. Matt. xi. 15.

τις εχει ωτα ακουειν, ακουετω.] [17] Και
any one has ears to hear, let him hear.] And
ὁτε εισηλθεν εις οικον απο του οχλου,
when he entered into a house from the crowd,
επηρωτων αυτον οἱ μαθηται αυτου περι της
asked him the disciples of him concerning the
παραβολης. [18] Και λεγει αυτοις· Οὑτω και
parable. And he says to them; Thus also
ὑμεις ασυνετοι εστε; Ου νοειτε, ὁτι παν το
you without understanding are? Not know you, that all that
εξωθεν, εισπορευομενον εις τον ανθρωπον, ου
without, entering into the man, not
δυναται αυτον κοινωσαι; [19] ὁτι ουκ εισπορ-
is able him to make common? that not goes
ευεται αυτου εις την καρδιαν, αλλ' εις την κοι-
of it into the heart, but into the belly,
λιαν· και εις τον αφεδρωνα εκπορευεται,
and into the privy goes out,
καθαριζον παντα τα βρωματα. [20] Ελεγε δε·
cleansing all the foods. He said and,
'Οτι το εκ του ανθρωπου εκπορευομενον, εκεινο
That the out of the man proceeding forth, that
κοινοι τον ανθρωπον· [21] Εσωθεν γαρ εκ της
makes common the man; Within for out of the
καρδιας των ανθρωπων οἱ διαλογισμοι οἱ κακοι
heart of the men the purposes the evil
εκπορευονται· μοιχειαι, πορνειαι, φονοι,
proceeds, adulteries, fornications, murders,
[22] κλοπαι, πλεονεξιαι, πονηριαι, δολος, ασελγεια,
thefts, covetousnesses, villanies, deceit, intemperance,
οφθαλμος πονηρος, βλασφημια, ὑπερηφανια,
eye evil, evil speakings, pride,
αφροσυνη· [23] παντα ταυτα τα πονηρα εσωθεν
folly; all these the things evil within
εκπορευεται, και κοινοι τον ανθρωπον.
comes forth, and makes common the man.

[24] Και εκειθεν αναστας, απηλθεν εις τα μεθ-
And thence arising, he went into the bor-
ορια Τυρου και Σιδωνος· και εισελθων εις την
ders of Tyre and Sidon; and entering into the
οικιαν, ουδενα ηθελε γνωναι· και ουκ ηδυνηθη
house, no one he wished to know; and not he was able
λαθειν. [25] Ακουσασα γαρ γυνη περι αυτου, ἡς
to be concealed. Having heard for a woman about him, of whom
ειχε το θυγατριον αὑτης πνευμα ακαθαρτον,
had the little daughter of herself a spirit unclean,
ελθουσα προσεπεσε προς τους ποδας αυτου·
having come fell down to the feet of him;
[26] (ην δε ἡ γυνη Ἑλληνις, Συροφοινικισσα τῳ
(was now the woman a Greek, a Syrophenician to the
γενει) και ηρωτα αυτον, ἱνα το δαιμονιον εκ-
birth;) and she besought him, that the demon he
βαλῃ εκ της θυγατρος αὑτης. [27] Ὁ δε Ιησους
would cast out of the daughter of herself. The but Jesus
ειπεν αυτῃ· Αφες πρωτον χορτασθηναι τα τεκνα·
said to her; Let alone first to be filled the children;
ου γαρ καλον εστι, λαβειν τον αρτον των τεκ-
not for good it is, to take the bread of the chil-
νων, και βαλειν τοις κυναριοις. [28] Ἡ δε
dren, and to cast to the dogs. She but

Ears to hear, let him hear."]

17 ‡ And when he went from the CROWD into a House, his DISCIPLES asked him concerning the PARABLE.

18 And he says to them, "Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute Him?

19 because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD."

20 And he said, "THAT which PROCEEDS OUT of the MAN, that pollutes the MAN.

21 ‡ For from within, out of the HEART of MEN, emanate EVIL PURPOSES,—Adulteries, Fornications, Murders,

22 Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

23 All These EVIL things emanate from within, and pollute the MAN."

24 ‡ And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

25 For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, * immediately heard of him; and having come fell down at his FEET;

26 (now the WOMAN was † an Hellenist, a NATIVE of Syrophenicia;) and she entreated him to expel the DEMON from her DAUGHTER.

27 * And he said to her, "Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN'S BREAD, and throw it to the DOGS."

* VATICAN MANUSCRIPT.—25. Immediately heard. 27. And he said.
† 26. One who spoke the Greek language.
‡ 17. Matt. xv. 15. ‡ 21. Gen. vi. 5; viii. 21; Matt. xv. 19. ‡ 24. Matt. xv. 21.

απεκριθη, και λεγει αυτῳ· Ναι, κυριε· και γαρ
answered, and says to him; Yes, sir; even for
τα κυναρια ὑποκατω της τραπεζης εσθιει απο
the dogs under the table eat from
των ψιχιων των παιδιων. [29] Και ειπεν αυτῃ·
of the crumbs of the children. And he said to her;
Δια τουτον τον λογον ὑπαγε· εξεληλυθε το
Through this the word go; has come out the
δαιμονιον εκ της θυγατρος σου. [30] Και απελ-
demon from the daughter of thee. And having
θουσα εις τον οικον αὑτης, εὑρε το δαιμονιον
gone into the house of her, she found the demon
εξεληλυθος, και την θυγατερα βεβλημενην επι
having gone out, and the daughter having been laid upon
της κλινης.
the bed.
[31] Και παλιν εξελθων εκ των ὁριων Τυρου και
And again coming out from the borders of Tyre and
Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,
Sidon, he came to the sea of the Galilee,
ανα μεσον των ὁριων Δεκαπολεως. [32] Και φερ-
through midst of the borders of Decapolis. And they
ουσιν αυτῳ κωφον μογιλαλον, και παρακαλου-
bring to him a deaf man a stammerer, and they entreat
σιν αυτον ἱνα επιθῃ αυτῳ την χειρα. [33] Και
him that he might place to him the hand. And
απολαβομενος αυτον απο του οχλου κατ' ιδιαν,
having taken him from the crowd privately,
εβαλε τους δακτυλους αὑτου εις τα ωτα αυτου,
he put the fingers of himself into the ears of him,
και πτυσας ἡψατο της γλωσσης αυτου· [34] και
and spitting he touched the tongue of him; and
αναβλεψας εις τον ουρανον, εστεναξε, και
looking up to the heaven, he groaned, and
λεγει αυτῳ· Εφφαθα, ὁ εστι, διανοιχθητι.
says to him: Ephphatha, that is, be opened.
[35] Και *[ευθεως] διηνοιχθησαν αυτου αἱ ακοαι·
And [immediately] were opened of him the ears;
και ελυθη ὁ δεσμος της γλωσσης αυτου, και
and was loosed the band of the tongue of him, and
ελαλει ορθως. [36] Και διεστειλατο αυτοις, ἱνα
he spoke plainly. And he charged them, that
μηδενι ειπωσιν· ὁσον δε αυτος αυτοις διεστελ-
no one they should tell; what but he to them charged
λετο, μαλλον περισσοτερον εκηρυσσον. [37] Και
more abundantly they published. And
ὑπερπερισσως εξεπλησσοντο, λεγοντες· Καλως
beyond measure they were astonished, saying; Well
παντα πεποιηκε· και τους κωφους ποιει ακου-
all things he has done; and the deaf ones he makes to
ειν, και τους αλαλους λαλειν·
hear, and the dumb ones to speak.

28 But she answered, and says to him, "True, Sir; yet even the DOGS under the TABLE eat of the CHILDREN'S CRUMBS."

29 And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

30 And departing to her HOUSE, she found * her DAUGHTER laid upon the BED, and the DEMON expelled.

31 ‡ And again leaving the CONFINES of Tyre, * he came by Sidon to the LAKE of GALILEE, through the Midst of the BORDERS of Decapolis.

32 ‡ And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 ‡ And he charged them that they should tell no one; but the more * he charged them, the more abundantly * they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the * Dumb to speak."

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* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled. 31. he came by Sidon to. 35. immediately—omit. 36. he charged. 36. they published. 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. * * * * Had Christ's patients, like Naaman, (2 Kings v. 11, 12.) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

‡ 31. Matt. xv. 29. ‡ 32. Matt. ix. 32; Luke xi. 14. ‡ 36. Mark v. 43; viii. 26.

ΚΕΦ. η'. 8.

1 Εν εκειναις ταις ἡμεραις, παμπολλου οχλου
In those the days, very great crowd
οντος, και μη εχοντων τι φαγωσι, προσ-
being, and not having any thing they could eat, having
καλεσαμενος τους μαθητας αὑτου λεγει αυτοις·
called the disciples of himself he says to them,
2 Σπλαγχνιζομαι επι τον οχλον· ὁτι ηδη ἡμεραι
I have pity on the crowd, because now days
τρεις, προσμενουσι *[μοι,] και ουκ εχουσι τι
three, they continue [with me,] and not they have any thing
φαγωσι. 3 Και εαν απολυσω αυτους νηστεις
they can eat. And if I dismiss them fasting
εις οικον αὑτων, εκλυθησονται εν τῃ ὁδῳ· τινες
into house of themselves, they will faint on the way; some
γαρ αυτων μακροθεν ἡκουσι. 4 Και απεκριθησαν
for of them a great distance have come. And answered
αυτῳ οἱ μαθηται αυτου· Ποθεν τουτους δυνησε-
to him the disciples of him; Whence these will be able
ται τις ὡδε χορτασαι αρτων επ' ερημιας; 5 Και
any one here to satisfy of loaves in a desert place? And
επηρωτα αυτους· Ποσους εχετε αρτους; Οἱ δε
he asked them, How many have you loaves? They and
ειπον· Ἑπτα. 6 Και παρηγγειλε τῳ οχλῳ ανα-
said; Seven. And he gave orders to the crowd to
πεσειν επι της γης· και λαβων τους ἑπτα
recline upon the ground; and taking the seven
αρτους, ευχαριστησας εκλασε, και εδιδου τοις
loaves, giving thanks he broke, and gave to the
μαθηταις αὑτου, ἱνα παραθωσι· και παρεθηκαν
disciples of himself, that they might set before; and they set before
τῳ οχλῳ. 7 Και ειχον ιχθυδια ολιγα· και ευλο-
the crowd. And they had small fishes a few; and giving
γησας, ειπε παραθειναι και αυτα. 8 Εφαγον δε,
praise, he said place before also them. They ate and,
και εχορτασθησαν· και ηραν περισσευματα
and were filled; and they took up over and above
κλασματων, ἑπτα σπυριδας. 9 Ησαν δε οἱ φα-
of fragments, seven large baskets. Were and those hav-
γοντες, ὡς τετρακισχιλιοι· και απελυσεν
ing eaten, about four thousand; and he dismissed
αυτους.
them.

10 Και ευθεως εμβας εις το πλοιον μετα των
And immediately entering into the ship with the
μαθητων αὑτου, ηλθεν εις τα μερη Δαλμανουθα.
disciples of himself, he came into the parts of Dalmanutha.
11 Και εξηλθον οἱ Φαρισαιοι, και ηρξαντο συζη-
And came forth the Pharisees, and began to
τειν αυτῳ, ζητουντες παρ' αυτου σημειον απο
argue with him, seeking of him a sign from

CHAPTER VIII.

1 ‡ In those days the Crowd * again being great, and having nothing to eat, calling his disciples, he says to them,

2 "I have compassion on the crowd, because now they have continued three Days, and have nothing to eat;

3 and if I dismiss them fasting to their Houses, they will faint on the road; for some of them have come from a great distance."

4 And his disciples answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

5 ‡ And he asked them, "How Many Loaves have you?" And they said, "Seven."

6 And he commanded the crowd to recline on the ground; and taking the seven Loaves, ‡ and having given thanks, he broke them, and gave them to his disciples for distribution, and they placed them before the crowd.

7 And they had a few Small fishes; and having offered praise for them, he said, "Place * These also before them."

8 Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.

9 And * they were about Four thousand; and he dismissed them.

10 ‡ And immediately * he entered into the boat with his disciples, and came into the region of † Dalmanutha.

11 ‡ And the Pharisees came forth, and began to argue with him, seeking

* Vatican Manuscript.—1. again being great. 7. Those. 9. And they were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 39.

‡ 1. Matt. xv. 32. ‡ 5. Matt. xv. 34; Mark vi. 38. ‡ 6. Matt. xiv. 19; Mark vi. 41. ‡ 10. Matt. xv. 39. ‡ 11. Matt. xii. 38; xvi. 1; John vi. 30.

…του, πειραζοντες αυτον. [12] Και αναστεναξας
…, tempting him. And groaning
τῳ πνευματι αὑτου, λεγει· Τι ἡ γενεα
in the spirit of himself, he says: Why the generation
…σημειον επιζητει; Αμην λεγω *[ὑμιν,] ει
…sign seeks? Indeed I say [to you,] if
…τῃ γενεᾳ ταυτῃ σημειον.
…to the generation this a sign.

…αφεις αυτους, εμβας παλιν *[εις το
…leaving them, entering again [into the
…] απηλθεν εις το περαν. [14] Και επελαθοντο
…] he departed to the other side. And they
…λαβειν αρτους, και ει μη ἑνα αρτον ουκ
…take loaves, and except one loaf not
…εθ' ἑαυτων εν τῳ πλοιῳ. [15] Και διεστελλετο
…with themselves in the ship. And he
…αυτοις, λεγων· Ὁρατε, βλεπετε απο
…them, saying; Look you, beware you of
…της ζυμης των Φαρισαιων, και της ζυμης Ἡρωδου.
…of the Pharisees, and of the leaven of Herod.
…και διελογιζοντο προς αλληλους, *[λεγοντες·]
…and they reasoned with one another, [saying:]
Ὁτι αρτους ουκ εχομεν. [17] Και γνους
Because loaves not we have. And knowing
…λεγει αυτοις· Τι διαλογιζεσθε, ὁτι
…he says to them; why reason you, because
…ουκ εχετε; Ουπω νοειτε, ουδε
…not you have? Not yet perceive you, neither
…*[ετι] πεπωρωμενην εχετε την καρδιαν
…[yet] having been stupified have you the heart
…; [18] Οφθαλμους εχοντες ου βλεπετε;
… Eyes having not see you?
…εχοντες ουκ ακουετε; και ου μνημονευετε
…having not hear you? and not remember
[19] Ὁτε τους πεντε αρτους εκλασα εις
When the five loaves I broke to
…πεντακισχιλιους, ποσους κοφινους πληρεις
…five thousand, how many baskets full
…κλασματων ηρατε; Λεγουσιν αυτῳ·
…fragments took you up? They say to him,
[20] Ὁτε δε τους ἑπτα εις τους τετρακισχιλιους,
When and the seven to the four
…, ποσων σπυριδων πληρωματα κλασματων
…how many large baskets full of
…ηρατε; Οἱ δε ειπον· Ἑπτα. [21] Και
…took you up? They and said; Seven. And
…αυτοις· Πως ου συνιετε;
…them; How is it not you understand?

…ερχεται εις Βηθσαιδαν. Και φερουσιν
…he comes to Bethsaida. And they bring

of him a Sign from HEAVEN, trying him.

12 And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."

13 And leaving them, re-embarking, he passed to the OTHER SIDE.

14 ‡ Now they forgot to take Bread, and had but One Loaf with them in the BOAT.

15 ‡ And he charged them, saying, "Observe! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."

16 And they reasoned with one another, * Because they had no Bread.

17 And * he knew it, and says to them, "Why do you reason, Because you have no Bread? ‡ Do you not yet perceive, nor understand? Is your HEART stupified?

18 Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?

19 ‡ When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up?" They say to him, "Twelve."

20 † "And when the SEVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And * they say to him, "Seven."

21 And he said to them, "How is it you do not understand?"

22 And * they come to Bethsaida; and they bring

…MANUSCRIPT.—12. to you—[illegible]. 13. into the BOAT—omit. 16. say. 16. Because they [illegible] no Bread. 17. he knew it, and says … 20. they say to him. 22. they come.

…Matthew joins the *Sadducees* with the Pharisees, and makes no mention of *Herod*, … discrepancy, since Herod and the Herodians (i. e. his adherents and … [illegible], Sadducees, … every reason to think that their doctrines … so as to justify the … of our Lord. *Leaven*, by a striking metaphor, … *infection of false doctrines*, (so Matt. xvi. 12,) as well as corrupt morals.—*Bloomfield*.

…xvi. 5. ‡ 15. Matt. xvi. 6; Luke xii. 1. ‡ 17. Mark vi. 52.
…xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13. ‡ 20. Matt. xv. 37; Mark viii. 8.

αυτῳ τυφλον και παρακαλουσιν αυτον, ἱνα
to him a blind man and beseech him, that
αυτου ἁψηται. 23 Και επιλαβομενος της
him he would touch. And having taken the
χειρος του τυφλου, εξηγαγεν αυτον εξω της
hand of the blind man, he led him outside of the
κωμης· και πτυσας εις τα ομματα αυτου, επι-
village; and having spit into the eyes of him, having
θεις τας χειρας αυτῳ, επηρωτα αυτον, ει
placed the hands to him, he asked him, if
τι βλεπει. 24 Και αναβλεψας ελεγε· Βλεπω
anything he sees. And looking up he says; I see
τους ανθρωπους, ὡς δενδρα, περιπατουντας.
the men, like trees, walking.
25 Ειτα παλιν επεθηκε τας χειρας επι τους
Then again he placed the hands upon the
οφθαλμους αυτου, και εποιησεν αυτον ανα-
eyes of him, and he made him look
βλεψαι· και αποκατεσταθη, και ενεβλεψε
up; and he was restored, and he saw
τηλαυγως ἁπαντας. 26 Και επεστειλεν αυτον
plainly every one. And he sent him
εις οικον αυτου, λεγων· Μηδε εις την κωμην
to house of him, saying; Neither into the village
εισελθῃς, *[μηδε ειπῃς τινι εν τῃ κωμῃ.]
mayest thou enter, [nor mayest thou tell any one in the village.]
27 Και εξηλθεν ὁ Ιησους και οἱ μαθηται αυτου
And departed the Jesus and the disciples of him
εις τας κωμας Καισαρειας της Πιλιππου. Και
into the villages of Cesarea of the Philip. And
εν τῃ ὁδῳ επηρωτα τους μαθητας αὑτου, λεγων
on the way he asked the disciples of himself, saying
αυτοις· Τινα με λεγουσιν οἱ ανθρωποι ειναι;
to them; Who me they say the men to be?
28 Οἱ δε απεκριθησαν· Ιωαννην τον βαπτιστην·
They and answered; John the dipper;
και αλλοι, Ηλιαν· αλλοι δε, ἑνα των προφητων.
and others, Elias; others and, one of the prophets.
29 Και αυτος λεγει αυτοις· Ὑμεις δε τινα με
And he says to them; You but who me
λεγετε ειναι; Αποκριθεις δε ὁ Πετρος λεγει
you say to be? Answering and the Peter says
αυτῳ· Συ ει ὁ Χριστος. 30 Και επετιμησεν
to him; Thou art the Anointed. And he strictly charged
αυτοις, ἱνα μηδενι λεγωσι περι αυτου. 31 Και
them, that no one they should tell about him. And
ηρξατο διδασκειν αυτους, ὁτι δει τον υἱον του
he began to teach them, that must the son of the
ανθρωπου πολλα παθειν, και αποδοκιμασθηναι
man many things to suffer, and to be rejected
απο των πρεσβυτερων και των αρχιερεων και
of the elders and of the high-priests and
των γραμματεων, και αποκτανθηναι, και μετα
of the scribes, and to be killed, and after
τρεις ἡμερας αναστηναι· 32 και παρρησιᾳ τον
three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.

23 And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; ‡and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.

24 And looking up, he said, "I see MEN as Trees, walking."

25 Then he placed his HANDS on his EYES again, and *he saw plainly, and was restored, and saw every object clearly.

26 And he sent him away to his *House, saying, "Go not into the VILLAGE."

27 ‡ And JESUS and his DISCIPLES went out to the VILLAGES of Cesarea Philippi; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"

28 And THEY *spoke to him, saying, ‡"John the IMMERSER; and others Elijah; and others, One of the PROPHETS."

29 And he *asked them "Who say you that I am?" And PETER answering, says to him, ‡"Thou art the CHRIST."

30 ‡ And he strictly charged them that they should tell no one concerning him.

31 And ‡he began to inform them That the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up.

32 And he spoke the

* VATICAN MANUSCRIPT.—25. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 26. nor mayest thou tell any one in the VILLAGE—omit. 28. spoke to him, saying, "John the IMMERSER." 29. asked them, saying, "Who say."

‡ 23. Mark vii. 33. ‡ 27. Matt. xvi. 13; Luke ix. 18. ‡ 28. Matt. xiv. 2. ‡ 29. Matt. xvi. 16; John vi. 69; xi. 27. ‡ 30. Matt. xvi. 20. ‡ 31. Matt. xvi. 21; xvii. 22; Luke ix. 22.

λογον ελαλει. Και προσλαβομενος αυτον ὁ Πε-
word he spoke. And taking aside him the Pe-
τρος, ηρξατο επιτιμᾳν αυτῳ. 33 Ὁ δε επιστρα-
ter, he began to rebuke him. He but turning
φεις, και ιδων τους μαθητας αὑτου, επετιμησε
round, and seeing the disciples of himself, he rebuked
τῳ Πετρῳ, λεγων· Ὑπαγε οπισω μου, σατανα·
the Peter, saying; Go thou behind me, adversary;
ὁτι ου φρονεις τα του θεου, αλλα τα
because not thou thinkest the things of the God, but the things
των ανθρωπων. 34 Και προσκαλεσαμενος τον
of the men. And having called the
οχλον συν τοις μαθηταις αὑτου, ειπεν αυτοις·
crowd with the disciples of himself, he said to them;
Ὁστις θελει οπισω μου ακολουθειν, απαρνησασ-
Whoever wishing after me to follow, let him deny
θω ἑαυτον, και αρατω τον σταυρον αὑτου, και
himself, and let him bear the cross of himself, and
ακολουθειτω μοι. 35 Ὁς γαρ αν θελῃ την ψυχην
let him follow me. Who for ever may wish the life
αὑτου σωσαι, απολεσει αυτην· ὁς δ' αν απολεσῃ
of himself to save, shall lose her; who but ever may lose
την ἑαυτου ψυχην ἑνεκεν εμου και του ευαγ-
the of himself life on account of me and of the glad
γελιου, σωσει αυτην. 36 (Τι γαρ ωφελησει
tidings, shall save her. (What for will it profit
ανθρωπον, εαν κερδησῃ τον κοσμον ὁλον, και
a man, if he should gain the world whole, and
ζημιωθῃ την ψυχην αὑτου; 37 η τι δωσει
should forfeit the life of himself? or what shall give
ανθρωπος ανταλλαγμα της ψυχης αὑτου;)
a man he exchange for the life of himself?)
38 Ὁς γαρ αν επαισχυνθῃ με και τους εμους
Who for ever may be ashamed me and the my
λογους εν τῃ γενεᾳ ταυτῃ τῃ μοιχαλιδι και
words in the generation this the adulterous and
ἁμαρτωλῳ, και ὁ υἱος του ανθρωπου επαισχυν-
sinful, also the son of the man will be
θησεται αυτον, ὁταν ελθῃ εν τῃ δοξῃ του
ashamed him, when he may come in the glory of the
πατρος αὑτου μετα των αγγελων των ἁγιων.
father of himself with the messengers of the holy ones.
ΚΕΦ. θ'. 9. 1 Και ελεγεν αυτοις· Αμην λεγω
And he said to them; Indeed I say
ὑμιν, ὁτι εισι τινες των ὡδε ἑστηκοτων, οἱτινες
to you, that are some of those here having stood, who
ου μη γευσωνται θανατου, ἑως αν ιδωσι την
not not shall taste of death, till they may see the
βασιλειαν του θεου εληλυθυιαν εν δυναμει.
royal majesty of the God having come in power.

2 Και μεθ' ἡμερας ἑξ παραλαμβανει ὁ Ιησους
And after days six takes the Jesus
τον Πετρον, και τον Ιακωβον, και Ιωαννην, και
the Peter, and the James, and John, and
αναφερει αυτους εις ορος ὑψηλον κατ' ιδιαν
leads up them into a mountain high privately

WORD so plainly, that PETER, taking him aside, began to remonstrate with him.

33 But HE, turning round and looking on his DISCIPLES, rebuked *Peter, and says, "Get behind me, Adversary; for thou regardest not the THINGS of GOD, but THOSE of MEN."

34 And having called the CROWD with his DISCIPLES, he said, *‡"If any one wish to come after me, let him renounce himself, and take up his CROSS, and follow me.

35 For ‡whoever would save his LIFE shall lose it; but whoever may lose his LIFE on my account, and that of the GLAD TIDINGS, shall save it.

36 For what *does it profit a Man to gain the whole WORLD, and forfeit his LIFE?

37 *For what could a MAN give to Redeem his LIFE?

38 ‡If, therefore, any one shall be ashamed of me, and of these MY Words, among this ADULTEROUS and sinful GENERATION; the SON of MAN will also be ashamed of him, when he comes in the GLORY of his FATHER, with the HOLY ANGELS."

CHAPTER IX.

1 And he said to them, ‡"Indeed I say to you, That there are some of THOSE STANDING here, who will not taste of Death, till they see GOD'S ROYAL MAJESTY having come with power.

2 ‡And after six Days, JESUS takes PETER, and JAMES, and John, and privately conducts them, by themselves, to a lofty

* VATICAN MANUSCRIPT.—33. Peter, and says. 34. If any one wish. 36. does it profit a Man to gain. 37. For what could a MAN give.

‡ 34. Matt. x. 38; xvi. 24; Luke ix. 23; xiv. 27. ‡ 35. John xii. 25. ‡ 38. Matt. x. 33; Luke ix. 26; xii. 9; Rom. i. 16; 2 Tim. i. 8; ii. 12. ‡ 1. Matt. xvi. 28; Luke ix. 27. ‡ 2. Matt. xvii. 1; Luke ix. 28.

μονους· και μετεμορφωθη εμπροσθεν αυτων.
alone; and he was transfigured in the presence of them.
3 Και τα ἱματια αυτου εγενετο στιλβοντα, λευκα
And the garments of him became glittering, white
λιαν *[ὡς χιων,] οἱα γναφευς επι της γης ου
extremely [as snow,] such as a fuller upon the earth not
δυναται λευκαναι. 4 Και ωφθη αυτοις Ηλιας
is able to make white. And appeared to them Elias
συν Μωσει· και ησαν συλλαλουντες τῳ Ιησου.
with Moses; and were talking with the Jesus.
5 Και αποκριθεις ὁ Πετρος λεγει τῳ Ιησου·
And answering the Peter says to the Jesus.
Ῥαββι, καλον εστιν ἡμας ὡδε ειναι· και ποιη-
Rabbi, good it is us here to be; and we may
σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,
make tents three, to thee one, and Moses one,
και Ηλιᾳ μιαν. 6 Ου γαρ ᾐδει τι λαλησῃ·
and Elias one. Not for he knew any thing he might say,
ησαν γαρ εκφοβοι. 7 Και εγενετο νεφελη επι-
they were for terrified. And there came a cloud over-
σκιαζουσα αυτοις· και ηλθε φωνη εκ της νεφελης·
shadowing them; and came a voice out of the cloud;
Οὑτος εστιν ὁ υἱος μου ὁ αγαπητος· αυτου
This is the son of me the beloved; him
ακουετε. 8 Και εξαπινα περιβλεψαμενοι, ουκετι
hear you. And suddenly looking round, no longer
ουδενα ειδον, αλλα τον Ιησουν μονον μεθ' ἑαυ-
no one they saw but the Jesus alone with them-
των. 9 Καταβαινοντων δε αυτων απο του ορους,
selves. Coming down and of them from the mountain,
διεστειλατο αυτοις, ἱνα μηδενι διηγησωνται ἁ
he charged them, that to no one they should relate what
ειδον, ει μη ὁταν ὁ υἱος του ανθρωπου εκ νεκρων
they saw, except when the son of the man out of dead ones
αναστῃ. 10 Και τον λογον εκρατησαν προς
should be raised. And the word they kept to
ἑαυτους, συζητουντες, τι εστι το εκ νεκρων
themselves, arguing, what is that out of dead ones
αναστηναι. 11 Και επηρωτων αυτον, λεγοντες·
to be raised. And they asked him, saying;
† Ὁτι λεγουσιν οἱ γραμματεις, ὁτι Ηλιαν δει
That say the scribes, that Elias must
ελθειν πρωτον; 12 Ὁ δε αποκριθεις ειπεν αυτοις·
to come first; He and answering said to them,
Ελιας μεν ελθων πρωτον, αποκαθιστᾳ παντα·
Elias indeed coming first, restores all things;
και πως γεγραπται επι τον υἱον του ανθρωπου,
and how it is written about the son of the man,

Mountain; and he was transformed in their presence.

3 And his GARMENTS became glittering, exceedingly white; such as no Fuller on the EARTH is able * thus to make white.

4 And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rabbi, it is good for us to be here; and let us make * Three Booths; one for thee, and one for Moses, and one for Elijah."

6 For he knew not what to * say; for they were terrified.

7 And there came a Cloud, covering them; and * there was a Voice came out of the CLOUD, "This is my BELOVED SON; hear him."

8 And suddenly looking round, they saw no one * any longer with themselves, except Jesus only.

9 ‡ And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him saying, "Why do the SCRIBES say, That Elijah must first come?"

12 And HE * said to them, "Elijah, indeed, is coming first * to restore all things; † and (as it is written of the SON of

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* VATICAN MANUSCRIPT.—3. as snow—omit. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with themselves, except Jesus only. 12. said to them. 12. to restore.

† 11. It is conjectured by Bloomfield that hoti ought to be separated, and be read ho ti. He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvii.

‡ 9. Matt. xvii. 9.

...λα παθῃ, και εξουδενωθῃ. 13 Αλλα
...things he should suffer, and should be despised. But
...ιν, ὁτι και Ηλιας εληλυθε, και εποιησαν
...you, that both Elias has come, and they have done
...σα ηθελησαν, καθως γεγραπται επ'
...ever they wished, even as it is written about
14 Και ελθων προς τους μαθητας, ειδεν
And coming to the disciples, he saw
...ολυν περι αυτους, και γραμματεις συζη-
...great about them, and scribes dis-
...αυτοις. 15 Και ευθεως πας ὁ οχλος,
...with them; And immediately all the crowd,
...τον, εξεθαμβηθη, και προστρεχοντες
...him, were awe-struck, and running to
...το αυτον. 16 Και επηρωτησεν αυτους·
...him. And he asked them;
...τειτε προς αυτους; 17 Και αποκριθεις εἱς
...you with them? And answering one
...οχλου ειπε· Διδασκαλε, ηνεγκα τον
...crowd said, O Teacher, I brought the
...προς σε, εχοντα πνευμα αλαλον. 18 Και
...to thee, having a spirit dumb. And
...αυτον καταλαβῃ, ῥησσει αυτον· και
...him it may seize, it convulses him; and
...και τριζει τους οδοντας αὑτου, και
...and grinds the teeth of him, and
...ται. Και ειπον τοις μαθηταις σου, ἱνα
... And I spoke to the disciples of thee, that
...βαλωσι, και ουκ ισχυσαν. 19 Ὁ δε
...might cast out, and not they had power. He and
...ις αυτοις λεγει· Ω γενεα απιστος, ἑως
... them says; O generation without faith, till
...ος ὑμας εσομαι; ἑως ποτε ανεξομαι
...with you shall I be? till when shall I bear
...φερετε αυτον προς με. 20 Και ηνεγκαν
...bring you him to me. And they brought
...ος αυτον. Και ιδων αυτον, ευθεως το
...to him. And seeing him, immediately the
...εσπαραξεν αυτον· και πεσων επι της
...convulsed him; and falling upon the
...λιετο, αφριζων. 21 Και επηρωτησε τον
...rolled, foaming. And he asked the
...αυτου· Ποσος χρονος εστιν, ὡς τουτο
...of him; How long a time is it, since this
...αυτῳ; Ὁ δε ειπε· Παιδιοθεν· και
...to him? He and said; From a child; and
...ις αυτον και εις πυρ εβαλε και εις ὑδατα,
...him both into fire has cast and into waters,
...ολεσῃ αυτον· αλλ', ει τι δυνασαι,
...might destroy him; but if any thing thou canst do,
...ον ἡμιν, σπλαγχνισθεις εφ' ἡμας.
... to us, having pity on us.

MAN,) that he must suffer
much, and be despised.
13 But I say to you,
‡ That Elijah has even
come, (as it is written of
him,) and they have done
to him whatever they
pleased."
14 ‡ And * coming to
the DISCIPLES, * they saw
a great Crowd about them,
and the Scribes disputing
with them.
15 And immediately All
the CROWD seeing him,
were struck with awe, and
running to him, saluted
him.
16 And he asked them,
"About what are you dis-
puting with them?"
17 And one of the
CROWD * answered him,
"Teacher, I have brought
to thee my SON, who has
† a dumb Spirit.
18 And wherever it
seizes Him it convulses
him; and he foams, and
grinds * his TEETH, and
becomes emaciated. And
I spoke to thy DISCIPLES
to expel it, and they could
not."
19 And HE answering,
says to them, "O unbe-
lieving Generation! how
long must I be with you?
how long must I endure
you? Bring him to me."
20 And they brought
him to him; and seeing
him, ‡ the SPIRIT immedi-
ately convulsed him; and
falling on the GROUND, he
rolled about, foaming.
21 And he asked his
FATHER, "How long a
time is it since this befell
him?" And HE said,
"From childhood.
22 And often it has
thrown Him into Fire and
into Waters to destroy
him; but if thou canst do
any thing, have pity on us,
and help us."

...AN MANUSCRIPT.—14. they came. 14. they saw. 17. answered him,
18. the TEETH.

...he child was subject to epileptic fits, which were supposed to be brought on by the
...demons.—See Farmer on Demonology, p. 107. The particulars described in verses 18,
...are, indeed, all symptoms of *epilepsy*. But if we even should suppose the man was
...; it would not follow that the disorder was not induced by demoniacal influence.
...

...att. xvii. 14; Luke ix. 37. ‡ 20. Luke ix. 42.

23 Ὁ δε Ιησους ειπεν αυτῳ· Το, ει δυνασαι
The and Jesus said to him; That, if thou art able
πιστευσαι· παντα δυνατα τῳ πιστευοντι.
to believe, all things are possible to the believing.
24 *[Και] ευθεως κραξας ὁ πατηρ του παιδιου,
[and] immediately crying out the father of the child,
*[μετα δακρυων] ελεγε· Πιστευω· βοηθει μου
[with tears] he said; I believe; help thou of me
τῃ απιστιᾳ. 25 Ιδων δε ὁ Ιησους, ὁτι επισυν-
the unbelief. Seeing and the Jesus, that runs to-
τρεχει οχλος, επετιμησε τῳ πνευματι τῳ ακα-
gether a crowd, he rebuked the spirit the un-
θαρτῳ, λεγων αυτῳ· Το πνευμα το αλαλον και
clean, saying to it; The spirit the dumb and
κωφον, εγω σοι επιτασσω· Εξελθε εξ αυτου,
deaf, I to thee command; Come out of him,
και μηκετι εισελθῃς εις αυτον. 26 Και κραξαν,
and no more enter into him. And crying out,
και πολλα σπαραξας, εξηλθε. Και εγενετο
and many times convulsing, it came out. And he became
ὡσει νεκρος, ὡστε πολλους λεγειν, ὁτι απεθανεν.
as dead, so that many to say, that he is dead.
27 Ὁ δε Ιησους κρατησας αυτον της χειρος,
The but Jesus taking him of the hand,
ηγειρεν αυτον· και ανεστη.
raised up him; and he stood up.

28 Και εισελθοντα αυτον εις οικον, οἱ μαθηται
And having come him into a house, the disciples
αυτου επηρωτων αυτον κατ᾽ ιδιαν· Ὁτι ἡμεις
of him asked him privately; That we
ουκ ηδυνηθημεν εκβαλειν αυτο; 29 Και ειπεν
not were able to cast out it? And he said
αυτοις· Τουτο το γενος εν ουδενι δυναται εξελ-
to them; This the kind by nothing is able to go
θειν, ει μη εν προσευχῃ *[και νηστειᾳ.]
out, if not in prayer [and fasting.]

30 Και εκειθεν εξελθοντες, παρεπορευοντο δια
And thence departing, he passed through
της Γαλιλαιας· και ουκ ηθελεν, ἱνα τις γνῳ.
the Galilee; and not was willing, that any one should know.
31 Εδιδασκε γαρ τους μαθητας αὑτου, και ελεγ-
He taught for the disciples of himself, and said
εν *[αυτοις·] Ὁτι ὁ υἱος του ανθρωπου παρα-
[to them;] That the son of the man is deli-
διδοται εις χειρας ανθρωπων, και αποκτενουσιν
vered up into hands of men, and they will kill
αυτον· και αποκτανθεις, τῃ τριτῃ ἡμερᾳ ανα-
him; and having been killed, the third day he
στησεται. 32 Οἱ δε ηγνοουν το ῥημα, και
will rise. They but did not understand the word, and
εφοβουντο αυτον επερωτησαι.
were afraid him to ask.

33 Και ηλθεν εις Καπερναουμ· και εν τῃ οικιᾳ
And he came to Capernaum; and in the house

23 And Jesus said to him, *"If thou canst! ‡All things are possible for the believing."

24 The father of the child immediately exclaiming, said, "I do believe; help my unbelief."

25 And Jesus perceiving That the Crowd was running together, he rebuked the unclean spirit, saying to it, "Dumb and *Deaf Spirit, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But Jesus taking *his hand, raised him, and he stood up.

28 ‡And having entered a House, his disciples asked him privately, "Why could not we cast it out?"

29 And he said to them, "This kind can go out by nothing, except by Prayer."

30 And departing from that place, they passed through Galilee, and he desired that no one should know it;

31 for he taught his disciples; and he said to them, ‡"The son of man is †being delivered into the Hands of Men, and they will kill him; and having been put to death, *after Three Days he will rise."

32 But they did not understand the word, and were afraid to ask him.

33 And he came to Capernaum; and being in the

* Vatican Manuscript.—23. "If thou canst? All things." 24. And—omit. 24. with tears—omit. 25. and deaf. 27. his hand. 29. and Fasting—omit. 31. to him—omit. 31. after Three Days he will rise.

† 31. The parallel passage in Matt. xvii. 22, reads—"The son of man is about to be delivered into the Hands of Men."

‡ 23. Matt. xvii. 20; Mark xi. 23. Luke xvii. 6; John xi. 40. ‡ 28. Matt. xvii. 19. ‡ 31. Matt. xvii. 22; Luke ix. 44.

γενομενος, επηρωτα αυτους· Τι εν τῃ ὁδῳ
being, he asked them; What on the way
*[προς ἑαυτους] διελογιζεσθε; 34 Οἱ δε εσιω-
[among yourselves] were you disputing? They but were
πων· προς αλληλους γαρ διελεχθησαν εν τῃ
silent; with one another for they had disputed on the
ὁδῳ, τις μειζων. 35 Και καθισας, εφωνησε
way, who greater. And sitting down, he called
τους δωδεκα, και λεγει αυτοις· Ει τις θελει
the twelve, and says to them; If any one desires
πρωτος ειναι, εσται παντων εσχατος, και παν-
first to be, he will be of all last, and of
των διακονος. 36 Και λαβων παιδιον, εστησεν
all a servant. And taking a little child, he placed
αυτο εν μεσῳ αυτων, και εναγκαλισαμενος
it in midst of them, and embracing in his arms
αυτο, ειπεν αυτοις· 37 Ὁς εαν ἑν των τοιουτων
it, he said to them; Whoever one of the such
παιδιων δεξηται επι τῳ ονοματι μου, εμε δεχε-
little children may receive in the name of me, me receives;
ται· και ὁς εαν εμε δεξηται, ουκ εμε δεχεται,
and whoever me may receive, not me receives,
αλλα τον αποστειλαντα με. 38 Απεκριθη δε
but the having sent me. Answered and
αυτῳ Ιωαννης, λεγων· Διδασκαλε, ειδομεν τινα
to him John, saying; O teacher, I saw one
τῳ ονοματι σου εκβαλλοντα δαιμονια· και εκω-
in the name of thee casting out demons; and we
λυσαμεν αυτον, ὁτι ουκ ακολουθει ἡμιν. 39 Ὁ
forbad him, because not he follows us. He
δε Ιησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ
but Jesus said; Not do you forbid him. No one for
εστιν, ὁς ποιησει δυναμιν επι τῳ ονοματι μου,
is, who will do a mighty work in the name of me,
και δυνησεται ταχυ κακολογησαι με. 40 Ὁς
and will be able readily to speak evil of me. Who
γαρ ουκ εστι καθ' ὑμων, ὑπερ ὑμων εστιν. 41 Ὁς
for not is against you, for you is. Who
γαρ αν ποτισῃ ὑμας ποτηριον ὑδατος, εν
for ever may give drink to you a cup of water, in
ονοματι, ὁτι χριστου εστε, αμην λεγω ὑμιν, ου
name, because of Anointed you are, indeed I say to you, not
μη απολεσῃ τον μισθον αὑτου. 42 Και ὁς αν
not he may lose the reward of himself. And whoever
σκανδαλισῃ ἑνα των μικρων, των πιστευοντων
may insnare one of the little ones, of the believing
εις εμε, καλον εστιν αυτῳ μαλλον, ει περικειται
into me, good it is to him rather, if hangs
λιθος μυλικος περι τον τραχηλον αυτου, και
a stone of a mill around the neck of him, and
βεβληται εις την θαλασσαν. 43 Και εαν σκαν-
has been cast into the sea. And if may
δαλιζῃ σε ἡ χειρ σου, αποκοψον αυτην· καλον
insnare thee the hand of thee, cut thou off her; good

HOUSE, he asked them, ‡ "What did you dispute about on the ROAD?"

34 But THEY were silent; for they had disputed with each other, on the ROAD, as to who would be greatest.

35 And sitting down, he called the TWELVE, and says to them; ‡ "If any one desires to be first, he will be last of all, and a Servant of all."

36 And ‡ taking a little Child, he placed it in the Midst of them, and embracing it in his arms, he said to them,

37 "Whoever may receive one SUCH little Child in my NAME, receives Me; ‡ and whoever * receives Me, receives not Me, but HIM who SENT me."

38 ‡ And John * spoke to him, saying, "Teacher, we saw one expelling Demons in thy NAME, and we forbad him, Because he does not follow us."

39 But JESUS said, "Do not forbid him; ‡ for there is no one who will do a Miracle in my NAME, and be able rashly to reproach me.

40 For he who is not against you, is for you.

41 ‡ For whoever may give you a Cup of Water to drink in * the NAME, That you are CHRIST's, indeed I say to you, He shall by no means lose his REWARD.

42 ‡ And whoever may insnare one of * THESE LITTLE-ONES BELIEVING in me, it would be better for him if a Millstone should be fastened to his NECK, and he should be thrown into the SEA.

43 ‡ And if thy HAND insnare thee, cut it off; it

* VATICAN MANUSCRIPT.—33. among themselves—omit. 37. receives Me. 38. spoke to him. 41. the NAME, That you are CHRIST's. 42. THESE LITTLE-ONES.

‡ 33. Matt. xviii. 1; Luke ix. 46; xxii. 24. ‡ 35. Matt. xx. 26, 27; Mark x. 43. ‡ 36. Matt. xviii. 2; Mark x. 16. ‡ 37. Matt. x. 40; Luke ix. 48. ‡ 38. Luke ix. 49. ‡ 39. 1 Cor. xii. 3. ‡ 41. Matt. x. 42. ‡ 42. Matt. xviii. 6; Luke xvii. 1. ‡ 43. Deut. xiii. 6; Matt. v. 29; xviii. 8.

σοι εστι κυλλον εις την ζωην εισελθειν, η τας
to thee it is crippled into the life to enter, than the
δυο χειρας εχοντα απελθειν εις την γεενναν,
two hands having to go into the Gehenna,
εις το πυρ το ασβεστον, 44 *[οπου ὁ σκωληξ
into the fire the inextinguishable, [where the worm
αυτων ου τελευτᾳ, και το πυρ ου σβεννυται.]
of them not dies, and the fire not is quenched.]
45 Και εαν ὁ πους σου σκανδαλιζῃ σε, αποκοψον
And if the foot of thee may insnare thee, cut thou off
αυτον· καλον εστι σοι εισελθειν εις την ζωην
him; good it is to thee to enter into the life
χωλον, ἠ τους δυο ποδας εχοντα βληθηναι εις
lame, than the two feet having to be cast into
την γεενναν, *[εις το πυρ το ασβεστον, 46 οπου
the Gehenna, [into the fire the inextinguishable, where
ὁ σκωληξ αυτων ου τελευτᾳ, και το πυρ ου
the worm of them not dies, and the fire not
σβεννυται.] 47 Και εαν ὁ οφθαλμος σου σκαν-
is quenched.] And if the eye of thee may
δαλιζῃ σε, εκβαλε αυτον· καλον σοι εστι μονο-
insnare thee, cast thou out him; good to thee it is one-
φθαλμον εισελθειν εις την βασιλειαν του θεου,
eyed to enter into the kingdom of the God,
ἠ δυο οφθαλμους εχοντα βληθηναι εις την γε-
than two eyes having to be cast into the Ge-
ενναν *[του πυρος,] 48 ὁπου ὁ σκωληξ αυτων
henna [of the fire,] where the worm of them
ου τελευτᾳ, και το πυρ ου σβεννυται. 49 Πας
not dies, and the fire not is quenched. Every one
γαρ πυρι ἁλισθησεται· *[και πασα θυσια
for with fire shall be salted; [and every sacrifice
ἁλι ἁλισθησεται.] 50 Καλον το ἁλας· εαν δε
with salt shall be salted.] Good the salt; if but
το ἁλας αναλον γενεται, εν τινι αυτο αρτυ-
the salt without taste may become, with what it will you
σετε; Εχετε εν ἑαυτοις ἁλας, και ειρηνευετε
season? Have you in yourselves salt, and be you at peace
εν αλληλοις.
with one another.

ΚΕΦ. ι'. 10.

1 Και εκειθεν αναστας ερχεται εις τα ὁρια
And from thence arising he comes into the borders
της Ιουδαιας, δια του περαν του Ιορδανου· και
of the Judea, by the other side of the Jordan; and
συμπορευονται παλιν οχλοι προς αυτον· και,
come together again crowds to him; and,
ὡς ειωθει, παλιν εδιδασκεν αυτους. 2 Και
as he had been accustomed, again he taught them. And
προσελθοντες Φαρισαιοι επηρωτησαν αυτον· Ει
approaching Pharisees asked him; If
εξεστιν ανδρι γυναικα απολυσαι; πειραζοντες
it is lawful for a man a wife to release? trying

is better for thee to enter LIFE crippled, than having TWO Hands to depart to †GEHENNA, into THAT INEXTINGUISHABLE FIRE:

44 †[where the WORM dies not, and the FIRE is not quenched.]

45 And if thy FOOT insnare thee, cut it off; it is better for thee to enter lame into LIFE, than having TWO Feet, to be cast into GEHENNA, †[into the UNQUENCHABLE FIRE,

46 where the WORM dies not, and the FIRE is not quenched.]

47 And if thine EYE insnare thee, pluck it out; it is better for thee to enter one-eyed into the KINGDOM of GOD, than having Two Eyes to be cast into *Gehenna;

48 ‡ where their WORM dies not, and the FIRE is not quenched.

49 For every one shall be salted with fire; †[and every Sacrifice shall be seasoned with Salt.]

50 ‡ SALT is good; but if the SALT become tasteless, how will you restore Its saltness? Have Salt in yourselves, and be at peace with one another."

CHAPTER X.

1 ‡ And arising from thence, he comes into the CONFINES of JUDEA, *even beyond the JORDAN; and again Crowds come together to him, and again as he had been accustomed, he taught them.

2 ‡ And Pharisees approaching, asked him, to try him, "Is it lawful for a Man to dismiss his Wife?"

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* VATICAN MANUSCRIPT.—44. where the WORM dies not, and the FIRE is not quenched—omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the FIRE is not quenched—omit. 47. Gehenna. 47. of FIRE—omit. 49. and every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the JORDAN.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 44, 45, 46, 49. The clauses bracketed in these verses, are not found in the Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

‡ 48. Isa. lxvi. 24. ‡ 50. Matt. v. 13; Luke xiv. 34. ‡ 1. Matt. xix. 1; John x. 40; xi. 7. ‡ 2. Matt. xix. 3.

...ον. [3] Ὁ δε αποκριθεις ειπεν αυτοις· Τι
...ενετειλατο Μωσης; [4] Οἱ δε ειπον· Μωσης
...τρεψε βιβλιον αποστασιου γραψαι, και απο-
...σαι. [5] Και *[αποκριθεις] ὁ Ιησους ειπεν
...οις· Προς την σκληροκαρδιαν ὑμων εγραψεν
... την εντολην ταυτην. [6] Απο δε αρχης
...σεως αρσεν και θηλυ εποιησεν αυτους ὁ θεος.
[7] Ενεκεν τουτου καταλειψει ανθρωπος τον
...ερα αὑτου και την μητερα, *[και προσκολ-
...ληθησεται προς την γυναικα αὑτου·] [8] Και
...ται οἱ δυο εις σαρκα μιαν." Ὡστε ουκετι
...δυο, αλλα μια σαρξ. [9] Ὁ ουν ὁ θεος συνε-
...ζευξεν, ανθρωπος μη χωριζετω. [10] Και εν τη
... παλιν οἱ μαθηται αυτου περι του
... επηρωτησαν αυτον. [11] Και λεγει
...οις· Ὁς εαν απολυση την γυναικα αὑτου,
... γαμηση αλλην, μοιχαται επ' αυτην.
... εαν γυνη απολυση τον ανδρα αὑτης, και
...θη αλλῳ, μοιχαται. [13] Και προσεφερον
... παιδια, ἱνα ἁψηται αυτων· οἱ δε μαθηται
...ιμων τοις προσφερουσιν. [14] Ιδων δε ὁ
...ς ηγανακτησε, και ειπεν αυτοις· Αφετε
... παιδια ερχεσθαι προς με, μη κωλυετε αυτα·
... γαρ τοιουτων εστιν ἡ βασιλεια του θεου.
... λεγω ὑμιν, ὁς εαν μη δεξηται την βασι-

3 And HE answering said to them, "What did Moses command You?"

4 And THEY said, ‡ "Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COMMAND.

6 But from the Beginning of Creation, *he made them Male and Female.

7 ‡ On account of this a Man shall leave his FATHER and MOTHER, * and adhere to his WIFE;

8 and the TWO shall become one Flesh; so that they are no longer Two, but One Flesh.

9 What GOD, then, has united, let no Man sever."

10 And, in the HOUSE, * the DISCIPLES again asked him * concerning this.

11 And he says to them, ‡ "Whoever shall dismiss his WIFE, and marry another, commits adultery with her.

12 And if * she who † dismisses her HUSBAND, shall marry another, she commits adultery.

13 ‡ And they brought little Children to him, that he might touch them; and the DISCIPLES rebuked * them.

14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.

15 Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

...ATICAN MANUSCRIPT.—5. answering—omit. 6. he made them. 7. and ... to his wife—omit. 10. the DISCIPLES. 10. concerning this. 12. she ... dismisses her HUSBAND, shall marry another. 13. them. But.

† ... Strictly speaking, a Jewish wife could not divorce her husband; therefore, *apoluses* ... considered as used with some licence, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general ...tion, and which should put both sexes on the same footing.

‡ 4. Deut. xxiv. 1; Matt. v. 31; xix. 7. ‡ 7. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. ‡ 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11. ‡ 13. Matt. xix. 13; Luke xviii. 15.

λειαν του θεου ὡς παιδιον, ου μη εισελθη εις
dom of the God like a little child, not not may enter into
αυτην. [16] Και εναγκαλισαμενος αυτα, τιθεις
her. And embracing in his arms them, having placed
τας χειρας επ' αυτα, ηυλογει αυτα.
the hands upon them, he blessed them.

[17] Και εκπορευομενου αυτου εις ὁδον, προσ-
And going out of him into a way, run-
δραμων εἱς, και γονυπετησας αυτον, επηρωτα
ning up one, and kneeling before him, he asked
αυτον· Διδασκαλε αγαθε, τι ποιησω, ἱνα ζωην
him; O teacher good, what must I do, that life
αιωνιον κληρονομησω; [18] Ὁ δε Ιησους ειπεν
age-lasting I may inherit? The and Jesus said
αυτῳ· Τι με λεγεις αγαθον; ουδεις αγαθος, ει
to him; Why me callest thou good? no one good, if
μη εἱς, ὁ θεος. [19] Τας εντολας οιδας· "Μη
not one, the God. The commandments thou knowest; "Not
μοιχευσῃς· Μη φονευσῃς· Μη κλεψῃς·
thou must commit adultery; Not thou must kill; Not thou must steal;
Μη ψευδομαρτυρησῃς· *[Μη αποστερησῃς·]
Not thou must testify falsely; [Not thou must defraud;]
Τιμα τον πατερα σου, και την μητερα." [20] Ὁ
Honor the father of thee, and the mother." He
δε *[αποκριθεις] ειπεν αυτῳ· Διδασκαλε, ταυτα
but [answering] said to him, O teacher, these
παντα εφυλαξαμην εκ νεοτητος μου. [21] Ὁ δε
all I kept from childhood of me. He but
Ιησους εμβλεψας αυτῳ, ηγαπησεν αυτον, και
Jesus looking on him, loved him, and
ειπεν αυτῳ· Ἑν σοι ὑστερει· ὑπαγε, ὁσα
said to him; One to thee lacks; go, whatever
εχεις πωλησον, και δος τοις πτωχοις· και
thou hast sell, and give to the poor; and
ἑξεις θησαυρον εν ουρανῳ· και δευρο, ακολ-
thou shalt have treasure in heaven; and hither, fol-
ουθει μοι, *[αρας τον σταυρον.] [22] Ὁ δε στυγ-
low me, [taking up the cross.] He but looking
νασας επι τῳ λογῳ, απηλθε λυπουμενος· ην
sad at the word, went away sorrowing; he was
γαρ εχων κτηματα πολλα. [23] Και περιβλεψα-
for having possessions many. And looking
μενος ὁ Ιησους, λεγει τοις μαθηταις αὑτου·
round the Jesus, says to the disciples of himself;
Πως δυσκολως οἱ τα χρηματα εχοντες εις την
How hardly those the riches having into the
βασιλειαν του θεου εισελευσονται. [24] Οἱ δε
kingdom of the God shall enter. They and
μαθηται εθαμβουντο επι τοις λογοις αυτου. Ὁ
disciples were astonished at the words of him. The
δε Ιησους παλιν αποκριθεις λεγει αυτοις· Τεκνα,
but Jesus again answering says to them; Children,
πως δυσκολον εστι *[τους πεποιθοτας επι τοις
how difficult it is [those having confidence in the
χρημασιν,] εις την βασιλειαν του θεου εισελθειν.
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it."

16 And taking them in his arms, and placing his HANDS on them, he blessed them.

17 ‡ And going out into the Road, one running up, and kneeling before him, asked him, "Good Teacher! what must I do, that I may inherit aionian Life."

18 And JESUS said to him, Why dost thou call Me good? No one is good, except one, GOD.

19 Thou knowest the COMMANDMENTS; ‡ "Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely; Honor thy FATHER and MOTHER."

20 And HE said to him, "Teacher, all these have I kept from my Childhood."

21 And JESUS looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the *Poor, and thou shalt have ‡ Treasure in Heaven; and come, follow me."

22 But HE was grieved at the WORD, and went away sorrowing; for he had great Possessions."

23 Then JESUS looking round, says to his DISCIPLES, ‡ "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of GOD."

24 And the DISCIPLES were astonished at his WORDS. But JESUS again answering, says to them, ‡ "Children, how difficult it is to enter the KINGDOM of GOD.

* VATICAN MANUSCRIPT.—19. Do not commit murder; Do not commit adultery. 19. Do not defraud—omit. 20. answering—omit. 21. Poor. 21. taking up the cross—omit. 24. those having confidence in RICHES—omit.

‡ 17. Matt. xix. 16; Luke xviii. 18. ‡ 19. Exod. xx. 13. Rom. xiii. 9. ‡ 21. Matt. vi. 19, 20; xix. 21; Luke xii. 33; xvi. 9. ‡ 23. Matt. xix. 23; Luke xviii. 24. ‡ 24. Job xxxi. 24, 25; Psa. lii. 7; lxii. 10; 1 Tim. vi. 17.

25 Ευκοπωτερον εστι καμηλον δια της τρυμα-
Easier it is a camel through the hole
λιας της ῥαφιδος διελθειν, η πλουσιον εις την
of the needle to pass, than a rich man into the
βασιλειαν του θεου εισελθειν. 26 Οἱ δε περισ-
kingdom of the God to enter. They and greatly
σως εξεπλησσοντο, λεγοντες προς ἑαυτους·
were amazed, saying among themselves;
Και τις δυναται σωθηναι; 27 Εμβλεψας δε
And who is able to be saved? Looking on and
αυτοις ὁ Ιησους, λεγει· Παρα ανθρωποις αδυνα-
them the Jesus, says; With men impossi-
τον αλλ' ου παρα τῳ θεῳ· παντα γαρ δυνατα
ble but not with the God; all for possible
εστι παρα τῳ θεῳ. 28 Ηρξατο ὁ Πετρος λεγειν
is with the God. Began the Peter to say
αυτῳ· Ιδου ἡμεις αφηκαμεν παντα, και ηκολ-
to him; Lo, we left all, and fol-
ουθησαμεν σοι. 29 *[Αποκριθεις] ὁ Ιησους
lowed thee. [Answering] the Jesus
ειπεν· Αμην λεγω ὑμιν, ουδεις εστιν, ὁς αφη-
said; Indeed I say to you, no one is, who has
κεν οικιαν, η αδελφους, η αδελφας, η πατερα, η
left house, or brothers, or sisters, or father, or
μητερα, *[η γυναικα,] η τεκνα, η αγρους,
mother, [or wife,] or children, or fields,
ἑνεκεν εμου και ἑνεκεν του ευαγγελιου, 30 εαν
on account of me and on account of the glad tidings, if
μη λαβῃ ἑκατονταπλασιονα, νυν εν τῳ
not he may receive a hundred fold, now in the
καιρῳ τουτῳ, οικιας, και αδελφους, και αδελ-
season this, houses, and brothers, and sis-
φας, και μητερας, και τεκνα, και αγρους, μετα
ters, and mothers, and children, and fields, with
διωγμων, και εν τῳ αιωνι τῳ ερχομενῳ ζωην
persecutions, and in the age to come, life
αιωνιον. 31 Πολλοι δε εσονται πρωτοι, εσχα-
age-lasting. Many but shall be first, last;
τοι· και εσχατοι, πρωτοι. 32 Ησαν δε εν τῃ
and last, first. They were and in the
ὁδῳ αναβαινοντες εις Ἱεροσολυμα· και ην
way going up to Jerusalem; and was
προαγων αυτους ὁ Ιησους· και εθαμβουντο,
going before them the Jesus; and they were amazed,
και ακολουθουντες εφοβουντο. Και παραλαβων
and following they were afraid. And taking aside
παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα
again the twelve, he began to them to tell the things
μελλοντα αυτῳ συμβαινειν· 33 Ὁτι ιδου, ανα-
being about to him to happen; For lo, we
βαινομεν εις Ἱεροσολυμα, και ὁ υἱος του ανθρω-
go up to Jerusalem, and the son of the man
που παραδοθησεται τοις αρχιερευσι και τοις
will be delivered up to the high-priests and to the
γραμματευσι· και κατακρινουσιν αυτον θανατῳ,
scribes; and they will condemn him to death,
και παραδωσουσιν αυτον τοις εθνεσι, 34 και
and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of GOD."

26 And they were exceedingly astonished, saying *to him, "Who then can be saved?"

27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with *God everything is possible."

28 ‡PETER began to say to him, "Behold, we have forsaken all, and followed thee."

29 JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, *or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

30 who will not receive ‡a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to COME, aionian Life.

31 ‡But many will be first, who are last; and last, who are first."

32 ‡And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were *amazed. And THEY who FOLLOWED him were afraid as ‡he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

* VATICAN MANUSCRIPT.—26. to him, "Who." 27. God. 29. answering—omit. 29. or Wife—omit. 32. amazed. And THEY who FOLLOWED him were afraid, as he took.

‡ 28. Matt. xix. 27; Luke xviii. 28. ‡ 30. Luke xviii. 30. ‡ 31. Matt. xix. 30; Luke xiii. 30. ‡ 32. Matt. xx. 17; Luke xviii. 30. ‡ 32. Mark viii. 31; ix. 31; Luke ix. 22; xviii. 31.

εμπαιξουσιν αυτῳ, και μαστιγωσουσιν αυτον,
they will mock him, and they will scourge him,
και εμπτυσουσιν αυτῳ, και αποκτενουσιν αυτον·
and they will spit upon him, and they will kill him;
και τῃ τριτῃ ἡμερᾳ αναστησεται. [35] Και προσ-
and the third day he will stand up. And come
πορευονται αυτῳ Ιακωβος και Ιωαννης, οἱ υἱοι
to him James and John, the sons
Ζεβεδαιου, λεγοντες· Διδασκαλε, θελομεν, ἱνα
of Zebedee, saying: O teacher, we wish, that
ὃ εαν αιτησωμεν, ποιησῃς ἡμιν. [36] Ὁ δε ειπεν
whatever we may ask, thou mayest do for us. He but said
αυτοις· Τι θελετε ποιησαι με ὑμιν; Οἱ δε
to them; What do you wish to do me for you? They and
ειπον αυτῳ· Δος ἡμιν, ἱνα εἱς εκ δεξιων σου,
said to him; Give to us, that one at right of thee,
και εἱς εξ ευωνυμων σου καθισωμεν εν τῃ δοξῃ
and one at left of thee we may sit in the glory
σου. [38] Ὁ δε Ἰησους ειπεν αυτοις· Ουκ οιδατε,
of thee. The and Jesus said to them; Not you know
τι αιτεισθε. Δυνασθε πιειν το ποτηριον, ὃ
what you ask. Are you able to drink the cup, which
εγω πινω, και το βαπτισμα, ὃ εγω βαπτιζομαι,
I drink, and the dipping, which I am dipped,
βαπτισθηναι; [39] Οἱ δε ειπον αυτῳ· Δυναμεθα.
to be dipped? They and said to him; We are able.
Ὁ δε Ιησους ειπεν αυτοις· Το *[μεν] ποτη-
The and Jesus said to them; The [indeed] cup,
ριον, ὃ εγω πινω, πιεσθε· και το βαπτισμα,
which I drink, you will drink; and the dipping,
ὃ εγω βαπτιζομαι, βαπτισθησεσθε· [40] το δε
which I am dipped, you will be dipped; the but
καθισαι εκ δεξιων μου και εξ ευωνυμων, ουκ εσ-
to sit at right of me and at left, not is
τιν εμον δουναι, αλλ' οἱς ἡτοιμασται.
is mine to give, but to whom it has been prepared.
[41] Και ακουσαντες οἱ δεκα, ηρξαντο αγανακτειν
And having heard the ten, they began to be angry
περι Ιακωβου και Ιωαννου. [42] Ὁ δε Ιησους
about James and John. The but Jesus
προσκαλεσαμενος αυτους, λεγει αυτοις· Οιδα-
having called them, he says to them; You know,
τε, ὁτι οἱ δοκουντες αρχειν των εθνων, κατακυ-
that those presuming to rule the nations, lord it
ριευουσιν αυτων, και οἱ μεγαλοι αυτων κατεξου-
over them, and the great of them exercise
σιαζουσιν αυτων. [43] Ουχ οὑτω δε εσται εν
authority over them. Not so but it shall be among
ὑμιν· αλλ' ὁς εαν θελῃ γενεσθαι μεγας εν
you; but whoever may wish to become great among
ὑμιν, εσται ὑμων διακονος· [44] και ὁς εαν θελῃ
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and *spit on him, and scourge him, and put him to death, and *after Three Days he will rise."

35 And James and John, the *TWO Sons of Zebedee, come to him, *saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may *ask thee."

36 And HE said to them, "What do you desire me to do for you?"

37 And THEY said to him, "Grant to us that we may sit, one at *thy Right hand, and the other at *thy Left, in thy GLORY."

38 But JESUS said to them, "You know not what you ask. Can you drink the CUP which I drink? *or undergo the IMMERSION with which I am being overwhelmed?"

39 And THEY said to him, "We can." And JESUS said to them, You will drink the CUP which I drink, and undergo the IMMERSION with which I am being overwhelmed;

40 but to SIT at my Right hand, *or at the Left, is not mine to give, except for whom it is prepared."

41 ‡ And the TEN, having heard, were indignant against James and John.

42 * And Jesus, having called them, he says to them, ‡ "You know That THOSE presuming to rule the NATIONS domineer over them, and their great ones exercise authority over them.

43 ‡ But *it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever *among you may desire to become

* VATICAN MANUSCRIPT.—34. spit on him, and scourge him. 34. after Three Days he. 35. two Sons. 35. saying to him, "O Teacher." 35. ask thee. 37. the Right. 37. the Left. 38. or. 39. indeed—omit. 40. or at the Left. 42. And Jesus. 43. it is not so among you. 44. among you.

‡ 35. Matt. xx. 20. ‡ 41. Matt. xx. 24. ‡ 42. Luke xxii. 25. ‡ 43. Matt. xx. 26, 28; Mark ix. 35; Luke ix. 48.

γενεσθαι πρωτος, εσται παντων δουλος·
to become first, shall be of all a slave;
γαρ ὁ υἱος του ανθρωπου ουκ ηλθε διακον-
the son of the man not came to be
, αλλα διακονησαι, και δουναι την ψυχην
but to serve, and to give the life
λυτρον αντι πολλων.
a ransom for many.
αι ερχονται εις Ἱεριχω· και εκπορευομενου
and they come into Jericho; and going out
απο Ἱεριχω, και των μαθητων αυτου, και
from Jericho, and the disciples of him, and
ἱκανου, υἱος Τιμαιου, Βαρτιμαιος ὁ τυφ-
great, a son of Timeus, Bartimeus the blind,
καθητο παρα την ὁδον προσαιτων. 47 Και
sat by the way begging. And
ας, ὁτι Ιησους ὁ Ναζωραιος εστιν, ηρξατο
that Jesus the Nazarite it is, he began
και λεγειν· Ὁ υἱος Δαυιδ, Ιησου, ελεη-
and to say; The son of David, Jesus, have pity
. 48 Και επετιμων αυτῳ πολλοι, ἱνα
And rebuked him many, so that
η· ὁ δε πολλῳ μαλλον εκραζειν· Υἱε
be silent; he but much more cried out; O son
ελεησον με. 49 Και στας ὁ Ιησους,
have pity on me. And stopping the Jesus,
αυτον φωνηθηναι· και φωνουσι τον τυφ-
him to be called; and they called the blind,
λεγοντες αυτῳ· Θαρσει, εγειρε· φωνει
saying to him; Take courage, rise up; he calls
50 Ὁ δε αποβαλων το ἱματιον αὐτου, αναστ-
He and throwing off the mantle of himself, arising
ηλθε προς τον Ιησουν. 51 Και αποκριθεις
came to the Jesus. And answering
αυτῳ ὁ Ιησους· Τι θελεις ποιησω σοι;
to him the Jesus, What dost thou wish I may do to thee?
τυφλος ειπεν αυτῳ· Ῥαββουνι, ἱνα ανα-
blind said to him; Rabboni, that I may
52 Ὁ δε Ιησους ειπεν αυτῳ· Ὑπαγε· ἡ
The and Jesus said to him; Go; the
σου σεσωκε σε. Και ευθεως ανεβλεψε,
of thee has saved thee. And immediately he saw again,
ηκολουθει αυτῳ εν τῃ ὁδῳ.
followed him in the way.

Chief, shall be the Slave of All.

45 ‡ For even the SON of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 ‡ And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, * a Blind Beggar, † Bartimeus, (the SON of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, * "Jesus, SON of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And JESUS stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabboni! that I may receive my sight."

52 And JESUS said to him, ‡ "Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

ΚΕΦ. ια'. 11.

CHAPTER XI.

1 Και ὁτε εγγιζουσιν εις Ἱερουσαλημ, εις
And when they draw near to Jerusalem, to
Βηθφαγη και Βηθανιαν, προς το ορος των ελαι-
Bethphage and Bethany, to the mountain of the olive
ων, αποστελλει δυο των μαθητων αὐτου, και
he sends two of the disciples of himself, and

1 And ‡ when they drew near to Jerusalem, to Bethphage, and Bethany, near * the MOUNT of OLIVES, he sends Two of his DISCIPLES,

* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the SON of Timeus, sat by the road. 47. Son of David, Jesus, have. 49. said, "Call him." And. 50. leaping, came. 52. him on the ROAD. 1. THAT MOUNT which is.

† 46. Bartimeus, is considered by many to be a real name, and not an explication of *ho uihos Timaiou*. † 50. Or upper garment. This was of considerable dimensions, and enveloped the body. In those hot countries, they threw it aside when they were at work, or busy in the field.—*Wakefield.* † 51. *Rabboni*, an intensified signification of *Rabbi*, *My Master*, the highest title of honor in the Jewish schools. It is only used in one other place in the New Testament—John xx. 16.

‡ 45. Matt. xx. 28. ‡ 46. Matt. xx. 29; Luke xviii. 35. ‡ 52. Matt. ix. 22; Mark v. 34. ‡ 1. Matt. xxi. 1; Luke xix. 29; John xii. 14.

λεγει αυτοις· [2] Ὑπαγετε εις την κωμην την
says to them; Go you into the town that
κατεναντι ὑμων· και ευθεως εισπορευομενοι
opposite you; and immediately entering
εις αυτην, εὑρησετε πωλον δεδεμενον, εφ᾽ ὁν
into her, you will find a colt having been tied, upon which
ουδεις ανθρωπων κεκαθικε· λυσαντες αυτον
no one of men has sat; having loosed him
αγαγετε. [3] Και εαν τις ὑμιν ειπῃ· Το ποι-
lead you. And if any one to you should say, Why do
ειτε τουτο; ειπατε· *['Οτι]·ὁ κυριος αυτου
you this? say you; [That] the master of him
χρειαν εχει· και ευθεως αυτον αποστελλει
need has; and immediately him he will send
ὡδε. [4] Απηλθον δε, και εὑρον πωλον δεδεμενον
here. They went and, and found a colt having been tied
προς την θυραν εξω επι του αμφοδου· και
near the door without in the street; and
λυουσιν αυτον. [5] Και τινες των εκει εστηκο-
they loose him. And some of those there stand-
των ελεγον αυτοις· Τι ποιειτε λυοντες τον
ing said to them, What do you loosing the
πωλον; [6] Οἱ δε ειπον αυτοις καθως ενετειλατο
colt? They and said to them even as commanded
ὁ Ιησους· και αφηκαν αυτους. [7] Και ηγαγον
the Jesus; and they suffered them. And they led
τον πωλον προς τον Ιησουν, και επιβαλλουσιν
the colt to the Jesus, and they threw upon
αυτῳ τα ἱματια αὑτων· και εκαθισεν επ᾽ αυτῳ.
him the mantles of themselves; and he sat upon him.
[8] Πολλοι δε τα ἱματια αὑτων εστρωσαν εις την
Many and the mantles of themselves spread in the
ὁδον· αλλοι δε στοιβαδας εκοπτον εκ των
way; others and branches cut off from the
δενδρων, *[και εστρωννυον εις την ὁδον.]
trees, [and scattered in the way.]
[9] Και οἱ προαγοντες και οἱ ακολουθουντες
And those going before and those following
εκραζον, *[λεγοντες.] 'Ωσαννα· ευλογημενος
did cry, [saying. Hosanna; worthy of blessing
ὁ ερχομενος *[εν ονοματι κυριου·] [10] ευλογη-
he coming [in name of Lord;] worthy of
μενη ἡ ερχομενη βασιλεια του πατρος ἡμων
blessing the coming kingdom of the father of us
Δαυιδ· ὡσαννα εν τοις ὑψιστοις. [11] Και εισηλ-
David; Hosanna in the highest. And en-
θεν εις Ἱεροσολυμα ὁ Ιησους, *[και] εις το
tered into Jerusalem the Jesus, [and] into the
ἱερον· και περιβλεψαμενος παντα, οψιας ηδη
temple; and having looked round on all, evening now
ουσης της ὡρας, εξηλθεν εις Βηθανιαν μετα
being the hour, he went out to Bethany with
των δωδεκα.
the twelve.

[12] Και τῃ επαυριον εξελθοντων αυτων απο
And the next day coming out of them from

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has *yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loosed it.

5 And some of THOSE STANDING there, said to them, "Why do you untie the COLT?"

6 And THEY said to them as JESUS had *directed; and they allowed them.

7 And they *led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

8 ‡ And many spread their GARMENTS on the ROAD; and others cut *Branches, from the TREES, and scattered them on the ROAD.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" ‡ "'Blessed be HE who COMES in the Name of *Jehovah!'"

10 "Blessed be the coming KINGDOM of our FATHER David!" ‡ "Hosanna in the HIGHEST heavens!"

11 ‡ And *JESUS went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being Evening, he went out to Bethany, with the TWELVE.

12 ‡ And the NEXT DAY, as they were coming from Bethany, he was hungry;

* VATICAN MANUSCRIPT.—2. yet sat. 2. That—omit. 6. said; and. 7. bring. 8. Branches, cut down out of the FIELDS. And THEY, 8. and scattered in the WAY—omit. 9. saying—omit. 9. In the name of the Lord—omit. 11. he entered. 11. and—omit.

‡ 8. Matt. xxi. 8. ‡ 9. Psa. cxviii. 26. ‡ 10. Psa. cxlviii. 1. ‡ 11. Matt. xxi. 12. ‡ 12. Matt. xxi. 18.

...ινασε· 13 και ιδων συκην μακρο-
...φυλλα, ηλθεν, ει αρα ευρησει
...ν· και ελθων επ' αυτην, ουδεν
...υλλα· ου γαρ ην καιρος συκων.
...εις ειπεν αυτη· Μηκετι εκ σου
... μηδεις καρπον φαγοι. Και
...ηται αυτου. 15 Και ερχονται εις
...και εισελθων εις το ἱερον ηρξατο
...ς πωλουντας και αγοραζοντας εν
...τας τραπεζας των κολλυβιστων,
...ας των πωλουντων τας περιστε-
...ας· 16 και ουκ ηφιεν, ἱνα τις
...ον δια του ἱερου. 17 Και εδιδασ-
...αυτοις·] Ου γεγραπται· "Οτι
... οικος προσευχης κληθησεται
...εσιν; ὑμεις δε εποιησατε αυτον
...των." 18 Και ηκουσαν οἱ γραμ-
...αρχιερεις, και εζητουν πως αυτον
...εφοβουντο γαρ αυτον, ὁτι πας ὁ
...σσετο επι τη διδαχη αυτου. 19 Και
...ετο, εξεπορευετο εξω της πολεως.
...οι παραπορευομενοι, ειδον την

13 and observing a Fig-tree, at a distance, having Leaves, he went to search for † fruit on it, (for it was not yet † the *SEASON for Figs.) And having come to it, he found nothing but Leaves.

14 Then he said to it, †"Let no one eat Fruit of thee to the AGE!" And his DISCIPLES heard him.

15 ‡ And they came to Jerusalem; and going into the TEMPLE, he drove out THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught * and said, "Is it not written, ‡ 'My HOUSE shall be called a House of Prayer for All NATIONS?' but you have made it a Den of Robbers."

18 ‡ And the *HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, Because All the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 ‡ And passing along in the Morning, they saw

...—13. SEASON. 17. and said, "Is it not." 17. to them ...HIGH-PRIESTS and the SCRIBES.

...had a right to gather figs from this tree, if there had been any upon it, ...law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this ...fruits in general, not grapes and corn only. His words are—"Let not ...her natives or strangers,) be hindered from touching the ripe fruits. Let ...to fill themselves with them, but not to carry any away." That some ripe ...ted on fig-trees at that time of the year will appear, says *Pearce*, from the ...ations;—"Jesus went up to this fig-tree on the 11th day of the month Ni-...s before the Passover, which was always on the 14th day of it. 'On the ...abbath' which followed the Passover, the first-fruits were to be offered to ...." Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh, ...that fruit might be reasonably expected, especially as the fig-tree shoots ...re the leaves. If, therefore, the tree bore figs, now was the period to find ... † 13. That is, the season for gathering them. † 14. Some cavillers ...cle of our Savior, and ask, What right had he to destroy this fig-tree? In ...that the tree was evidently barren, and therefore of no use to any one; that ...private property, for it was on the public road; and that it was made the ...ing a great moral truth on the minds of his disciples.

...15. ‡ 15. Matt. xxi. 12; Luke xix. 45; John ii. 14. ‡ 17. Isa. ... Matt. xxi. 45, 46; Luke xix. 47. ‡ 20. Matt. xxi. 19.

συκην εξηραμμενην εκ ῥιζων· [21] Και αναμ-
fig-tree having been withered from roots; And remem-
νησθεις ὁ Πετρος, λεγει αυτῳ· Ῥαββι, ιδε, ἡ
bering the Peter, says to him; Rabbi, lo, the
συκη, ἡν κατηρασω, εξηρανται. [22] Και
fig-tree, which thou didst curse, has been withered. And
αποκριθεις ὁ Ιησους λεγει αυτοις· Εχετε πισ-
answering the Jesus says to them; Have you faith
τιν θεου. [23] Αμην γαρ λεγω ὑμιν, ὁτι ὁς αν
of God. Indeed for I say to you, that whoever
ειπῃ τῳ ορει τουτῳ· Αρθητι, και βληθητι
may say to the mountain this, Be lifted up, and cast
εις την θαλασσαν· και μη διακριθῃ εν τῃ
into the sea; and not should doubt in the
καρδιᾳ αὑτου, αλλα πιστευσῃ ὁτι ἁ λεγει
heart of himself, but should believe that what he says
γινεται· εσται αυτῳ ὁ εαν ειπῃ. [24] Δια τουτο
comes to pass; it shall be to him whatever he may say. Through this
λεγω ὑμιν, παντα ὁσα αν προσευχομενοι αιτεισ-
I say to you all things whatever praying you desire
θε, πιστευετε ὁτι λαμβανετε, και εσται ὑμιν.
believe you that you receive, and it shall be to you.
[25] Και ὁταν στηκητε προσευχομενοι, αφιετε, ει
And when you stand praying, forgive, if
τι εχετε κατα τινος· ἱνα και ὁ πατηρ
any thing you have against any one; that also the father
ὑμων, ὁ εν τοις ουρανοις, αφῃ ὑμιν τα παραπ-
of you, that in the heavens, may forgive you the faults
τωματα ὑμων. [26] Ει δε ὑμεις ουκ αφιετε, ουδε
of you. If but you not forgive, neither
ὁ πατηρ ὑμων, ὁ εν τοις ουρανοις, αφησει τα
the father of you, that in the heavens, will forgive the
παραπτωματα ὑμων. [27] Και ερχονται παλιν
faults of you. And they come again
εις Ἱεροσολυμα. Και εν τῳ ἱερῳ περιπατουν-
to Jerusalem. And in the temple walking
τος αυτου, ερχονται προς αυτον οἱ αρχιερεις
of him, come to him the high-priests
και οἱ γραμματεις και οἱ πρεσβυτεροι, [28] και
and the scribes and the elders, and
λεγουσιν αυτῳ· Εν ποιᾳ εξουσιᾳ ταυτα ποιεις;
they say to him; By what authority these things doest thou?
και τις σοι την εξουσιαν ταυτην εδωκεν, ἱνα
and who to thee the authority this gave, that
ταυτα ποιῃς; [29] Ὁ δε Ιησους *[αποκριθεις]
these things thou mayest do. The but Jesus [answering]
ειπεν αυτοις· Επερωτησω ὑμας *[καγω] ἑνα
said to them; I will ask you [also I] one
λογον· και αποκριθητε μοι, και ερω ὑμιν, εν
word; and answer you to me, and I will tell to you, by
ποιᾳ εξουσιᾳ ταυτα ποιω. [30] Το βαπτισμα
what authority these things I do. The dipping

the FIG-TREE withered away from the Roots.

21 And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse is withered away."

22 And JESUS answering says to them, "Have Faith in God.

23 For indeed I say to you, ‡ That whoever shall say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that * what he says is being done; he shall have it.

24 For this reason I say to you, ‡ All things whatever you * pray for, and desire, believe That you will receive, and you shall have them.

25 ‡ And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.

26 † [But ‡ if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES."]

27 ‡ And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him;

28 and * they said to him, "By What Authority doest thou these things? * or who EMPOWERED thee to do them?"

29 And JESUS said to them, "I will ask you one Question; and if you answer me, I also will inform you by What Authority I do these things.

* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this. 24. pray for, and desire, believe you That you did receive. 28. they said. 28. or who. 29. answering—omit. 29. also I—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.

‡ 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6. ‡ 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5, 6. ‡ 25. Matt. vi. 14; Col. iii. 13. ‡ 26. Matt. xviii. 35. ‡ 27. Matt. xxi. 23; Luke xx. 1.

Ιωαννου εξ ουρανου ην, ἡ εξ ανθρωπων; αποκ-
of John from heaven was, or from men? answer
ριθητε μοι. 31 Και ελογιζοντο προς ἑαυτους,
you to me. And they reasoned among themselves,
λεγοντες· Εαν ειπωμεν· Εξ ουρανου, ερει·
saying; If we should say, From heaven, he will say;
Διατι ουν ουκ επιστευσατε αυτῳ; 32 Αλλ' εαν
Why then not did you believe him; But if
ειπωμεν· Εξ ανθρωπων· εφοβουντο τον λαον·
we should say, From men; they feared the people;
ἁπαντες γαρ ειχον τον Ιωαννην, ὁτι οντως
all for held the John, that really
προφητης ην. 33 Και αποκριθεντες λεγουσι τῳ
a prophet was. And answering they say to the
Ιησου. Ουκ οιδαμεν. Και ὁ Ιησους *[αποκρι-
Jesus, Not we know. And the Jesus [answer-
θεις] λεγει αυτοις· Ουδε εγω λεγω ὑμιν, εν
ing] he says to them; Neither I say to you, by
ποιᾳ εξουσιᾳ ταυτα ποιω.
what authority these things I do.

30 Was the IMMERSION of * JOHN from Heaven, or from Men? Answer me."

31 And they reasoned among themselves, saying, "If we should say, From Heaven; he will say, Why then did you not believe him?

32 But * should we say, From Men;"—they feared the PEOPLE; for all maintain that ‡ JOHN was really a Prophet.

33 And answering they say to JESUS, "We do not know." And JESUS says to them, "neither do I tell you by What Authority I do these things."

ΚΕΦ. ιβ'. 12.

1 Και ηρξατο αυτοις εν παραβολαις λεγειν·
And he began to them in parables to say,
Αμπελωνα εφυτευσεν ανθρωπος, και περιεθηκε
A vineyard planted a man, and placed around
φραγμον, και ωρυξεν ὑποληνιον, και ῳκοδομησε
a hedge, and dug a wine-vat, and built
πυργον· και εξεδοτο αυτον γεωργοις, και απεδη-
a tower; and let out it to husbandmen and went
μησε. 2 Και απεστειλε προς τους γεωργους τῳ
abroad. And he sent to the husbandmen in the
καιρῳ δουλον, ἱνα παρα των γεωργων λαβῃ
season a slave, that from the husbandmen, he might receive
απο του καρπου του αμπελωνος. 3 Οἱ δε λαβον-
of the fruit of the vineyard. They but taking
τες αυτον, εδειραν, και απεστειλαν κενον. 4 Και
him, they flayed, and sent away empty. And
παλιν απεστειλε προς αυτους αλλον δουλον·
again he sent to them another slave;
κακεινον λιθοβολησαντες εκεφαλαιωσαν, και
and this pelting with stones they wounded on the head, and
*[απεστειλαν] ητιμωμενον. 5 Και αλλον απε-
[sent away] having dishonored. And another he
στειλε· κακεινον απεκτειναν· και πολλους
sent; and this they killed; and many
αλλους, τους μεν δεροντες, τους δε αποκτεν-
others, some indeed flaying, some but killing.
νοντες. 6 Ετι *[ουν] ἑνα υἱον εχων, αγαπητον
Yet [therefore] one son having, beloved
*[αὑτου,] απεστειλε *[και] αυτον προς αυτους
[of himself,] he sent [and] him to them
εσχατον, λεγων· Ὁτι εντραπησονται τον υἱον
last, saying; That they will regard the son
μου. 7 Εκεινοι δε οἱ γεωργοι ειπον προς ἑαυτους·
of me. Those but the husbandmen said to themselves;

CHAPTER XII.

1 ‡ And he began to address them in Parables. "A Man planted a Vineyard, and placed a Hedge about it, and dug a † Wine-vat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS of the * FRUITS of the VINEYARD.

3 But * seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and * him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating * some, and killing * some.

6 * Having yet One beloved Son, he sent him last to them, saying, 'They will respect my SON.'

7 But Those CULTIVATORS said among them-

* VATICAN MANUSCRIPT.—30. JOHN. 32. should we say. 33. answering—omit. 2. FRUITS of. 3. him they wounded in the head. 4. sent away—omit. 5. some. 5. some. 6. He had yet one Son, beloved; he sent. 6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxi. 33.

‡ 32. Matt. iii. 5; xiv. 5; Mark vi. 20. ‡ 1. Matt. xxi. 33; Luke xx. 9; See Isa. v. 1–7.

'Οτι οὗτος εστιν ὁ κληρονομος· δευτε, αποκ-
That this is the heir; come, we may
τεινωμεν αυτον, και ἡμων εσται ἡ κληρονομια.
kill him, and of us shall be the inheritance.
8 Και λαβοντες αυτον, απεκτειναν, και εξεβα-
And having taken him, they killed, and cast
λον εξω του αμπελωνος. 9 Τι *[ουν] ποιησει
out of the vineyard. What [therefore] will do
ὁ κυριος του αμπελωνος; Ελευσεται και απολε-
the lord of the vineyard? He will come and destroy
σει τους γεωργους, και δωσει τον αμπελωνα
the husbandmen, and will give the vineyard
αλλοις. 10 Ουδε την γραφην ταυτην ανεγνωτε·
to others. Not even the writing this have you read,
"Λιθον ὃν απεδοκιμασαν οἱ οικοδομουντες, οὗτος
"A stone which rejected those building, this
εγενηθη εις κεφαλην γωνιας· 11 παρα κυριου
was made into a head of a corner. by a Lord
εγενετο αὑτη, και εστι θαυμαστη εν οφθαλμοις
was done this, and it is wonderful in eyes
ἡμων;" 12 Και εζητουν αυτον κρατησαι, και
of us?" And they sought him to seize, but
εφοβηθησαν τον οχλον· εγνωσαν γαρ, ὁτι προς
they feared the crowd; they knew for, that to
αυτους την παραβολην ειπε. Και αφεντες
them the parable he spoke. And leaving
αυτον, απηλθον.
him, they went away.

13 Και αποστελλουσι προς αυτον τινας των
And they send to him some of the
Φαρισαιων και των Ἡρωδιανων, ἱνα αυτον αγρευ-
Pharisees and of the Herodians, that him they might
σωσι λογῳ. 14 Οἱ δε ελθοντες λεγουσιν αυτῳ·
catch in word. They and having come they say to him;
Διδασκαλε, οιδαμεν, ὁτι αληθης ει, και ου
O teacher, we know, that true thou art, and not
μελει σοι περι ουδενος· ου γαρ βλεπεις εις
cares thee about no one; not for thou lookest into
προσωπον ανθρωπων, αλλ' επ' αληθειας την ὁδον
face of men, but in truth the way
του θεου διδασκεις· εξεστι κηνσον Καισαρι
of the God thou teachest; is it lawful tribute to Cæsar
δουναι, η ου; δωμεν, η μη δωμεν; 15 Ὁ
to give, or not? should we give, or not should we give? He
δε ειδως αυτων την ὑποκρισιν, ειπεν αυτοις· Τι
but knowing of them the hypocrisy, said to them; Why
με πειραζετε; φερετε μοι δηναριον, ἱνα ιδω.
me do you tempt? bring you to me a denarius, that I may see.
16 Οἱ δε ηνεγκαν. Και λεγει αυτοις· Τινος ἡ
They and brought. And he says to them; Of whom the

selves, 'This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.'

8 Then seizing him, they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?— ‡'A Stone which the BUILDERS rejected, has become the Head of the Corner;

11 this was performed by Jehovah, and it is wonderful in our Eyes.'"

12 ‡And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

13 ‡Then they send to him some of the PHARISEES, and of the Herodians, that they might ensnare Him in Conversation.

14 And having come, THEY say to him, "Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of God in Truth. †Is it lawful to pay Tax to Cæsar, or not?

15 Should we pay, or should we not pay?" But HE, knowing their HYPOCRISY, said to them, "Why do you try Me? Bring me a Denarius, that I may see it."

16 And THEY brought one. And he says to them,

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* VATICAN MANUSCRIPT.—9. therefore—*omit*.

† 14. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—*Wakefield*.

‡ 10. Psa. cxviii. 22. ‡ 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 44.
‡ 13. Matt. xxii. 15; Luke xx. 20.

εικων αυτη, και ἡ επιγραφη; Οἱ δε ειπον αυτῳ·
likeness this, and the inscription? They and said to him;
Καισαρος. 17 Και *[αποκριθεις] ὁ Ιησους ειπεν
Of Cesar. And [answering] the Jesus said
*[αυτοις·] Αποδοτε τα Καισαρος Καισαρι,
[to them;] Give you back the things of Cesar to Cesar,
και τα του θεου, τῳ θεῳ. Και εθαυμασεν
and the things of the God, to the God. And they wondered
επ' αυτῳ. 18 Και ερχονται Σαδδουκαιοι προς
at him. And come Sadducees to
αυτον, οἱτινες λεγουσιν αναστασιν μη ειναι·
him, who say a resurrection not to be;
και επηρωτησαν αυτον, λεγοντες· 19 Διδασκαλε,
and they asked him, saying; O teacher,
Μωσης εγραψεν ἡμιν, "ὁτι εαν τινος αδελφος
Moses wrote for us, "that if any brother
αποθανῃ, και καταλιπῃ γυναικα, και τεκνα μη
should die, and should leave behind a wife, and children not
αφῃ, ἱνα λαβῃ ὁ αδελφος αυτου την γυναι-
should leave, that should take the brother of him the wife
κα αυτου, και εξαναστησῃ σπερμα, τῳ αδελφῳ
of him, and should raise up seed, to the brother
αὑτου." 20 Ἑπτα αδελφοι ησαν· και ὁ πρωτος
of himself." Seven brothers were; and the first
ελαβε γυναικα, και αποθνησκων ουκ αφηκε
took a wife, and dying not left
σπερμα. 21 Και ὁ δευτερος ελαβεν αυτην,
seed. And the second took her,
και απεθανε, και ουδε αυτος αφηκε σπερμα· και
and died, and neither he left seed; and
ὁ τριτος ὡσαυτως. 22 Και *[ελαβον αυτην]
the third in like manner. And [took her]
οἱ ἑπτα, και ουκ αφηκαν σπερμα. Εσχατη
the seven, and not left seed. Last
παντων απεθανε και ἡ γυνη. 23 Εν τῃ *[ουν]
of all died also the woman. In the [therefore]
αναστασει, *[ὁταν αναστωσι,] τινος αυτων
resurrection, [when they shall rise,] of whom of them
εσται γυνη; οἱ γαρ ἑπτα εσχον αυτην γυναι-
shall be a wife? the for seven had her a wife
κα. 24 Και αποκριθεις ὁ Ιησους ειπεν αυτοις·
And answering the Jesus said to them;
Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,
Not through this do you err, not knowing the writings,
μηδε την δυναμιν του θεου; 25 Ὁταν γαρ εκ
neither the power of the God? When for out of
νεκρων αναστωσιν, ουτε γαμουσιν, ουτε
dead (ones) they may rise, neither they marry, nor
γαμισκονται, αλλ' εισιν ὡς αγγελοι εν τοις
are given in marriage, but are as messengers in the
ουρανοις. 26 Περι δε των νεκρων, ὁτι εγειρον-
heavens. Concerning but the dead (ones,) that they rise
ται, ουκ ανεγνωτε εν τῃ βιβλῳ Μωσεως, επι
not have you read in the book of Moses, at
του βατου ὡς ειπεν αυτῳ ὁ θεος, λεγων·
the bush as said to him the God, saying;
"Εγω ὁ θεος Αβρααμ, και ὁ θεος Ισαακ, και
I the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and INSCRIPTION is this?" And THEY said to him, "Cesar's."

17 And JESUS said, "Render the THINGS of Cesar, to Cesar; and the THINGS of GOD, to God." And they *wondered at him.

18 ‡Then the Sadducees, who say there is no Resurrection, came to him, and asked him, saying,

19 "Teacher, Moses wrote for us, 'That if one's 'Brother should die, and 'leave a Wife behind, and 'leave no Children, that his 'BROTHER should take his 'WIFE, and raise up Off-'spring for his BROTHER.'

20 There were Seven Brothers; and the FIRST took a Wife, and dying, left no Child.

21 And the SECOND took her, and died, *leaving no Child; and the THIRD in like manner.

22 And the SEVEN left no Offspring. Last of all the WOMAN also died.

23 At the RESURRECTION, Whose Wife will she be of them? for the SEVEN had her for a Wife."

24 And JESUS answering said to them, "Do you not err through this,—not knowing the SCRIPTURES, nor the POWER of GOD?

25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage: ‡but be as *THOSE ANGELS in the HEAVENS.

26 But concerning the DEAD, that they will rise, have you not read in the BOOK of Moses, at the BUSH, how GOD spoke to him, saying, ‡'I am the 'GOD of Abraham, and the *'God of Isaac, and the *'God of Jacob'?'

* VATICAN MANUSCRIPT.—17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore—omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God.

‡ 18. Matt. xxii. 23; Luke xx. 27. ‡ 25. 1 Cor. xv 42, 49, 52. ‡ 26. Exod iii 6.

ὁ θεος Ιακωβ." 27 Ουκ εστιν ὁ θεος νεκρων,
the God of Jacob." Not is the God of dead (ones,)
αλλα ζωντων. Ὑμεις *[ουν] πολυ πλανασθε.
but of living (ones.) You [therefore] greatly err.
28 Και προσελθων εἱς των γραμματεων, ακουσας
And approaching one of the scribes, having heard
αυτων συζητουντων, ειδως ὁτι καλως αυτοις
them disputing, knowing that well to them
απεκριθη, επηρωτησεν αυτον· Ποια εστι πρωτη
he answered, asked him; Which is first
παντων εντολη; 29 Ὁ *[δε] Ιησους απεκριθη
of all commandment; The [and] Jesus replied
αυτῳ· Ὁτι πρωτη *[παντων εντολη·] "Ακουε
to him; That first [of all commandment;] "Hear thou
Ισραηλ, κυριος, ὁ θεος ἡμων, κυριος εἱς εστι·
Israel, a Lord, the God of us, Lord one is:
30 και αγαπησεις κυριον τον θεον σου εξ ὁλης
and thou shalt love a Lord the God of thee out of whole
της καρδιας σου, και εξ ὁλης της ψυχης σου,
of the heart of thee, and out of whole of the soul of thee,
και εξ ὁλης της διανοιας σου, και εξ ὁλης
and out of whole of the mind of thee, and out of whole
της ισχυος σου." *[Αυτη πρωτη εντολη.]
of the strength of thee." [This first commandment;]
31 Και δευτερα *[ὁμοια,] αὑτη· "Αγαπησεις
And second [like,] this: Thou shalt love
τον πλησιον σου ὡς σεαυτον." Μειζων τουτων
the neighbor of thee as thyself." Greater of these
αλλη εντολη ουκ εστι. 32 *[Και] ειπεν αυτῳ
another commandment not is. [And] said to him
ὁ γραμματευς· Καλως, διδασκαλε, επ᾽ αληθειας
the scribe; Well, O teacher, in truth
ειπας, ὁτι εἱς εστι, και ουκ εστιν αλλος πλην
thou speakest, that one he is, and not is another besides
αυτου· 33 και το αγαπᾳν αυτον εξ ὁλης της
him; and the to love him out of whole of the
καρδιας, και εξ ὁλης της συνεσεως, *[και εξ
heart, and out of whole of the understanding, [and out of
ὁλης της ψυχης,] και εξ ὁλης της ισχυος,
whole of the soul,] and out of whole of the strength,
και το αγαπᾳν τον πλησιον ὡς ἑαυτον, πλειον
and the to love the neighbor as himself, more
εστι παντων των ὁλοκαυτωματων και θυσιων.
is of all of the whole burnt offerings and sacrifices.
34 Και ὁ Ιησους, ιδων αυτον, ὁτι νουνεχως απεκ-
And the Jesus, seeing him, that discreetly he an-
ριθη, ειπεν αυτῳ· Ου μακραν ει απο της βα-
swered, said to him; Not far thou art from the king-
σιλειας του θεου. Και ουδεις ουκετι ετολμα
dom of the God. And no one no longer presumed
αυτον επερωτησαι. 35 Και αποκριθεις ὁ Ιησους
him to ask. And answering the Jesus
ελεγε, διδασκων εν τῳ ἱερῳ· Πως λεγουσιν οἱ
said, teaching in the temple; How say the

27 He is not the *God of the dead, but of the Living; *you do greatly err."

28 ‡And one of the SCRIBES, having heard them disputing, and perceiving That he had ably answered them, asked him, "Which is the Chief Commandment of all?"

29 JESUS replied to him, "The first *is, ‡'Hearken, Israel; Jehovah our GOD is one Jehovah;

30 'and thou shalt love Jehovah thy God with All 'thy *Heart, and with All 'thy *Soul, and with All 'thy *Mind, and with All 'thy STRENGTH.'

31 And the second, this, —‡'Thou shalt love thy 'NEIGHBOR as thyself.' There is no Other Commandment greater than these."

32 The SCRIBE said to him, "Of a truth, Teacher, thou hast spoken well; for he is One, ‡and besides him there is no other;

33 and to LOVE him with All the UNDERSTANDING, and with All the STRENGTH, and to LOVE one's NEIGHBOR as one's self, ‡is *abundantly more than All the WHOLE BURNT-OFFERINGS and *Sacrifices."

34 And JESUS perceiving That he had answered wisely, said to him, "Thou art not far from the KINGDOM of GOD." ‡And no one presumed to question him any further.

35 ‡And JESUS said, while teaching in the TEMPLE, "Why do the SCRIBES

* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly err. 28. And—omit. 29. Commandment of all—omit. 29. is. 30. Heart. 30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—omit. 32. And—omit. 33. and with All the SOUL—omit. 33. abundantly more. 33. Sacrifices.

‡ 28. Matt. xxii. 35. ‡ 29. Deut. vi. 4; Luke x. 27. ‡ 31. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8. ‡ 32. Deut. iv. 39; Isa. xlv. 6, 14; xlvi. 9. ‡ 33. 1 Sam. xv. 22; Hosea vi. 6; Micah vi. 6—8. ‡ 34. Matt. xxii. 46. ‡ 35. Matt. xxii. 41; Luke xx. 41.

γραμματεις, ὁτι ὁ Χριστος υἱος εστι Δαυιδ;
scribes, that the Anointed a son is of David?
36 Αὐτος γαρ Δαυιδ ειπεν εν πνευματι ἁγιῳ·
Himself for David said by a spirit holy;
Λεγει ὁ κυριος τῳ κυριῳ μου· Καθου εκ δεξι-
Says the Lord to the Lord of me, Sit thou at right
ων μου, ἑως αν θω τους εχθρους σου ὑποποδιον
of me, till I may place the enemies of thee a footstool
των ποδων σου." 37 Αὐτος ουν Δαυιδ λεγει
of the feet of thee." Himself therefore David calls
αυτον κυριον· και ποθεν υἱος αυτου εστι; Και
him Lord, and whence a son of him is he? And
ὁ πολυς οχλος ηκουεν αυτου ἡδεως. 38 Και
the great crowd heard him gladly. And
ελεγεν *[αυτοις] εν τῃ διδαχῃ αὑτου· Βλεπετε
he said (to them) in the teaching of himself; Beware you
απο των γραμματεων, των θελοντων εν στολαις
of the scribes, those desiring in long robes
περιπατειν, και ασπασμους εν ταις αγοραις,
to walk about, and salutations in the markets,
39 και πρωτοκαθεδριας εν ταις συναγωγαις, και
and first seats in the synagogues, and
πρωτοκλισιας εν τοις δειπνοις· 40 οἱ κατεσθιοντες
upper couches at the feasts; those devouring
τας οικιας των χηρων, και προφασει μακρα προσ-
the houses of the widows, and for a show long are
ευχομενοι· οὑτοι ληψονται περισσοτερον κριμα.
praying; these will receive heavier judgment.
41 Και καθισας *[ὁ Ιησους] κατεναντι του
And sitting (the Jesus) over against the
γαζοφυλακιου, εθεωρει πως ὁ οχλος βαλλει
treasury, he beheld how the crowd casts
χαλκον εις το γαζοφυλακιον. Και πολλοι
copper into the treasury. And many
πλουσιοι εβαλλον πολλα. 42 Και ελθουσα μια
rich cast much. And coming one
χηρα πτωχη, εβαλε λεπτα δυο, ὁ εστι κοδ-
widow poor, cast mites two, which is a
ραντης. 43 Και προσκαλεσαμενος τους μαθητας
quadrans. And having called the disciples
αὑτου, ειπεν αυτοις· Αμην λεγω ὑμιν, ὁτι ἡ
of himself, he said to them; Indeed I say to you that the
χηρα αὑτη ἡ πτωχη πλειον παντων βεβληκε
widow this the poor more of all has cast
των βαλλοντων εις το γαζοφυλακιον. 44 Παν-
of those casting into the treasury. All
τες γαρ εκ του περισσευοντος αυτοις εβαλον·
for out of the abounding (to them) have cast;
αὑτη δε εκ της ὑστερησεως αὑτης παντα ὁσα
this but out of the poverty of herself all as much as
ειχεν εβαλεν, ὁλον τον βιον αὑτης.
she had cast, whole the living of herself.

say, That the MESSIAH is a Son of David?

36 For David himself said, by the Holy Spirit, ‡ †'Jehovah said to my 'LORD, Sit thou at my 'Right hand, till I put 'thine ENEMIES under'neath thy FEET.'

37 David himself, therefore, calls him Lord, and how then is he * His Son?" And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, ‡ "Beware of THOSE SCRIBES who DESIRE to walk about in † Long robes, and ‡ love Salutations in the MARKETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 ‡ those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

41 ‡ And sitting opposite to the TREASURY, he beheld how the CROWD cast Money into ‡ the TREASURY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

43 And having called to him his DISCIPLES, he said to them, "Indeed I say to you, ‡ That this POOR WIDOW has cast in more than All of THOSE CASTING into the TREASURY;

44 for they All cast in out of their SUPERFLUITY, but SHE out of her POVERTY cast in all that she had,—her Whole LIVING."

* VATICAN MANUSCRIPT.—37. His Son. 38. to them—omit. 41. Jesus—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, would not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—Wakefield. † 38. The *stolee* was an Oriental garment descending to the ancles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—*Bloomfield*. † 42. Or rather three-fourths of a farthing, or four mills. A *kodrantees* (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an *assarion*, or two *Lepta*.

‡ 36. Psa. cx. 1. ‡ 38. Matt. xxiii. 1; Luke xx. 46. ‡ 38. Luke xi. 43. ‡ 40. Matt. xxiii. 14. ‡ 41. Luke xxi. 1. ‡ 41. 2 Kings xii. 9. ‡ 43. 2 Cor. viii. 12.

ΚΕΦ. ιγʹ. 13.

[1] Και εκπορευομενου αυτου εκ του ἱερου,
And departing of him out of the temple,
λεγει αυτῳ εἱς των μαθητων αυτου· Διδασκαλε,
says to him one of the disciples of him; O teacher,
ἰδε, ποταποι λιθοι και ποταποι οικοδομαι.
see, what stones and what buildings.
[2] Και ὁ Ιησους *[αποκριθεις] ειπεν αυτῳ·
And the Jesus [answering] said to him;
Βλεπεις ταυτας τας μεγαλας οικοδομας; ου μη
Seest thou these the great buildings? not not
αφεθῃ λιθος επι λιθῳ, ὁς ου μη καταλυθῃ.
may be left a stone upon a stone, which not not may be thrown down.
[3] Και καθημενου αυτου εις το ορος των ελαιων,
And sitting of him on the mountain of the olive trees,
κατεναντι του ἱερου, επηρωτων αυτον κατ᾽ ιδιαν
over against the temple, asked him privately
Πετρος, και Ιακωβος, και Ιωαννης, και Ανδρεας·
Peter, and James, and John, and Andrew,
[4] Ειπε ἡμιν, ποτε ταυτα εσται, και τι το
Say to us, when these things shall be, and what the
σημειον, ὁταν μελλῃ παντα ταυτα συντελεισ-
sign, when are about all these things to be ended?
θαι. [5] Ὁ δε Ιησους *[αποκριθεις αυτοις,] ηρξατο
The and Jesus [answering them,] began
λεγειν· Βλεπετε μη τις ὑμας πλανησῃ.
to say; Take heed not any one you may deceive.
[6] Πολλοι *[γαρ] ελευσονται επι τῳ ονοματι μου,
Many [for] shall come in the name of me,
λεγοντες· Ὁτι εγω ειμι· και πολλους πλανη-
saying; That I am; and many they will
σουσιν. [7] Ὁταν δε ακουσητε πολεμους και
deceive. When and ye shall hear wars and
ακοας πολεμων, μη θροεισθε· δει *[γαρ]
reports of wars, not be disturbed; it behoves [for]
γενεσθαι· αλλ᾽ ουπω το τελος. [8] Εγερθησεται
to take place; but not yet the end. Shall be raised up
γαρ εθνος επι εθνος, και βασιλεια επι βασι-
for nation against nation, and kingdom against king-
λειαν· *[και] εσονται σεισμοι κατα τοπους,
dom; [and] shall be earthquakes in places,
*[και] εσονται λιμοι *[και ταραχαι.] Αρχαι
[and] shall be famines [and commotions.] Beginnings

CHAPTER XIII.

1 ‡ And as he was going out of the TEMPLE, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Buildings!"

2 And JESUS said to him, "Seest thou These GREAT Buildings? ‡ there shall not be * left here a Stone upon a Stone; that will not be overthrown."

3 And as he was sitting on † the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

4 "Tell us, when these things will be?" and "What will be the SIGN when all these things are about to be accomplished?"

5 And JESUS began to * say to them, ‡ "Beware that no one deceive You.

6 Many will come in my NAME, saying, 'I am he;' and will deceive Many.

7 And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.

8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the * Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—*omit*. 2. left here. 5. [illegible] them—*omit*. 5. say to them, "Beware." 6. for—*omit*. 7. for—*omit*. 8. and—*omit*. 8. and—*omit*. 8. and commotions—*omit*. 8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in heighth, and twelve in breadth." A cubit was nearly twenty-two inches of our measure. † 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Cæsar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims; "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by GOD? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Talmud of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

‡ 1. Matt. xxiv. 1; Luke xxi. 5. ‡ 2. Luke xix. 44. ‡ 5. Jer. xxix. 8; Eph. v. 6; 2 Thess. ii. 3.

ωδινων ταυτα. [9] Βλεπετε δε ὑμεις ἑαυτους·
of sorrows these. Take heed but you yourselves;
παραδωσουσι *[γαρ] ὑμας εις συνεδρια, και εις
they will deliver up [for] you to sanhedrims, and into
συναγωγας δαρησεσθε, και επι ἡγεμονων και
synagogues you will be beaten, and before governors and
βασιλεων σταθησεσθε, ἑνεκεν εμου, εις μαρτυριον
kings you will stand, on account of me, for a testimony
αυτοις. [10] Και εις παντα τα εθνη δει,
to them. And among all the nations it behoves,
πρωτον κηρυχθηναι το ευαγγελιον. [11] Όταν δε
first to be published the glad tidings. When but
αγωσιν ὑμας παραδιδοντες, μη προμεριμνατε
they may lead you delivering up, not be anxious beforehand
τι λαλησετε, *[μηδε μελετατε·] αλλ' ὁ εαν
what you should speak, [nor be concerned;] but whatever
δοθῃ ὑμιν εν εκεινῃ τῃ ὡρᾳ, τουτο λαλειτε·
may be given to you in that the hour, this speak you;
ου γαρ εστε ὑμεις οἱ λαλουντες, αλλα το πνευμα
not for are you the speaking, but the spirit
το ἁγιον. [12] Παραδωσει δε αδελφος αδελφον
the holy. Will deliver up and a brother a brother
εις θανατον, και πατηρ τεκνον· και επαναστη-
to death, and father a child; and they shall
σονται τεκνα επι γονεις, και θανατωσουσιν
rise up children against parents, and deliver to death
αυτους. [13] Και εσεσθε μισουμενοι ὑπο παντων,
them. And you will be being hated by all,
δια το ονομα μου. Ὁ δε ὑπομεινας εις τελος,
through the name of me. He but persevering to end,
οὑτος σωθησεται. [14] Όταν δε ιδητε το βδε-
this will be saved. When but you may see the abomi-
λυγμα της ερημωσεως ἑστως ὁπου ου δει· (ὁ
nation of the desolation having stood where not it ought, (he
αναγινωσκων νοειτω·) τοτε οἱ εν τῃ Ἰουδαιᾳ,
reading let him think;) then those in the Judea,
φευγετωσαν εις τα ορη· [15] ὁ *[δε] επι του
let them flee to the mountains; he [and] on the
δωματος, μη καταβατω *[εις την οικιαν,] μηδε
roof, not let him go down [into the house,] nor
εισελθετω, αραι τι εκ της οικιας αὑτου·
enter, to take any thing out of the house of himself;
[16] και ὁ εις τον αγρον ων, μη επιστρεψατω εις
and he in the field being, not let him turn into
τα οπισω, αραι το ἱματιον αυτου. [17] Ουαι δε
the back, to take the mantle of him. Woe but
ταις εν γαστρι εχουσαις και ταις θηλαζουσαις
to the in womb having and to the giving suck
εν εκειναις ταις ἡμεραις. [18] Προσευχεσθε δε,
in those the days. Pray you but,
ἱνα μη γενηται ἡ φυγη ὑμων χειμωνος.
that not may be the flight of you of winter.

9 But ‡take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 ‡And the GLAD TIDINGS must first be published among All the NATIONS.

11 ‡But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

12 And ‡Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 ‡And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 ‡But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 ‡But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that *it may not be in Winter;

* VATICAN MANUSCRIPT.—9. for—omit. 11. nor be concerned—omit. 15. and—omit. 15. into the HOUSE—omit. 18. it may not be.

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without interruption, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the country; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

‡ 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10. ‡ 10. Luke xxiv. 14. ‡ 11. Matt. x. 19; Luke xii. 11; xxi. 14. ‡ 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. ‡ 13. Matt. [illegible] 8; Luke xxi. 17. ‡ 14. Dan. ix. 27; Matt. xxiv. 15; Luke xxi. 20. ‡ 17. Luke xxiii. 29.

[19] Εσονται γαρ αἱ ἡμεραι εκειναι θλιψις, οἱα
Shall be for the days those affliction, such as
ου γεγονε τοιαυτη απ' αρχης κτισεως, ἡς
not has been so great from a beginning of creation, which
εκτισεν ὁ θεος, ἑως του νυν, και ου μη γενηται.
created the God, till the now, and not not may be.
[20] Και ει μη κυριος εκολοβωσε τας ἡμερας, ουκ
And if not a Lord shortened the days, not
αν εσωθη πασα σαρξ· αλλα δια τους εκ-
should be saved all flesh; but on account of the cho-
λεκτους, οὑς εξελεξατο, εκολοβωσε τας ἡμερας.
sen (ones,) whom he has chosen, he has shortened the days.
[21] Και τοτε εαν τις ὑμιν ειπῃ· Ιδου, ὡδε ὁ
And then if any one to you should say; Lo, here the
χριστος· η· Ιδου, εκει· μη πιστευετε. [22] Εγερ-
Anointed; or; Lo, here; not believe you. Shall
θησονται γαρ ψευδοχριστοι και ψευδοπροφηται,
be raised for false anointed ones and false prophets
και δωσουσι σημεια και τερατα, προς το απο-
and shall give signs and wonders, in the to de-
πλαναν, ει δυνατον, *[και] τους εκλεκτους.
ceive, if possible, [even] the chosen.
[23] Ὑμεις δε βλεπετε· *[ιδου,] προειρηκα ὑμιν
You but take heed; [lo,] I have foretold to you
παντα. [24] Αλλ' εν εκειναις ταις ἡμεραις, μετα
all. But in those the days, after
την θλιψιν εκεινην, ὁ ἡλιος σκοτισθησεται,
the affliction that, the sun shall be darkened,
και ἡ σεληνη ου δωσει το φεγγος αὑτης·
and the moon not shall give the light of herself,
[25] και οἱ αστερες του ουρανου εσονται εκπιπτον-
and the stars of the heaven shall be fal-
τες, και αἱ δυναμεις, αἱ εν τοις ουρανοις,
ling, and the powers, those in the heavens,
σαλευθησονται. [26] Και τοτε οψονται τον υἱον
shall be shaken. And then they shall see the son
του ανθρωπου ερχομενον εν νεφελαις, μετα
of the man coming on clouds, with
δυναμεως πολλης και δοξης. [27] Και τοτε αποσ-
power much and glory. And then he will
τελει τους αγγελους αὑτου, και επισυναξει τους
send the messengers of himself, and he will gather the
εκλεκτους αὑτου εκ των τεσσαρων ανεμων,
chosen (ones) of himself from the four winds,
απ' ακρου γης ἑως ακρου ουρανου. [28] Απο
from an extremity of earth to an extremity of heaven. From
δε της συκης μαθετε την παραβολην· ὁταν
but the fig-tree learn you the parable: when
αυτης ηδη ὁ κλαδος ἁπαλος γενηται, και
of her now the branch tender may become, and
εκφυῃ τα φυλλα, γινωσκετε, ὁτι εγγυς το
may put forth the leaves, you know, that near the

19 for in those DAYS will be Distress, ‡such as has not been from the Beginning of the Creation, which GOD created, till NOW, nor ever will be.
20 And except the Lord cut short the DAYS, No Person could survive; but on account of the CHOSEN, whom he has selected, he has cut short the DAYS.
21 And then if any one should say to you, 'Behold, the MESSIAH is here!' or 'Behold,—there!' believe it not;
22 because False Messiahs and False Prophets will arise, and exhibit Signs and Wonders to DECEIVE, if possible, the CHOSEN.
23 ‡ But be you on your guard; I have forewarned you.
24 ‡ But in THOSE DAYS, after that AFFLICTION, †the SUN will be obscured, and the MOON will withhold her LIGHT,
25 and * the STARS will fall out of HEAVEN, and THOSE POWERS in the HEAVENS will be shaken.
26 ‡ And then they will see the SON of MAN coming in Clouds, with great Power and Glory.
27 And then he will send forth * the MESSENGERS, and assemble his CHOSEN from the FOUR Winds, from the Extremity of Earth to the utmost bound of Heaven.
28 Now learn a PARABLE from the FIG-TREE. When its BRANCH now becomes tender, and puts forth LEAVES, * it is known That SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit. 23. lo—omit. 25. the STARS will fall out of HEAVEN, and THOSE POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xiii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; lx. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

‡ 19. Dan. xii. 1; Matt. xxiv. 21. ‡ 23. 2 Pet. iii. 17. ‡ 24. Matt. xxiv. 29; Luke xxi. 25. ‡ 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. 29 Οὑτω και ὑμεις, ὁταν ταυτα
summer is. So also you, when these things
ιδητε γινομενα, γινωσκετε, ὁτι εγγυς εστιν
you may see coming to pass, know you, that near he is
επι θυραις. 30 Αμην λεγω ὑμιν, ὁτι ου μη
at doors. Indeed I say to you, that not not
παρελθῃ ἡ γενεα αὑτη, μεχρις οὑ παντα
may pass away the generation this, till of whom all
ταυτα γενηται. 31 Ὁ ουρανος και ἡ γη παρε-
these may be done. The heaven and the earth shall
λευσεται· οἱ δε λογοι μου ου μη παρελθωσι.
pass away; the but words of me not not may pass away.

32 Περι δε της ἡμερας εκεινης η της ὡρας
Concerning but the day that or the hour
ουδεις οιδεν, ουδε οἱ αγγελοι, οἱ εν ουρανῳ,
no one knows, nor the messengers, those in heaven,
ουδε ὁ υἱος, ει μη ὁ πατηρ. 33 Βλεπετε, αγ-
nor the son; if not the father. Take heed, watch
ρυπνειτε *[και προσευχεσθε·] ουκ οιδατε γαρ
you [and pray you;] not you know for
ποτε ὁ καιρος εστιν. 34 Ὡς ανθρωπος αποδη-
when the season is. As a man going
μος αφεις την οικιαν αὑτου, και δους τοις
abroad leaving the house of himself, and having given to the
δουλοις αὑτου την εξουσιαν, *[και] ἑκαστῳ
slaves of himself the authority, [and] to each one
το εργον αὑτου και τῳ θυρωρῳ ενετειλατο ἱνα
the work of himself and to the porter he commanded that
γρηγορῃ. 35 Γρηγορειτε ουν· ουκ οιδατε γαρ,
he should watch. Watch you therefore; not you know for,
ποτε ὁ κυριος της οικιας ερχεται, οψε, η
when the lord of the house comes, evening, or
μεσονυκτιου, η αλεκτοροφωνιας, η πρωι· 36 μη
midnight, or cock-crowing, or morning; lest
ελθων εξαιφνης, εὑρῃ ὑμας καθευδοντας.
coming suddenly, he may find you sleeping.
37 Ἁ δε ὑμιν λεγω, πασι λεγω· Γρηγορειτε.
What and to you I say, to all I say; Watch you.

ΚΕΦ. ιδʹ. 14.

1 Ην δε το πασχα και τα αζυμα μετα δυο
Was now the passover and the unleavened cakes after two
ἡμερας· και εζητουν οἱ αρχιερεις και οἱ γραμ-
days; and sought the high-priests and the scribes
ματεις, πως αυτον εν δολῳ κρατησαντες αποκ-
how him by deceit seizing they
τεινωσιν. 2 Ελεγον δε· Μη εν τῃ ἑορτῃ,
might kill. They said but; Not in the feast,
μηποτε θορυβος εσται του λαου.
lest a tumult shall be of the people.

3 Και οντος αυτου εν Βηθανιᾳ εν τῃ οικιᾳ
And being of him in Bethany in the house
Σιμωνος του λεπρου, κατακειμενου αυτου, ηλθε
of Simon the leper, reclining of him, came

29 Thus also, when you shall see these things transpiring, know That he is near at the Doors.
30 Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.
31 The HEAVEN and EARTH will fail; but ‡ my WORDS cannot fail.
32 But concerning that DAY, *or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.
33 ‡ Take heed, watch; for you know not when the SEASON is.
34 ‡ As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.
35 Watch, therefore; for you know not when the MASTER of the HOUSE comes; *whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;
36 lest coming unexpectedly he should find you sleeping.
37 And what I say to you, I say to all, Watch."

CHAPTER XIV.

1 ‡ Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.
2 * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."
3 ‡ And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

* VATICAN MANUSCRIPT.—32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening. 2. For they said.

‡ 31. Isa. xl. 8. ‡ 33. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 34; Rom. xiii. 11; 1 Thess. v. 6. ‡ 34. Matt. xxiv. 45; xxv. 14. ‡ 1. Matt. xxvi. 2; Luke xxii. 1; John xi. 55; xiii. 1. ‡ 3. Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37.

γυνη εχουσα αλαβαστρον μυρου, ναρδου
a woman having an alabaster box of balsam, of spikenard
πιστικης πολυτελους· *[και] συντριψασα το
genuine very costly: [and] breaking the
αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.
alabaster box, she poured of it down on the head.
4 Ησαν δε τινες αγανακτουντες προς ἑαυτους,
Were and some being angry in themselves,
*[και λεγοντες·] Εις τι ἡ απωλεια αὑτη του
[and saying:] For what the loss this of the
μυρου γεγονεν; 5 Ηδυνατο γαρ τουτο το μυρον
balsam has been made? Could for this the balsam
πραθηναι επανω τριακοσιων δηναριων, και
to be sold more three hundred denarii, and
δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτῃ.
to be given to the poor. And they censured her.
6 'Ο δε Ιησους ειπεν· Αφετε αυτην· τι αυτῃ
The but Jesus said, Let alone her; why to her
κοπους παρεχετε; καλον εργον ειργασατο εν
troubles present you? good a work she has wrought in
εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'
me. Always for the poor you have with
ἑαυτων, και, ὁταν θελητε, δυνασθε αυτους ευ
yourselves, and, when you will, you can them good
ποιησαι· εμε δε ου παντοτε εχετε. 8 'Ο εσχεν
to do; me but not always you have. The having
αὑτη, εποιησε· προελαβε μυρισαι μου το σωμα
this, she has done; beforehand to anoint of me the body
εις τον ενταφιασμον. 9 Αμην λεγω ὑμιν, ὁπου
for the burial. Indeed I say to you, wherever
αν κηρυχθῃ το ευαγγελιον τουτο εις ὁλον τον
may be published the glad tidings this in whole the
κοσμον, και ὁ εποιησεν αὑτη λαληθησεται, εις
world, also what she did this shall be spoken, for
μνημοσυνον αυτης.
a memorial of her.

10 Και ὁ Ιουδας ὁ Ισκαριωτης, εἱς των
And the Judas the Iscariot, one of the
δωδεκα, απηλθε προς τους αρχιερεις, ἱνα
twelve, went to the high-priests, that
παραδῳ αυτον αυτοις· 11 Οἱ δε ακουσαντες
he might deliver up him to them: They and hearing
εχαρησαν· και επηγγειλαντο αυτῳ αργυριον
were glad, and promised him silver
δουναι. Και εζητει, πως ευκαιρως αυτον
to give. And he sought, how conveniently him
παραδῳ. 12 Και τῃ πρωτῃ ἡμερᾳ των
he might deliver up. And the first day of the
αζυμων, ὁτε το πασχα εθυον, λεγου-
unleavened cakes, when the paschal lamb were sacrificed, they
σιν αυτῳ οἱ μαθηται αυτου· Που θελεις απελ-
say to him the disciples of him, where wilt thou having
θοντες ἑτοιμασωμεν, ἱνα φαγῃς το πασχα;
gone we make ready, that thou mayest eat the passover?

women came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the BOX, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this LOSS of the BALSAM taken place?

5 For *This BALSAM could have been sold for more than † Three hundred Denarii, and given to the POOR." And they censured her.

6 But JESUS said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 ‡ For you have the POOR always among you, and when you will, you can * do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 * And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 ‡ And * THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 ‡ Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11. ‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4. ‡ 12. Matt. xxvi. 17; Luke xxii. 7.

αποστελλει δυο των μαθητων αὐτου, και
he sends two of the disciples of himself, and
αυτοις· Ὑπαγετε εις την πολιν· και
to them; Go you into the city; and
ησει ὑμιν ανθρωπος κεραμιον ὑδατος
you a man a pitcher of water
ζων· ακολουθησατε αυτῳ· 14 και ὁπου εαν
follow him; and wherever
η, ειπατε τῳ οικοδεσποτῃ· Ὁτι ὁ
say to the householder; That the
αλος λεγει· Που εστι το καταλυμα,
says, Where is the guest-chamber,
το πασχα μετα των μαθητων μου φαγω;
passover with the disciples of me I may eat?
αυτος ὑμιν δειξει αναγαιον μεγα εστρω-
he to you will show an upper room large having
ετοιμον· εκει ἑτοιμασατε ἡμιν.
ready; there prepare you for us.
εξηλθον οἱ μαθηται αυτου, και ηλθον εις
went forth the disciples of him, and came into
πολιν, και εὑρον καθως ειπεν αυτοις· και
and found even as he said to them, and
σαν το πασχα. 17 Και οψιας γενομενης,
the passover. And evening being come,
αι μετα των δωδεκα. 18 Και ανακειμενων
with the twelve. And reclining
και εσθιοντων, ειπεν ὁ Ιησους· Αμην
and eating, said the Jesus, Indeed
ὑμιν, ὁτι εἱς εξ ὑμων παραδωσει με, ὁ
to you, That one of you will deliver up me, who
μετ' εμου. 19 Οἱ *[δε] ηρξαντο λυπεισ-
with me. They [and] began to be sor-
αι λεγειν αυτῳ εἱς καθ' εἱς· Μητι εγω;
and to say to him one by one; Not I?
αλλος· Μητι εγω;] 20 Ὁ δε *[αποκρι-
another; Not I?] He but [answer-
ειπεν αυτοις· Εἱς εκ των δωδεκα, ὁ
said to them; One of the twelve, that
πτομενος μετ' εμου εις το τρυβλιον. 21 Ὁ
dipping with me into the bowl. The
ς του ανθρωπου ὑπαγει, καθως γεγραπ-
of the man goes away, even as it has been
περι αυτου· ουαι δε τῳ ανθρωπῳ εκεινῳ,
concerning him; woe but to the man that,
οὑ ὁ υἱος του ανθρωπου παραδιδοται·
whom the son of the man is delivered up.
ην αυτῳ, ει ουκ εγεννηθη ὁ ανθρωπος
it was to him, if not was born the man
. 22 Και εσθιοντων αυτων, λαβων ὁ
And eating of them, taking the
αρτον, ευλογησας εκλασε, και εδωκεν
a loaf, having blessed he broke, and gave
, και ειπε· Λαβετε· τουτο εστι το σωμα
and said; Take; this is the body

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is *the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room †furnished ready; *there prepare for us."

16 And *the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 ‡ And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That *one of YOU who are EATING with me will deliver me up."

19 And *they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH.

21 *The SON of MAN indeed ‡goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 ‡And as they were eating, *he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

...ICAN MANUSCRIPT.—14. my GUEST-CHAMBER. 15. and there prepare. ...DISCIPLES. 18. one of you who are EATING with me. 19. and—omit. 19. and another; not I?—omit. 20. answering—omit. 21. Be... ...was. 22. he took.

† Furnished ready, probably alludes to the manner of making the room ready for ...ation of the passover; which was examined in every hole and corner by the light ...ndles, and cleared from the smallest crumb of leaven with a scrupulous nicety.— ...

...Matt. xxvi. 25. ‡ 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

'Οτι οὗτος εστιν ὁ κληρονομος· δευτε, αποκ-
That this is the heir; come, we may
τεινωμεν αυτον, και ἡμων εσται ἡ κληρονομια.
kill him, and of us shall be the inheritance.
8 Και λαβοντες αυτον, απεκτειναν, και εξεβα-
And having taken him, they killed, and cast
λον εξω του αμπελωνος. 9 Τι *[ουν] ποιησει
out of the vineyard. What [therefore] will do
ὁ κυριος του αμπελωνος; Ελευσεται και απολε-
the lord of the vineyard? He will come and destroy
σει τους γεωργους, και δωσει τον αμπελωνα
the husbandmen, and will give the vineyard
αλλοις. 10 Ουδε την γραφην ταυτην ανεγνωτε·
to others. Not even the writing this have you read,
"Λιθον ὁν απεδοκιμασαν οἱ οικοδομουντες, οὗτος
"A stone which rejected those building, this
εγενηθη εις κεφαλην γωνιας· 11 παρα κυριου
was made into a head of a corner; by a Lord
εγενετο αὑτη, και εστι θαυμαστη εν οφθαλμοις
was done this, and it is wonderful in eyes
ἡμων;" 12 Και εζητουν αυτον κρατησαι, και
of us?" And they sought him to seize, but
εφοβηθησαν τον οχλον· εγνωσαν γαρ, ὁτι προς
they feared the crowd; they knew for, that to
αυτους την παραβολην ειπε. Και αφεντες
them the parable he spoke. And leaving
αυτον, απηλθον.
him, they went away.

13 Και αποστελλουσι προς αυτον τινας των
And they send to him some of the
Φαρισαιων και των Ἡρωδιανων, ἱνα αυτον αγρευ-
Pharisees and of the Herodians, that him they might
σωσι λογῳ. 14 Οἱ δε ελθοντες λεγουσιν αυτῳ·
catch in word. They and having come they say to him:
Διδασκαλε, οιδαμεν, ὁτι αληθης ει, και ου
O teacher, we know, that true thou art, and not
μελει σοι περι ουδενος· ου γαρ βλεπεις εις
cares thee about no one; not for thou lookest into
προσωπον ανθρωπων, αλλ' επ' αληθειας την ὁδον
face of men, but in truth the way
του θεου διδασκεις· εξεστι κηνσον Καισαρι
of the God thou teachest; is it lawful tribute to Cæsar
δουναι, η ου; δωμεν, η μη δωμεν; 15 'Ο
to give, or not? should we give, or not should we give? He
δε ειδως αυτων την ὑποκρισιν, ειπεν αυτοις· Τι
but knowing of them the hypocrisy, said to them: Why
με πειραζετε; φερετε μοι δηναριον, ἱνα ιδω.
me do you tempt? bring you to me a denarius, that I may see.
16 Οἱ δε ηνεγκαν. Και λεγει αυτοις· Τινος ἡ
They and brought. And he says to them: Of whom the

selves; 'This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.'

8 Then seizing him they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?—†'A Stone which the BUILDERS rejected, has become the Head of the Corner;

11 this was performed by Jehovah, and it is wonderful in our Eyes.'"

12 ‡ And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

13 ‡ Then they send to him some of the PHARISEES, and of the Herodians, that they might ensnare Him in Conversation.

14 And having come, THEY say to him, "Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of God in Truth. † Is it lawful to pay Tax to Cæsar, or not?

15 Should we pay, or should we not pay?" But HE, knowing their HYPOCRISY, said to them, "Why do you try Me? Bring me a Denarius, that I may see it."

16 And THEY brought one. And he says to them,

* VATICAN MANUSCRIPT.—9. therefore—omit.

† 14. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—*Wakefield.*

† 10. Psa. cxviii. 22. ‡ 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 44.
‡ 13. Matt. xxii. 15; Luke xx. 20.

εικων αυτη, και ἡ επιγραφη; Οἱ δε ειπον αυτῳ·
likeness this, and the inscription? They and said to him;
Καισαρος. 17 Και *[αποκριθεις] ὁ Ιησους ειπεν
Of Cesar. And [answering] the Jesus said
*[αυτοις·] Αποδοτε τα Καισαρος Καισαρι,
[to them:] Give you back the things of Cesar to Cesar,
και τα του θεου, τῳ θεῳ. Και εθαυμασεν
and the things of the God, to the God. And they wondered
επ' αυτῳ. 18 Και ερχονται Σαδδουκαιοι προς
at him. And come Sadducees to
αυτον, οἱτινες λεγουσιν αναστασιν μη ειναι·
him, who say a resurrection not to be;
και επηρωτησαν αυτον, λεγοντες· 19 Διδασκαλε,
and they asked him, saying; O teacher,
Μωσης εγραψεν ἡμιν, "ὁτι εαν τινος αδελφος
Moses wrote for us, "that if any brother
αποθανῃ, και καταλιπῃ γυναικα, και τεκνα μη
should die, and should leave behind a wife, and children not
αφῃ, ἱνα λαβῃ ὁ αδελφος αυτου την γυναι-
should leave, that should take the brother of him the wife
κα αυτου, και εξαναστησῃ σπερμα, τῳ αδελφῳ
of him, and should raise up seed, to the brother
αὑτου." 20 Ἑπτα αδελφοι ησαν· και ὁ πρωτος
of himself." Seven brothers were; and the first
ελαβε γυναικα, και αποθνησκων ουκ αφηκε
took a wife, and dying not left
σπερμα. 21 Και ὁ δευτερος ελαβεν αυτην,
seed. And the second took her,
και απεθανε, και ουδε αυτος αφηκε σπερμα· και
and died, and neither he left seed: and
ὁ τριτος ὡσαυτως. 22 Και *[ελαβον αυτην]
the third in like manner. And [took her]
οἱ ἑπτα, και ουκ αφηκαν σπερμα. Εσχατη
the seven, and not left seed. Last
παντων απεθανε και ἡ γυνη. 23 Εν τῃ *[ουν]
of all died also the woman. In the [therefore]
αναστασει, *[ὁταν αναστωσι,] τινος αυτων
resurrection, [when they shall rise,] of whom of them
εσται γυνη; οἱ γαρ ἑπτα εσχον αυτην γυναι-
shall be a wife? the for seven had her a wife
κα. 24 Και αποκριθεις ὁ Ιησους ειπεν αυτοις·
And answering the Jesus said to them;
Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,
Not through this do you err, not knowing the writings,
μηδε την δυναμιν του θεου; 25 Ὁταν γαρ εκ
neither the power of the God? When for out of
νεκρων αναστωσιν, ουτε γαμουσιν, ουτε
dead [ones] they may rise, neither they marry, nor
γαμισκονται, αλλ' εισιν ὡς αγγελοι εν τοις
are given in marriage, but are as messengers in the
ουρανοις. 26 Περι δε των νεκρων, ὁτι εγειρον-
heavens. Concerning but the dead [ones,] that they rise
ται, ουκ ανεγνωτε εν τῃ Βιβλῳ Μωσεως, επι
not have you read in the book of Moses, at
του βατου ὡς ειπεν αυτῳ ὁ θεος, λεγων·
the bush as said to him the God, saying:
"Εγω ὁ θεος Αβρααμ, και ὁ θεος Ισαακ, και
I the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and INSCRIPTION is this?" And THEY said to him, "Cesar's."

17 And JESUS said, "Render the THINGS of Cesar, to Cesar; and the THINGS of GOD, to God." And they *wondered at him.

18 ‡Then the Sadducees, who say there is no Resurrection, came to him, and asked him, saying,

19 "Teacher, Moses wrote for us, 'That if one's 'Brother should die, and 'leave a Wife behind, and 'leave no Children, that his 'BROTHER should take his 'WIFE, and raise up Off-'spring for his BROTHER.'

20 There were Seven Brothers; and the FIRST took a Wife, and dying, left no Child.

21 And the SECOND took her, and died, *leaving no Child; and the THIRD in like manner.

22 And the SEVEN left no Offspring. Last of all the WOMAN also died.

23 At the RESURRECTION, Whose Wife will she be of them? for the SEVEN had her for a Wife."

24 And JESUS answering said to them, "Do you not err through this,—not knowing the SCRIPTURES, nor the POWER of GOD?

25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage; ‡but be as *THOSE ANGELS in the HEAVENS.

26 But concerning the DEAD, that they will rise, have you not read in the BOOK of Moses, at the BUSH, how GOD spoke to him, saying, ‡'I am the 'GOD of Abraham, and the *'God of Isaac, and the *'God of Jacob?'

* VATICAN MANUSCRIPT.—17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore—omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God.

‡ 18. Matt. xxii. 23; Luke xx. 27. ‡ 25. 1 Cor. xv. 42, 49, 52. ‡ 26. Exod. iii. 6.

ὁ θεος Ιακωβ." [27] Ουκ εστιν ὁ θεος νεκρων,
the God of Jacob." Not is the God of dead (ones,)
αλλα ζωντων. Ὑμεις *[ουν] πολυ πλανασθε.
but of living (ones.) You [therefore] greatly err.
[28] Και προσελθων εἱς των γραμματεων, ακουσας
And approaching one of the scribes, having heard
αυτων συζητουντων, ειδως ὁτι καλως αυτοις
them disputing, knowing that well to them
απεκριθη, επηρωτησεν αυτον· Ποια εστι πρωτη
he answered, asked him; Which is first
παντων εντολη; [29] Ὁ *[δε] Ιησους απεκριθη
of all commandment; The [and] Jesus replied
αυτῳ· Ὁτι πρωτη *[παντων εντολη·] "Ακουε
to him; That first [of all commandment,] "Hear thou
Ισραηλ, κυριος, ὁ θεος ἡμων, κυριος εἱς εστι·
Israel, a Lord, the God of us, Lord one is;
[30] και αγαπησεις κυριον τον θεον σου εξ ὁλης
and thou shalt love a Lord the God of thee out of whole
της καρδιας σου, και εξ ὁλης της ψυχης σου,
of the heart of thee, and out of whole of the soul of thee,
και εξ ὁλης της διανοιας σου, και εξ ὁλης
and out of whole of the mind of thee, and out of whole
της ισχυος σου." *[Αυτη πρωτη εντολη.]
of the strength of thee." [This first commandment.]
[31] Και δευτερα *[ὁμοια,] αὑτη· "Αγαπησεις
And second [like,] this: Thou shalt love
τον πλησιον σου ὡς σεαυτον." Μειζων τουτων
the neighbor of thee as thyself." Greater of these
αλλη εντολη ουκ εστι. [32] *[Και] ειπεν αυτῳ
another commandment not is. [And] said to him
ὁ γραμματευς· Καλως, διδασκαλε, επ' αληθειας
the scribe: Well, O teacher, in truth
ειπας, ὁτι εἱς εστι, και ουκ εστιν αλλος πλην
thou speakest, that one he is, and not is another besides
αυτου· [33] και το αγαπᾳν αυτον εξ ὁλης της
him; and the to love him out of whole of the
καρδιας, και εξ ὁλης της συνεσεως, *[και εξ
heart, and out of whole of the understanding, [and out of
ὁλης της ψυχης,] και εξ ὁλης της ισχυος,
whole of the soul,] and out of whole of the strength,
και το αγαπᾳν τον πλησιον ὡς ἑαυτον, πλειον
and the to love the neighbor as himself, more
εστι παντων των ὁλοκαυτωματων και θυσιων.
is of all of the whole burnt-offerings and sacrifices.
[34] Και ὁ Ιησους, ιδων αυτον, ὁτι νουνεχως απεκ-
And the Jesus, seeing him, that discreetly he an-
ριθη, ειπεν αυτῳ· Ου μακραν ει απο της βα-
swered, said to him; Not far thou art from the king-
σιλειας του θεου. Και ουδεις ουκετι ετολμα
dom of the God. And no one no longer presumed
αυτον επερωτησαι. [35] Και αποκριθεις ὁ Ιησους
him to ask. And answering the Jesus
ελεγε, διδασκων εν τῳ ἱερῳ· Πως λεγουσιν οἱ
said, teaching in the temple: How say the

27 He is not the *God of the dead, but of the Living; *you do greatly err."

28 ‡And one of the SCRIBES, having heard them disputing, and perceiving That he had ably answered them, asked him, "Which is the Chief Commandment of all?"

29 JESUS replied to him, "The first *is,—‡'Hearken, Israel; Jehovah our 'GOD is one Jehovah;

30 'and thou shalt love 'Jehovah thy God with All 'thy *Heart, and with All 'thy *Soul, and with All 'thy *Mind, and with All 'thy STRENGTH.'

31 And the second, this,—‡'Thou shalt love thy 'NEIGHBOR as thyself.' There is no Other Commandment greater than these."

32 The SCRIBE said to him, "Of a truth, Teacher, thou hast spoken well; for he is One; ‡and besides him there is no other;

33 and to LOVE him with All the UNDERSTANDING, and with All the STRENGTH, and to LOVE one's NEIGHBOR as oneself, ‡is *abundantly more than All the WHOLE BURNT-OFFERINGS and *Sacrifices."

34 And JESUS perceiving That he had answered wisely, said to him, "Thou art not far from the KINGDOM of GOD." ‡And no one presumed to question him any further.

35 ‡And JESUS said, while teaching in the TEMPLE, "Why do the SCRIBES

* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly err. 29. And—omit. 29. Commandment of all—omit. 29. is. 30. Heart. 30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—omit. 32. And—omit. 33. and with All the SOUL—omit. 33. abundantly more. 33. Sacrifices.

‡ 28. Matt. xxii. 35. ‡ 29. Deut. vi. 4; Luke x. 27. ‡ 31. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8. ‡ 32. Deut. iv. 39; Isa. xlv. 6, 14; xlvi. 9. ‡ 33. 1 Sam. xv. 22; Hoshea vi. 6; Micah vi. 6—8. ‡ 34. Matt. xxii. 46. ‡ 35. Matt. xxii. 41; Luke xx. 41.

...ὅτι ὁ Χριστος υἱος εστι Δαυιδ;
...γαρ Δαυιδ ειπεν εν πνευματι ἁγιῳ·
...ὁ κυριος τῳ κυριῳ μου· Καθου εκ δεξι-
...ἑως αν θω τους εχθρους σου ὑποποδιον
...δων σου." 37 Αυτος ουν Δαυιδ λεγει
...ριον· και ποθεν υἱος αυτου εστι; Και
...οχλος ηκουεν αυτου ἡδεως. 38 Και
[αυτοις] εν τῃ διδαχῃ αὑτου· Βλεπετε
...γραμματεων, των θελοντων εν στολαις
...και ασπασμους εν ταις αγοραις,
...τοκαθεδριας εν ταις συναγωγαις, και
...ας εν τοις δειπνοις· 40 οἱ κατεσθιοντες
...ων χηρων, και προφασει μακρα προσ-
...ται ληψονται περισσοτερον κριμα.
...ισας *[ὁ Ιησους] κατεναντι του
...εθεωρει πως ὁ οχλος βαλλει
...το γαζοφυλακιον. Και πολλοι
...λουσιοι εβαλλον πολλα. 42 Και ελθουσα μια
...εβαλε λεπτα δυο, ὁ εστι κοδ-
...προσκαλεσαμενος τους μαθητας
...αυτοις· Αμην λεγω ὑμιν, ὁτι ἡ
...πτωχη πλειον παντων βεβληκε
...εις το γαζοφυλακιον. 44 Παν-
...περισσευοντος αυτοις...

say, That the MESSIAH is a Son of David?

36 For David himself said, by the Holy Spirit, ‡ † "Jehovah said to my 'LORD, Sit thou at my 'Right hand, till I put 'thine ENEMIES under-'neath thy FEET.'

37 David himself, therefore, calls him Lord, and how then is he * His Son?" And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, ‡ "Beware of THOSE SCRIBES who DESIRE to walk about in † Long robes, and ‡ love Salutations in the MARKETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 ‡ those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

41 ‡ And sitting opposite to the TREASURY, he beheld how the CROWD cast Money into ‡ the TREASURY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

43 And having called to him his DISCIPLES, he said to them, "Indeed I say to you, ‡ That this POOR WIDOW has cast in more...

ΚΕΦ. ιγ΄. 13.

1 Και εκπορευομενου αυτου εκ του ἱερου,
And departing of him out of the temple,
λεγει αυτῳ εἱς των μαθητων αυτου· Διδασκαλε,
says to him one of the disciples of him; O teacher,
ιδε, ποταποι λιθοι και ποταποι οικοδομαι.
see, what stones and what buildings.
2 Και ὁ Ιησους *[αποκριθεις] ειπεν αυτῳ·
And the Jesus [answering] said to him;
Βλεπεις ταυτας τας μεγαλας οικοδομας; ου μη
Seest thou these the great buildings? not not
αφεθῃ λιθος επι λιθῳ, ὁς ου μη καταλυθῃ.
may be left a stone upon a stone, which not not may be thrown down.
3 Και καθημενου αυτου εις το ορος των ελαιων,
And sitting of him on the mountain of the olive trees,
κατεναντι του ἱερου, επηρωτων αυτον κατ' ιδιαν
over against the temple, asked him privately
Πετρος, και Ιακωβος, και Ιωαννης, και Ανδρεας·
Peter, and James, and John, and Andrew,
4 Ειπε ἡμιν, ποτε ταυτα εσται, και τι το
Say to us, when these things shall be, and what the
σημειον, ὁταν μελλῃ παντα ταυτα συντελεισ-
sign, when are about all these things to be ended?
θαι. 5 Ὁ δε Ιησους *[αποκριθεις αυτοις,] ηρξατο
The and Jesus [answering them,] began
λεγειν· Βλεπετε μη τις ὑμας πλανησῃ.
to say; Take heed not any one you may deceive.
6 Πολλοι *[γαρ] ελευσονται επι τῳ ονοματι μου,
Many [for] shall come in the name of me,
λεγοντες· Ὁτι εγω ειμι· και πολλους πλανη-
sayings That I am: and many they will
σουσιν. 7 Ὁταν δε ακουσητε πολεμους και
deceive. When and ye shall hear wars and
ακοας πολεμων, μη θροεισθε· δει *[γαρ]
reports of wars, not be disturbed; it behoves [for]
γενεσθαι· αλλ' ουπω το τελος. 8 Εγερθησεται
to take place; but not yet the end. Shall be raised up
γαρ εθνος επι εθνος, και βασιλεια επι βασι-
for nation against nation, and kingdom against king-
λειαν· *[και] εσονται σεισμοι κατα τοπους,
dom; [and] shall be earthquakes in places,
*[και] εσονται λιμοι *[και ταραχαι.] Αρχαι
[and] shall be famines [and commotions.] Beginnings

CHAPTER XIII.

1 ‡ And as he was going out of the TEMPLE, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Buildings!"

2 And JESUS said to him, "Seest thou These GREAT Buildings? ‡ there shall not be * left here a Stone upon a Stone; all will be overthrown."

3 And as he was sitting on † the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

4 "Tell us, when these things will be?" and "What will be the SIGN when all these things are about to be accomplished?"

5 And JESUS began to * say to them, ‡ "Beware, that no one deceive You.

6 Many will come in my NAME, saying, 'I am he;' and will deceive Many.

7 And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.

8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the * Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit. 2. left here. 5. answering them—omit. 5. say to them, "Beware." 6. for—omit. 7. for—omit. 8. and—omit. 8. and—omit. 8. and commotions—omit. 8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in heighth, and twelve in breadth." A cubit was nearly twenty-two inches of our measure. † 2. How exactly this prediction was fulfilled may be known from Josephus —He says, Cæsar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by GOD? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Talmud of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

‡ 1. Matt. xxiv. 1; Luke xxi. 5. ‡ 2. Luke xix. 44. ‡ 5. Jer. xxix. 8; Eph. v. 6; 2 Thess. ii. 3.

ὠδινων ταυτα. [9] Βλεπετε δε ὑμεις ἑαυτους·
of sorrows these. Take heed but you yourselves:
παραδωσουσι *[γαρ] ὑμας εις συνεδρια, και εις
they will deliver up (for) you to sanhedrims, and into
συναγωγας δαρησεσθε, και επι ἡγεμονων και
synagogues you will be beaten, and before governors and
βασιλεων σταθησεσθε, ἑνεκεν εμου, εις μαρτυριον
kings you will stand, on account of me, for a testimony
αυτοις. [10] Και εις παντα τα εθνη δει,
to them. And among all the nations it behoves,
πρωτον κηρυχθηναι το ευαγγελιον. [11] Ὁταν δε
first to be published the glad tidings. When but
αγωσιν ὑμας παραδιδοντες, μη προμεριμνατε
they may lead you delivering up, not be anxious beforehand
τι λαλησετε, *[μηδε μελετατε·] αλλ᾽ ὁ εαν
what you should speak, (nor be concerned;) but whatever
δοθῃ ὑμιν εν εκεινῃ τῃ ὡρᾳ, τουτο λαλειτε·
may be given to you in that the hour, this speak you;
ου γαρ εστε ὑμεις οἱ λαλουντες, αλλα το πνευμα
not for are you the speaking, but the spirit
το ἁγιον. [12] Παραδωσει δε αδελφος αδελφον
the holy. Will deliver up and a brother a brother
εις θανατον, και πατηρ τεκνον· και επαναστη-
to death, and father a child; and they shall
σονται τεκνα επι γονεις, και θανατωσουσιν
rise up children against parents, and deliver to death
αυτους. [13] Και εσεσθε μισουμενοι ὑπο παντων,
them. And you will be being hated by all,
δια το ονομα μου. Ὁ δε ὑπομεινας εις τελος,
through the name of me. He but persevering to end,
οὑτος σωθησεται. [14] Ὁταν δε ιδητε το βδε-
this will be saved. When but you may see the abomi-
λυγμα της ερημωσεως ἑστως ὁπου ου δει· (ὁ
nation of the desolation having stood where not it ought, (he
αναγινωσκων νοειτω·) τοτε οἱ εν τῃ Ἰουδαιᾳ,
reading let him think;) then those in the Judea,
φευγετωσαν εις τα ορη· [15] ὁ *[δε] επι του
let them flee to the mountains; he (and) on the
δωματος, μη καταβατω *[εις την οικιαν,] μηδε
roof, not let him go down (into the house,) nor
εισελθετω, αραι τι εκ της οικιας αὑτου·
enter, to take any thing out of the house of himself;
[16] και ὁ εις τον αγρον ων, μη επιστρεψατω εις
and he in the field being, not let him turn into
τα οπισω, αραι το ἱματιον αυτου. [17] Ουαι δε
the back, to take the mantle of him. Woe but
ταις εν γαστρι εχουσαις και ταις θηλαζουσαις
to the in womb having and to the giving suck
εν εκειναις ταις ἡμεραις. [18] Προσευχεσθε δε,
in those the days. Pray you but,
ἱνα μη γενηται ἡ φυγη ὑμων χειμωνος.
that not may be the flight of you of winter.

9 But ‡take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 ‡And the GLAD TIDINGS must first be published among All the NATIONS.

11 ‡But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

12 And ‡Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 ‡And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 ‡But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 ‡But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that *it may not be in Winter;

* VATICAN MANUSCRIPT.—9. For—omit. 11. nor be concerned—omit. 15. and—omit. 15. into the HOUSE—omit. 18. it may not be.

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without interruption, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

‡ 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10. ‡ 10. Luke xxiv. 14. ‡ 11. Matt. x. 19; Luke xii. 11; xxi. 14. ‡ 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. ‡ 13. Matt. xxiv. 9; Luke xxi. 17. ‡ 14. Dan. ix. 27; Matt. xxiv. 15; Luke xxi. 20. ‡ 17. Luke xxiii. 29.

19 Εσονται γαρ αἱ ἡμεραι εκειναι θλιψις, οἱα
Shall be for the days those affliction, such as
ου γεγονε τοιαυτη απ᾽ αρχης κτισεως, ἡς
not has been so great from a beginning of creation, which
εκτισεν ὁ θεος, ἑως του νυν, και ου μη γενηται.
created the God, till the now, and not not may be.
20 Και ει μη κυριος εκολοβωσε τας ἡμερας, ουκ
And if not a Lord shortened the days, not
αν εσωθη πασα σαρξ· αλλα δια τους εκ-
should be saved all flesh; but on account of the cho-
λεκτους, οὑς εξελεξατο, εκολοβωσε τας ἡμερας.
sen (ones,) whom he has chosen, he has shortened the days.
21 Και τοτε εαν τις ὑμιν ειπῃ· Ιδου, ὡδε ὁ
And then if any one to you should say; Lo, here the
χριστος· η· Ιδου, εκει· μη πιστευετε. 22 Εγερ-
Anointed; or, Lo, here; not believe you. Shall
θησονται γαρ ψευδοχριστοι και ψευδοπροφηται,
be raised for false anointed ones and false prophets
και δωσουσι σημεια και τερατα, προς το απο-
and shall give signs and wonders, to the to-de-
πλαναν, ει δυνατον, *[και] τους εκλεκτους.
ceive, if possible, [even] the chosen.
23 Ὑμεις δε βλεπετε· *[ιδου,] προειρηκα ὑμιν
You but take heed; [lo,] I have foretold to you
παντα. 24 Αλλ᾽ εν εκειναις ταις ἡμεραις, μετα
all. But in those the days, after
την θλιψιν εκεινην, ὁ ἡλιος σκοτισθησεται,
the affliction that, the sun shall be darkened,
και ἡ σεληνη ου δωσει τοφεγγος αὑτης·
and the moon not shall give the light of herself;
25 και οἱ αστερες του ουρανου εσονται εκπιπτον-
and the stars of the heaven shall be fal-
τες, και αἱ δυναμεις, αἱ εν τοις ουρανοις,
ling, and the powers, those in the heavens,
σαλευθησονται. 26 Και τοτε οψονται τον υἱον
shall be shaken. And then they shall see the son
του ανθρωπου ερχομενον εν νεφελαις, μετα
of the man coming on clouds, with
δυναμεως πολλης και δοξης. 27 Και τοτε αποσ-
power much and glory. And then he will
τελει τους αγγελους αὑτου, και επισυναξει τους
send the messengers of himself, and he will gather the
εκλεκτους αὑτου εκ των τεσσαρων ανεμων,
chosen (ones) of himself from the four winds,
απ᾽ ακρου γης ἑως ακρου ουρανου. 28 Απο
from an extremity of earth to an extremity of heaven. From
δε της συκης μαθετε την παραβολην· ὁταν
but the fig-tree learn you the parable: when
αυτης ηδη ὁ κλαδος ἁπαλος γενηται, και
of her now the branch tender may become, and
εκφυῃ τα φυλλα, γινωσκετε, ὁτι εγγυς το
may put forth the leaves, you know, that near the

19 for in those DAYS will be Distress, ‡such as has not been from the Beginning of the Creation which GOD created, till NOW, nor ever will be.

20 And except the Lord cut short the DAYS, No Person could survive; but on account of the CHOSEN, whom he has selected, he has cut short the DAYS.

21 And then if any one should say to you, 'Behold, the MESSIAH is here!' or 'Behold,—there!' believe it not;

22 because False Messiahs and False Prophets will arise, and exhibit Signs and Wonders, to DECEIVE, if possible, the CHOSEN.

23 ‡But be you on your guard; I have forewarned you.

24 ‡But in Those DAYS, after that AFFLICTION, †the SUN will be obscured, and the MOON will withhold her LIGHT.

25 and *the STARS will fall out of HEAVEN, and THOSE POWERS in the HEAVENS will be shaken.

26 ‡And then they will see the SON of MAN coming in Clouds, with great Power and Glory.

27 And then he will send forth *the MESSENGERS, and assemble his CHOSEN from the FOUR Winds, from the Extremity of Earth to the utmost bound of Heaven.

28 Now learn a PARABLE from the FIG-TREE. When its BRANCH now becomes tender, and puts forth LEAVES, *it is known That SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit. 23. lo—omit. 25. the STARS will fall out of HEAVEN, and THOSE POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xiii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; lx. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

‡ 19. Dan. xii. 1; Matt. xxiv. 21. ‡ 23. 2 Pet. iii. 17. ‡ 24. Matt. xxiv. 29; Luke xxi. 25. ‡ 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. [29] Οὑτω και ὑμεις, ὁταν ταυτα
summer is. So also you, when these things
ιδητε γινομενα, γινωσκετε, ὁτι εγγυς εστιν
you may see coming to pass, know you, that near he is
επι θυραις. [30] Αμην λεγω ὑμιν, ὁτι ου μη
at doors. Indeed I say to you, that not not
παρελθῃ ἡ γενεα αὑτη, μεχρις οὑ παντα
may pass away the generation this, till of whom all
ταυτα γενηται. [31] Ὁ ουρανος και ἡ γη παρε-
these may be done. The heaven and the earth shall
λευσεται· οἱ δε λογοι μου ου μη παρελθωσι.
pass away; the but words of me not not may pass away.

[32] Περι δε της ἡμερας εκεινης η της ὡρας
Concerning but the day that or the hour
ουδεις οιδεν, ουδε οἱ αγγελοι, οἱ εν ουρανῳ,
no one knows, nor the messengers, those in heaven,
ουδε ὁ υἱος, ει μη ὁ πατηρ. [33] Βλεπετε, αγ-
nor the son, if not the father. Take heed, watch
ρυπνειτε *[και προσευχεσθε·] ουκ οιδατε γαρ
you [and pray you;] not you know for
ποτε ὁ καιρος εστιν. [34] Ὡς ανθρωπος αποδη-
when the season is. As a man going
μος αφεις την οικιαν αὑτου, και δους τοις
abroad leaving the house of himself, and having given to the
δουλοις αὑτου την εξουσιαν, *[και] ἑκαστῳ
slaves of himself the authority, [and] to each one
το εργον αὑτου και τῳ θυρωρῳ ενετειλατο ἱνα
the work of himself and to the porter he commanded that
γρηγορῃ. [35] Γρηγορειτε ουν· ουκ οιδατε γαρ,
he should watch. Watch you therefore; not you know for,
ποτε ὁ κυριος της οικιας ερχεται, οψε, η
when the lord of the house comes, evening, or
μεσονυκτιου, η αλεκτοροφωνιας, η πρωι· [36] μη
midnight, or cock-crowing, or morning; lest
ελθων εξαιφνης, εὑρῃ ὑμας καθευδοντας.
coming suddenly, he may find you sleeping.
[37] Ἁ δε ὑμιν λεγω, πασι λεγω· Γρηγορειτε.
What and to you I say, to all I say; Watch you.

29 Thus also, when you
shall see these things tran-
spiring, know That he is
near at the Doors.
30 Indeed, I say to you,
That this GENERATION
will not pass away, till All
these things be accom-
plished.
31 The HEAVEN and
EARTH will fail; but ‡ my
WORDS cannot fail.
32 But concerning that
DAY, *or HOUR, knows no
man; not even an Angel
in Heaven, nor the SON,
but the FATHER.
33 ‡ Take heed, watch;
for you know not when the
SEASON is.
34 ‡ As a Man going
abroad, leaving his HOUSE,
and having given the AU-
THORITY to his SERVANTS,
to each his WORK, he also
commanded the PORTER to
watch.
35 Watch, therefore; for
you know not when the
MASTER of the HOUSE
comes; *whether at Even-
ing, or at Midnight, or at
Cock-crowing, or in the
Morning;
36 lest coming unexpect-
edly he should find you
sleeping.
37 And what I say to
you, I say to all, Watch."

ΚΕΦ. ιδ'. 14.

[1] Ην δε το πασχα και τα αζυμα μετα δυο
Was now the passover and the unleavened cakes after two
ἡμερας· και εζητουν οἱ αρχιερεις και οἱ γραμ-
days; and sought the high-priests and the scribes
ματεις, πως αυτον εν δολῳ κρατησαντες αποκ-
how him by deceit seizing they
τεινωσιν. [2] Ελεγον δε· Μη εν τῃ ἑορτῃ,
might kill. They said but, Not in the feast,
μηποτε θορυβος εσται του λαου.
lest a tumult shall be of the people.

[3] Και οντος αυτου εν Βηθανιᾳ εν τῃ οικιᾳ
And being of him in Bethany in the house
Σιμωνος του λεπρου, κατακειμενου αυτου, ηλθε
of Simon the leper, reclining of him, came

CHAPTER XIV.

1 ‡ Now after Two Days
was the PASSOVER and
the feast of UNLEAVENED
BREAD; and the HIGH-
PRIESTS and SCRIBES
sought him how they might
take him by Deception,
and kill him.
2 * For they said, "Not
during the FEAST, lest there
should be a Tumult of the
PEOPLE."
3 ‡ And he being at
Bethany, in the HOUSE of
Simon the LEPER, while he
was reclining at table, a

* VATICAN MANUSCRIPT.—32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening. 2. For they said.

‡ 31. Isa. xl. 8. ‡ 33. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 34; Rom. xiii. 11; 1 Thess. v. 6. ‡ 34. Matt. xxiv. 45; xxv. 14. ‡ 1. Matt. xxvi. 2; Luke xxii. 1; John xi. 55; xiii. 1. ‡ 3. Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37.

γυνη εχουσα αλαβαστρον μυρου, ναρδου
a woman having an alabaster box of balsam, of spikenard
πιστικης πολυτελους· *[και] συντριψασα το
genuine very costly: [and] breaking the
αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.
alabaster box, she poured of it down on the head.
4 Ησαν δε τινες αγανακτουντες προς ἑαυτους,
Were and some being angry to themselves,
*[και λεγοντες·] Εις τι ἡ απωλεια αὑτη του
[and saying;] For what the loss this of the
μυρου γεγονεν; 5 Ηδυνατο γαρ τουτο το μυρον
balsam has been made? Could for this the balsam
πραθηναι επανω τριακοσιων δηναριων, και
to be sold more three hundred denarii, and
δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτη.
to be given to the poor. And they censured her.
6 'Ο δε Ιησους ειπεν· Αφετε αυτην· τι αυτῃ
The but Jesus said; Let alone her; why to her
κοπους παρεχετε; καλον εργον ειργασατο εν
troubles present you? good a work she has wrought in
εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'
me. Always for the poor you have with
ἑαυτων, και, ὁταν θελητε, δυνασθε αυτους ευ
yourselves, and, when you will, you can them good
ποιησαι· εμε δε ου παντοτε εχετε. 8 'Ο εσχεν
to do; me but not always you have. The having
αὑτη, εποιησε· προελαβε μυρισαι μου το σωμα
this, she has done; beforehand to anoint of me the body
εις τον ενταφιασμον. 9 Αμην λεγω ὑμιν, ὁπου
for the burial. Indeed I say to you, wherever
αν κηρυχθῃ το ευαγγελιον τουτο εις ὁλον τον
may be published the glad tidings this in whole the
κοσμον, και ὁ εποιησεν αὑτη λαληθησεται, εις
world, also what she did this shall be spoken, for
μνημοσυνον αυτης.
a memorial of her.

10 Και ὁ Ιουδας ὁ Ισκαριωτης, εἱς των
And the Judas the Iscariot, one of the
δωδεκα, απηλθε προς τους αρχιερεις, ἱνα
twelve, went to the high-priests, that
παραδῳ αυτον αυτοις· 11 Οἱ δε ακουσαντες
he might deliver up him to them: They and hearing
εχαρησαν· και επηγγειλαντο αυτῳ αργυριον
were glad, and promised him silver
δουναι. Και εζητει, πως ευκαιρως αυτον
to give. And he sought, how conveniently him
παραδῳ. 12 Και τῃ πρωτῃ ἡμερᾳ των
he might deliver up. And the first day of the
αζυμων, ὁτε το πασχα εθυον, λεγου-
unleavened cakes, when the paschal lamb were sacrificed, they
σιν αυτῳ οἱ μαθηται αυτου· Που θελεις απελ-
say to him the disciples of him; where wilt thou having
θοντες ἑτοιμασωμεν, ἱνα φαγῃς το πασχα;
gone we make ready, that thou mayest eat the passover?

WOMAN came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the BOX, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this LOSS of the BALSAM taken place?

5 For *This BALSAM could have been sold for more than † Three hundred Denarii, and given to the POOR." And they censured her.

6 But JESUS said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 ‡ For you have the POOR always among you, and when you will, you can *do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) She has done it, to anoint my BODY beforehand for the BURIAL.

9 *And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 ‡ And *THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 ‡ Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11. ‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4. ‡ 12. Matt. xxvi. 17; Luke xxii. 7.

τελλει δυο των μαθητων αὑτου, και
sends two of the disciples of himself, and
ις· Ὑπαγετε εις την πολιν· και
Go you into the city; and
ὑμιν ανθρωπος κεραμιον ὑδατος
you a man a pitcher of water
ακολουθησατε αυτῳ· [14] και ὁπου εαν
follow him; and wherever
ιπατε τῳ οικοδεσποτῃ· Ὅτι ὁ
say to the householder; That the
λεγει· Που εστι το καταλυμα,
says; Where is the guest-chamber,
σχα μετα των μαθητων μου φαγω;
with the disciples of me I may eat?
ὑμιν δειξει αναγαιον μεγα εστρω-
he you will show an upper room large having
οιμον· εκει ἑτοιμασατε ἡμιν.
ready; there prepare you for us.
θον οἱ μαθηται αυτου, και ηλθον εις
the disciples of him, and came into
και εὑρον καθως ειπεν αυτοις· και
and found even as he said to them; and
το πασχα. [17] Και οψιας γενομενης,
the passover. And evening being come.
α των δωδεκα. [18] Και ανακειμενων
the twelve. And reclining
εσθιοντων, ειπεν ὁ Ιησους· Αμην
eating, said the Jesus; Indeed
ὁτι εἱς εξ ὑμων παραδωσει με, ὁ
that one of you will deliver up me, who
εμου. [19] Οἱ *[δε] ηρξαντο λυπεισ-
me. They [and] began to be sor-
γειν αυτῳ εἱς καθ' εἱς· Μητι εγω;
say to him one by one; Not I?
ς· Μητι εγω;] [20] Ὁ δε *[αποκρι-
Not I?] He but [answer-
αυτοις· Εἱς εκ των δωδεκα, ὁ
to them; One of the twelve, that
ος μετ' εμου εις το τρυβλιον. [21] Ὁ
with me into the bowl. The
ανθρωπου ὑπαγει, καθως γεγραπ-
man goes away, even as it has been
αυτου· ουαι δε τῳ ανθρωπῳ εκεινῳ,
him; woe but to the man that,
υἱος του ανθρωπου παραδιδοται·
son of the man is delivered up.
αυτῳ, ει ουκ εγεννηθη ὁ ανθρωπος
to him, if not was born the man
[22] Και εσθιοντων αυτων, λαβων ὁ
And eating of them, taking the
ον, ευλογησας εκλασε, και εδωκεν
having blessed he broke, and gave
ειπε· Λαβετε· τουτο εστι το σωμα
said; Take; this is the body

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is *the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room †furnished ready; *there prepare for us."

16 And *the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 ‡ And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That *one of YOU who are EATING with me will deliver me up."

19 And *they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH.

21 *The SON of MAN indeed ‡goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 ‡And as they were eating, *he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

MANUSCRIPT.—14. my GUEST-CHAMBER. 15. and there prepare. ...s. 18. one of YOU who are EATING with me. 19. and—omit. 19. and another; not I?—omit. 20. answering—omit. 21. Be-... 22. he took.

...ed ready, probably alludes to the manner of making the room ready for ...the passover; which was examined in every hole and corner by the light ...and cleared from the smallest crumb of leaven with a scrupulous nicety.—

...xvi. 24. ‡ 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

μου. 23 Και λαβων το ποτηριον, ευχαριστησας
of me. And taking the cup, having given thanks
εδωκεν αυτοις· και επιον εξ αυτου παντες.
he gave to them; and they drank out of it all.
24 Και ειπεν *[αυτοις.] Τουτο εστι το αἷμα μου,
And he said [to them.] This is the blood of me,
το της καινης διαθηκης, το περι πολλων
that of the new covenant, that concerning many
εκχυνομενον. 25 Αμην λεγω ὑμιν, ὁτι ουκετι
being shed. Indeed I say to you, that no more
ου μη πιω εκ του γεννηματος της αμπελου, ἑως
not not I will drink of the product the vine, till
της ἡμερας εκεινης, ὁταν αυτο πινω καινον εν
the day that, when it I drink new in
τῃ βασιλειᾳ του θεου. 26 Και ὑμνησαντες,
the kingdom of the God. And having sung a hymn,
εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive trees.

27 Και λεγει αυτοις ὁ Ιησους· Ὁτι παντες
And says to them the Jesus; That all
σκανδαλισθησεσθε *[εν εμοι εν τῃ νυκτι ταυτῃ·]
will be stumbled [at me in the night this]
ὁτι γεγραπται· "Παταξω τον ποιμενα, και
for it is written: I will smite the shepherd, and
διασκορπισθησεται τα προβατα." 28 Αλλα
will be scattered the sheep." But
μετα το εγερθηναι με, προαξω ὑμας εις την
after the to be raised me, I will go before you into the
Γαλιλαιαν. 29 Ὁ δε Πετρος εφη αυτῳ· Και ει
Galilee. The but Peter said to him; Even if
παντες σκανδαλισθησονται, αλλ' ουκ εγω.
all shall be stumbled, yet not I.
30 Και λεγει αυτῳ ὁ Ιησους· Αμην λεγω σοι,
And says to him the Jesus; Indeed I say to thee,
ὁτι συ σημερον εν τῃ νυκτι ταυτῃ, πριν η
that thou this-day in the night this, before
δις αλεκτορα φωνησαι, τρις απαρνησῃ με.
twice a cock to have crowed, thrice thou wilt deny me.
31 Ὁ δε εκ περισσου ελεγε μαλλον· Εαν με
He but with vehemence spoke more; If me
δεῃ συναποθανειν σοι, ου μη σε απαρνησομαι.
must to die with thee, not not thee I will deny.
Ὡσαυτως δε και παντες ελεγον. 32 Και ερχον-
In like manner and also all they said. And they
ται εις χωριον, οὑ το ονομα Γεθσημανη· και
came to a place, of which the name Gethsemane; and
λεγει τοις μαθηταις αὑτου· Καθισατε ὡδε,
he says to the disciples of himself; Sit you here,
ἑως προσευξωμαι. 33 Και παραλαμβανει τον
till I shall pray. And he takes the
Πετρον και Ιακωβον και Ιωαννην μεθ' ἑαυτου·
Peter and James and John with himself;
και ηρξατο εκθαμβεισθαι και αδημονειν. 34 Και
and began to be greatly amazed and to be in anguish. And
λεγει αυτοις· Περιλυπος εστιν ἡ ψυχη μου ἑως
he says to them; Extremely sorrowful is the soul of me even to

23 And taking
having given th
gave it to them:
all drank out of it.
24 And he said
is THAT BLOOD
which is of the co
THAT which is
OUT for many.
25 Indeed I sa
* That I will drin
PRODUCT of the
more, till that
I drink it new in t
DOM of GOD."
26 ‡ And hav
they went out
MOUNT of OLIVE
27 And JESUS
them, "You wi
stumbled; beca
written, ‡ 'I will
'SHEPHERD, a
'SHEEP will be d
28 ‡ But afte
RAISED, I will pr
to GALILEE."
29 ‡ And PETE
him, "Even if al
stumbled, yet I w
30 And JESUS
him, "Indeed I sa
That thou Th
This NIGHT, b
Cock crows twice,
own Me thrice."
31 But HE sp
more vehemence
must die with the
by no means disow
And they all said
32 ‡ And they
a Place named Get
and he says to h
PLES, "Sit here,
* go away and pra
33 And he ta
him PETER, and
and JOHN, and
be greatly amazed
of Anguish.
34 And he says
‡ "My SOUL is
passed with a de

* VATICAN MANUSCRIPT.—22. a Cup. 24. to them—omit. 24. THAT mine, which is of the COVENANT, THAT which is POURED OUT. 27. at me in th —omit. 32. go away and pray. 33. JAMES, and JOHN.

‡ 24. Luke xxii. 20; 1 Cor. xi. 25. ‡ 26. Matt. xxvi. 30. ‡ 27. Zec ‡ 28. Matt. xvi. 7. ‡ 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34. John x ‡ 32. Matt. xxvi. 36; Luke xxii. 39; John xviii. 1. ‡ 34. John xii. 27.

...ειvατε ὡδε, και γρηγορειτε. 35 Και
...main you here, and watch. And
μικρον, επεσεν επι της γης· και
a little, he fell on the ground; and
ο, ἱνα, ει δυνατον εστι, παρελθη απ'
that, if possible it is, might pass from
ρα. 36 Και ελεγεν· Αββα ὁ πατηρ,
... And he said; Abba the father,
τα σοι· παρενεγκε το ποτηριον απ'
...ble to thee; take the cup from
Αλλ' ου, τι εγω θελω, αλλα τι
But not, what I will, but what
ερχεται, και εὑρισκει αυτους καθευ-
he comes, and finds them sleep-
λεγει τῳ Πετρῳ· Σιμων, καθευδεις;
he says to the Peter; Simon, sleepest thou?
ς μιαν ὡραν γρηγορησαι; 38 Γρηγορ-
... one hour to watch? Watch
ροσευχεσθε, ἱνα μη εισελθητε εις
pray you, that not you enter into
το μεν πνευμα προθυμον, ἡ δε
the indeed spirit ready, the but
ης. 39 Και παλιν απελθων προσηυ-
And again going away he prayed,
υτον λογον ειπων. 40 Και ὑποστρε-
same words saying. And having returned
αυτους παλιν καθευδοντας· ησαν
them again sleeping; were
θαλμοι αυτων βεβαρημενοι και ουκ
eyes of them weighed down and not
αυτῳ αποκριθωσι. 41 Και ερχεται
... to him they might answer. And he comes
και λεγει αυτοις· Καθευδετε το
and he says to them; Do you sleep the
αναπαυεσθε; απεχει, ηλθεν ἡ ὡρα·
rest you? It is enough, is come the hour
διδοται ὁ υἱος του ανθρωπου εις τας
...ered up the son of the man into the
ἁμαρτωλων. 42 Εγειρεσθε, αγωμεν·
sinners. Arise, let us go;
ραδιδους με ηγγικε.
...livering up me has come near.
θεως, ετι αυτου λαλουντος, παραγι-
...ely, while of him speaking, comes
ς, εἱς ων των δωδεκα, και μετ' αυτου
... one being of the twelve, and with him
[πολυς] μετα μαχαιρων και ξυλων,
[great] with swords and clubs,
ρχιερεων και των γραμματεων και
high-priests and the scribes and
τερων. 44 Δεδωκει δε ὁ παραδιδους
... Had given and he delivering up
σημειον αυτοις, λεγων· Ὁν αν φι-
signal to them, saying; Whoever I
λησω, αυτος εστι· κρατησατε αυτον και
... he is; seize him and
ασφαλως. 45 Και ελθων, ευθεως
safely. And coming, immediately

guish; stay here and watch."

35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; ‡yet not what I will, but what thou wilt."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?

38 Watch and pray, that you *enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And *again he came and found them sleeping; (for Their EYES were overpowered;) and they knew not what to answer him.

41 And he comes the THIRD time, and says to them, "Do you sleep NOW, and take your rest? It is enough. ‡the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS.

42 ‡Arise, let us go; behold! HE, who DELIVERS me up, has come."

43 ‡And immediately, while he was yet speaking, comes *JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

45 And coming, and immediately approaching

* VATICAN MANUSCRIPT.—38. come into. 40. again he came. 43. JUDAS, being ...ng. 43. great—omit.

... 38; vi. 38. ‡ 41. John xiii. 1. ‡ 42. Matt. xxvi. 46; John xviii. ... ‡ 43. Matt. xxvi. 47; Luke xxii. 47; John xviii. 3.

προσελθων αυτῳ, λεγει· Ῥαββι, *[ραββι·]
approaching to him, he says: Rabbi, [rabbi;]
και κατεφιλησεν αυτον. 46 Οἱ δε επεβαλον επ'
and kissed him. They then laid on
αυτον τας χειρας *[αὑτων,] και εκρατησαν
him the hands [of them,] and seized
αυτον. 47 Εἱς δε τις των παρεστηκοτων,
him. One and a certain of those standing,
σπασαμενος την μαχαιραν, επαισε τον δουλον
drawing the sword, struck the slave
του αρχιερεως, και αφειλεν αυτου το ωτιον.
of the high-priest, and cut off of him the ear.
48 Και αποκριθεις ὁ Ἰησους ειπεν αυτοις· Ὡς
And answering the Jesus said to them; As
επι ληστην εξηλθετε μετα μαχαιρων και
upon a robber came you out with swords and
ξυλων, συλλαβειν με. 49 Καθ' ἡμεραν ημην
clubs, to take me. Every day I was
προς ὑμας εν τῳ ἱερῳ διδασκων, και ουκ
with you in the temple teaching, and not
εκρατησατε με· αλλ', ἱνα πληρωθωσιν αἱ γρα-
you seized me; but, that must be fulfilled the writ-
φαι. 50 Και αφεντες αυτον παντες εφυγον.
ings. And leaving him all they fled.
51 Και εἱς τις νεανισκος ηκολουθει αυτῳ, περι-
And one a certain young man followed him, wrap-
βεβλημενος σινδονα επι γυμνου· και κρατουσιν
ped about a linen cloth on naked; and they seized
αυτον *[οἱ νεανισκοι.] 52 Ὁ δε καταλιπων την
him [the young men.] He but leaving the
σινδονα, γυμνος εφυγεν *[απ' αυτων.]
linen cloth, naked he fled [from them.]
53 Και απηγαγον τον Ἰησουν προς τον αρχιε-
And they led the Jesus to the high-
ρεα· και συνερχονται αυτῳ παντες οἱ αρχιερεις,
priest; and came together to him all the high-priests,
και οἱ πρεσβυτεροι, και οἱ γραμματεις. 54 Και
and the elders, and the scribes. And
ὁ Πετρος απο μακροθεν ηκολουθησεν αυτῳ ἑως
the Peter at a distance followed him even
εσω εις την αυλην του αρχιερεως· και ην συγ-
to into the palace of the high-priest; and was sit-
καθημενος μετα των ὑπηρετων, και θερμαινο-
ting in company with the attendants, and warming
μενος προς το φως. 55 Οἱ δε αρχιερεις και
himself to the light. The and high priests and
ὁλον το συνεδριον εζητουν κατα του Ἰησου
whole the high council sought against the Jesus
μαρτυριαν εις το θανατωσαι αυτον· και ουχ
testimony for the to put to death him; and not
εὑρισκον. 56 Πολλοι γαρ εψευδομαρτυρουν
they found. Many for testified falsely
κατ' αυτου, και ισαι αἱ μαρτυριαι ουκ ησαν.
against him, but consistent the testimonies not were.
57 Και τινες ανασταντες, εψευδομαρτυρουν κατ'
And some having stood up, testified falsely against
αυτου, λεγοντες· 58 Ὁτι ἡμεις ηκουσαμεν αυτου
him, saying; That we heard him

him, he says, "Rabbi;" and repeatedly kissed him.

46 Then THEY laid HANDS on him, and seized him.

47 And one of THOSE STANDING by drew a SWORD, and struck a SERVANT of the HIGH-PRIEST, and cut off His *EAR-TIP.

48 ‡ And JESUS answering said to them, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?

49 I was with you every day in the TEMPLE teaching, and you did not arrest me. ‡ But the SCRIPTURES must be verified."

50 And leaving him, they all fled.

51 And a certain Youth followed him, with a Linen cloth wrapped about his naked body; and they seized him;

52 but leaving the LINEN CLOTH, he fled naked.

53 ‡ And they conducted JESUS to the HIGH-PRIEST; and all the HIGH-PRIESTS, and the ELDERS, and the SCRIBES, came together to him.

54 And PETER followed him at a distance, even into the PALACE of the HIGH-PRIEST; and sat in company with the ATTENDANTS, warming himself before the FIRE.

55 ‡ And the HIGH-PRIESTS and the Whole SANHEDRIM sought testimony against JESUS, in order TO KILL him; but they found none.

56 For many testified falsely against him, but their TESTIMONIES were insufficient.

57 And some standing up, testified falsely against him, saying,

58 "We heard him de-

* VATICAN MANUSCRIPT.—45. rabbi—omit. 46. of them—omit. 47. EAR-TIP. 51. the young men—omit. 52. from them—omit.

‡ 48. Matt. xxvi. 55; Luke xxii. 52. ‡ 49. Psa. xxii. 6; Isa. liii. 7; Luke xxii. 37; xxiv. 44. ‡ 53. Matt. xxvi. 57; Luke xxii. 54; John xviii. 13. ‡ 55. Matt. xxvi. 59.

Λεγοντος· Ὁτι εγω καταλυσω τον ναον τουτον
saying; That I will destroy the temple this
τον χειροποιητον, και δια τριων ἡμερων αλλον
the made with hands, and in three days another
αχειροποιητον οικοδομησω. 59 Και ουδε οὑτως
made without hands I will build. And not even thus
ιση ην ἡ μαρτυρια αυτων. 60 Και αναστας
consistent was the testimony of them. And arising
ὁ αρχιερευς εις μεσον, επηρωτησε τον Ιησουν,
the high-priest in midst, he asked the Jesus,
λεγων· Ουκ αποκρινῃ ουδεν; τι οὑτοι σου
saying; Not answerest thou nothing? what these of thee
καταμαρτυρουσιν; 61 Ὁ δε εσιωπα, και ουδεν
testify against? He but was silent, and nothing
απεκρινατο. Παλιν ὁ αρχιερευς επηρωτα αυτον
he answered. Again the high-priest asked him
και λεγει αυτῳ· Συ ει ὁ Χριστος, ὁ υἱος του
and says to him; Thou art the Anointed, the son of the
ευλογητου; 62 Ὁ δε Ιησους ειπεν· Εγω ειμι·
blessed? The and Jesus said; I am;
και οψεσθε τον υἱον του ανθρωπου εκ δεξιων
and you shall see the son of the man at right
καθημενον της δυναμεως, και ερχομενον μετα
sitting of the power, and coming with
των νεφελων του ουρανου. 63 Ὁ δε αρχιερευς
the clouds of the heaven. The and high-priest,
διαρῥηξας τους χιτωνας αὑτου, λεγει· Τι ετι
having rent the clothes of himself, says, What further
χρειαν εχομεν μαρτυρων; 64 Ηκουσατε της
need have we of witnesses? You have heard the
βλασφημιας· τι ὑμιν φαινεται; Οἱ δε παντες
blasphemy; what to you appears? They but all
κατεκριναν αυτον ειναι ενοχον θανατου. 65 Και
condemned him to be deserving of death. And
ηρξαντο τινες εμπτυειν αυτῳ, και περικαλυπτειν
began some to spit upon him, and to cover
το προσωπον αυτου, και κολαφιζειν αυτον,
the face of him, and to beat with the fist him,
και λεγειν αυτῳ· Προφητευσον. Και οἱ ὑπη-
and to say to him; Prophesy. And the at-
ρεται ῥαπισμασιν αυτον εβαλλον. 66 Και οντος
tendants with open hands him beat. And being
του Πετρου εν τῃ αυλῃ κατω, ερχεται μια
the Peter in the court-yard below, comes one
των παιδισκων του αρχιερεως· 67 και ιδουσα
of the maid-servants of the high-priest; and seeing
τον Πετρον θερμαινομενον, εμβλεψασα αυτῳ
the Peter warming himself, she looking to him
λεγει· Και συ μετα του Ναζαρηνου Ιησου ησθα.
says; And thou with the Nazarene Jesus wast.
68 Ὁ δε ηρνησατο, λεγων· Ουκ οιδα, ουδε
He but denied, saying; Not I know, nor
επισταμαι τι συ λεγεις. Και εξηλθεν εξω εις
comprehend what thou sayest. And he went out into
το προαυλιον· *[και αλεκτωρ εφωνησε.]
the outer court; [and a cock crew.]

clare, ‡ 'I will destroy THIS TEMPLE MADE WITH HANDS, and in Three Days, I will build Another made without hands.'"

59 But not even thus was their TESTIMONY sufficient.

60 And the HIGH-PRIEST standing up in the MIDST, asked JESUS, saying, "Answerest thou nothing *to what these testify against thee?"

61 ‡ But HE was silent, and answered nothing. And the HIGH-PRIEST asked him, and says to him; "Art thou the MESSIAH, the SON of the BLESSED One?"

62 And JESUS said, "I am; and you shall see the SON of MAN sitting at the Right hand of the MIGHTY One, and coming with the CLOUDS of HEAVEN."

63 And the HIGH-PRIEST having rent his GARMENTS, says, "What further need have we of Witnesses?

64 You have heard the BLASPHEMY; What is your opinion?" And they ALL condemned him as worthy of Death.

65 And some began to spit upon him, and to cover His FACE, and to beat him with the fist, and to say to him, "Divine to us;" and the ATTENDANTS struck Him on the cheek with the Open Hand.

66 ‡ And PETER being below in the COURT-YARD, there comes one of the MAID-SERVANTS of the HIGH-PRIEST;

67 and seeing PETER warming himself, earnestly looking at him, she says, "Thou also wast with the NAZARENE, *JESUS."

68 But HE denied, saying, "I *neither know nor understand what thou sayest." And he went out into the OUTER COURT;

* VATICAN MANUSCRIPT.—60. Because these. 67. JESUS. 68. neither know nor understand. 68. and a Cock crew—omit.

‡ 58. Mark xv. 29; John ii. 19. ‡ 60. Matt. xxvi. 62. ‡ 61. Matt. xxvi. 63 ‡ Matt. xxvi. 64; Luke xxii. 69. ‡ 66. Matt. xxvi. 58, 69; Luke xxii. 55; John xviii. 16.

69 Και ἡ παιδισκη ιδουσα αυτον *[παλιν] ηρξατο
And the maid-servant seeing him (again) began
λεγειν τοις παρεστηκοσιν· Ὅτι οὑτος εξ αυτων
to say to those having stood by; That this of them
εστιν. 70 Ὁ δε παλιν ηρνειτο. Και μετα
is. He and again denied. And after
μικρον παλιν οἱ παρεστωτες ελεγον τῳ Πετρῳ·
a little again those having stood by said to the Peter;
Αληθως εξ αυτων ει· και γαρ Γαλιλαιος ει,
Truly of them thou art; also for a Galilean thou art,
*[και ἡ λαλια σου ὁμοιαζει.] 71 Ὁ δε ηρξατο
(and the speech of thee is like.) He then began
αναθεματιζειν και ομνυναι· Ὅτι ουκ οιδα τον
to curse and swear; That not I know the
ανθρωπον τουτον, ὁν λεγετε. 72 Και εκ δευ-
man this, of whom you say. And of sec-
τερου αλεκτωρ εφωνησε. Και ανεμνησθη ὁ
ond cock crew. And remembered the
Πετρος του ῥηματος, οὑ ειπεν αυτῳ ὁ Ιησους·
Peter the word, of which said to him the Jesus;
Ὅτι πριν αλεκτορα φωνησαι δις, απαρνησῃ με
That before a cock to have crowed twice, thou wilt deny me
τρις. Και επιβαλων εκλαιε.
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 Και ευθεως επι το πρωι συμβουλιον ποιη-
And immediately on the morning a council having
σαντες οἱ αρχιερεις μετα των πρεσβυτερων και
been held the high-priests with the elders and
γραμματεων, και ὁλον το συνεδριον, δησαντες
scribes, even whole the sanhedrim, binding
τον Ιησουν, απηνεγκαν και παρεδωκαν τῳ Πι-
the Jesus, carried and delivered up to the Pi-
λατῳ. 2 Και επηρωτησεν αυτον ὁ Πιλατος·
late. And asked him the Pilate;
Συ ει ὁ βασιλευς των Ιουδαιων; Ὁ δε αποκρι-
Thou art the king of the Jews? He and answer-
θεις ειπεν αυτῳ· Συ λεγεις. 3 Και κατηγορουν
ing said to him, Thou sayest. And accused
αυτου οἱ αρχιερεις πολλα. 4 Ὁ δε Πιλατος
him the high-priests many things. The and Pilate
παλιν επηρωτησεν αυτον, λεγων· Ουκ αποκρινῃ
again asked him, saying Not answerest thou
ουδεν; ιδε, ποσα σου καταμαρτυρουσιν.
nothing? see, how many things of thee they testify against.
5 Ὁ δε Ιησους ουκετι ουδεν απεκριθη· ὡστε
The but Jesus no longer nothing answered; so as
θαυμαζειν τον Πιλατον. 6 Κατα δε ἑορτην
to surprise the Pilate. At now feast
απελυεν αυτοις ἑνα δεσμιον ὁνπερ ῃτουντο.
he used to release to them one prisoner whoever they asked.

69 ‡ And the MAID-SERVANT seeing him, *said to THOSE STANDING BY, "This is one of them."

70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."

71 Then HE began to curse and swear, "I know not this MAN of whom you speak."

72 ‡ And *immediately for a second time †a Cock crew. And PETER recollected the WORD which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 ‡ And immediately in the *Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to *Pilate.

2 ‡ And PILATE asked him, "Art thou the KING of the JEWS?" And he answering, *says to him, "Thou sayest it."

3 And the HIGH-PRIESTS accused him of many things.

4 ‡ Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they *accuse thee of."

5 ‡ But JESUS answered no more, so that PILATE was astonished.

6 ‡ Now at each Feast he used to release to them One Prisoner, whomever they asked.

* VATICAN MANUSCRIPT.—69. again—omit. 69. said to THOSE. 71. and thy SPEECH is like it—omit. 72. immediately for a second. 1. Morning. 1. Pilate. 2. says to him. 4. accuse thee of.

† 72. or a watch-trumpet sounded. See Note on Matt. xxvi. 34.

‡ 69. Matt. xxvi. 71, 73; Luke xxii. 58, 59; John xviii. 25, 26. ‡ 72. Matt. xxvi. 75. ‡ 1. Psa. ii. 2; Matt. xxvii. 1; Luke xxii. 66; xxiii. 1; John xviii. 28; Acts iii. 13; iv. 26. ‡ 2. Matt. xxvii. 11. ‡ 4. Matt. xxvii. 13. ‡ 5. Isa. liii. 7; John xix. 9. ‡ 6. Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39.

7 Ην δε ὁ λεγομενος Βαραββας μετα των συστα-
Was and he being named Barabbas with the insur-
σιαστων δεδεμενος, οἵτινες εν τῃ στασει φονον
gents having been bound, who in the sedition murder
πεποιηκεισαν. 8 Και αναβοησας ὁ οχλος
had committed. And crying out the crowd
ηρξατο αιτεισθαι, καθως αει ἐποιει αυτοις.
began to demand, as always he did to them.
9 Ὁ δε Πιλατος απεκριθη αυτοις, λεγων· Θελε-
The but Pilate answered them, saying, Do you
τε απολυσω ὑμιν τον βασιλεα των Ἰουδαιων.
wish I shall release to you the king of the Jews?
10 Εγινωσκε γαρ, ὁτι δια φθονον παραδεδωκεισαν
He knew for, that through envy had delivered up
αυτον οἱ αρχιερεις. 11 Οἱ δε αρχιερεις ανεσει-
him the high-priests. The and high-priests stirred
σαν τον οχλον, ἱνα μαλλον τον Βαραββαν
up the crowd, that rather the Barabbas
απολυσῃ αυτοις. 12 Ὁ δε Πιλατος αποκριθεις
he should release to them. The but Pilate answering
παλιν ειπεν αυτοις· Τι ουν θελετε ποιησω ὁν
again said to them; What then do you wish I shall do whom
λεγετε βασιλεα των Ἰουδαιων; 13 Οἱ δε παλιν
you call a king of the Jews? They but again
εκραξαν· Σταυρωσον αυτον. 14 Ὁ δε Πιλατος
cried out, Crucify him. The and Pilate
ελεγεν αυτοις· Τι γαρ κακον εποιησεν; Οἱ δε
said to them; What for evil has he done? They but
περισσως εκραξαν· Σταυρωσον αυτον. 15 Ὁ
vehemently cried out, Crucify him. The
δε Πιλατος, βουλομενος τῳ οχλῳ το ἱκανον
then Pilate, being willing to the crowd the satisfaction
ποιησαι, απελυσεν αυτοις τον Βαραββαν, και
to make, released to them the Barabbas, and
παρεδωκε τον Ἰησουν, φραγελλωσας, ἱνα
delivered up the Jesus, having scourged, that
σταυρωθῃ.
he might be crucified.

16 Οἱ δε στρατιωται απηγαγον αυτον εσω της
The and soldiers led away him within the
αυλης, ὁ εστι πραιτωριον· και συγκαλουσιν
court, which is a judgment-hall; and they call together
ὁλην την σπειραν. 17 Και ενδυουσιν αυτον
whole the company. And they clothed him
πορφυραν, και περιτιθεασιν αυτῳ πλεξαντες
purple, and placed it around him braiding
ακανθινον στεφανον. 18 Και ηρξαντο ασπαζεσ-
an acanthine wreath. And they began to salute
θαι αυτον· Χαιρε ὁ βασιλευς των Ἰουδαιων.
him; Hail the king of the Jews.
19 Και ετυπτον αυτου την κεφαλην καλαμῳ,
And they struck of him the head with a reed,
και ενεπτυον αυτῳ, και τιθεντες τα γονατα
and spit upon him, and placing the knees

7 And there was HE who was NAMED Barabbas, having been imprisoned with the INSURGENTS, who had committed Murder in the INSURRECTION.

8 And the CROWD *going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the KING of the JEWS?"

10 For he knew That *they had delivered him up from Envy.

11 ‡But the HIGH-PRIESTS stirred up the CROWD, that he should rather release BARABBAS to them.

12 And PILATE answering again, said to them, "What *then shall I do to him you call the KING of the JEWS?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 ‡Then PILATE, being willing to GRATIFY the CROWD, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 ‡And the SOLDIERS led him away into the COURT, which is the Prætorium; and they called together the Whole COMPANY.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head,

18 and began to salute him,—"Hail, KING of the JEWS!"

19 And they struck his HEAD with a Reed, and spit on him, and KNEELING, did homage to him.

* VATICAN MANUSCRIPT.—8. going up began. 10. they had. 12. then shall I do to him you call the KING of the JEWS?

‡ 11. Matt. xxvii. 20; Acts iii. 14. ‡ 15. Matt. xxvii. 26; John xix. 1, 16. ‡ 16. Matt. xxvii. 27.

προσεκυνουν αυτῳ. [20] Και ὁτε ενεπαιξαν αυτῳ,
did homage to him. And when they mocked him,
εξεδυσαν αυτον την πορφυραν, και ενεδυσαν
they took off him the purple, and put on
αυτον τα ἱματια τα ιδια· και εξαγουσιν αυτον,
him the clothes the own; and they led out him,
*[ἱνα σταυρωσωσιν αυτον.] [21] Και αγγαρευουσι
[that they might crucify him.] And they compel
παραγοντα τινα Σιμωνα Κυρηναιον, ερχομενον
passing by one Simon a Cyrenian, coming
απ' αγρου, (τον πατερα Αλεξανδρου και Ρου-
from country, (the father of Alexander and Ru-
φου,) ἱνα αρῃ τον σταυρον αυτου. [22] Και
fus,) that he might bear the cross of him. And
φερουσιν αυτον επι Γολγοθα τοπον· ὁ εστι
they bring him to Golgotha place; which is
μεθερμηνευομενον, κρανιου τοπος. [23] Και εδιδουν
being translated, of a skull a place. And they gave
αυτῳ *[πιειν] εσμυρνισμενον οινον· ὁ δε
him [to drink] having been mixed with myrrh wine; he but
ουκ ελαβε.
not received.

[24] Και σταυρωσαντες αυτον, διαμεριζονται τα
And crucifying him, they divide the
ἱματια αυτου, βαλλοντες κληρον επ' αυτα, τις
clothes of him, casting lots on them, who
τι αρῃ. [25] Ην δε ὡρα τριτη, και εσταυρωσαν
what should take. It was and hour third, and they crucified
αυτον. [26] Και ην ἡ επιγραφη της αιτιας αυτου
him. And was the inscription of the accusation of him
επιγεγραμμενη· "Ὁ βασιλευς των Ιουδαιων."
was written over: The king of the Jews."
[27] Και συν αυτῳ σταυρουσι δυο λῃστας· ἑνα εκ
And with him they crucify two robbers, one at
δεξιων, και ἑνα εξ ευωνυμων αυτου. [28] *[Και
right, and one at left of him. [And
επληρωθη ἡ γραφη ἡ λεγουσα· "Και μετα
was fulfilled the writing that saying, And with
ανομων ελογισθη."] [29] Και οἱ παραπορευομενοι
lawless ones he was numbered."] And those passing along
εβλασφημουν αυτον, κινουντες τας κεφαλας
reviled him, shaking the heads
αὑτων, και λεγοντες· Ουα· ὁ καταλυων τον
of them, and saying; Ah; he destroying the
ναον, και εν τρισιν ἡμεραις οικοδομων·
temple, and in three days building;
[30] σωσον σεαυτον, και καταβα απο του σταυρου.
save thyself, and come down from the cross.
[31] Ὁμοιως και οἱ αρχιερεις, εμπαιζοντες προς
In like manner also the high-priests, mocking to
αλληλους μετα των γραμματεων, ελεγον·
one another with the scribes, said;

20 And when they had mocked him, they stripped him of the PURPLE garment, and put on him *his own CLOTHES, and led him out.

21 ‡ And One Simon, a Cyrenian, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 ‡ And they bring him to * GOLGOTHA, which being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but * HE did not receive it.

24 And * they nail him to the Cross, ‡ and part his GARMENTS, casting lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the INSCRIPTION of his ACCUSATION was written over him, "The KING of the JEWS."

27 And with him they * crucified Two Robbers; one at his Right hand, and the other at his Left.

28 * † [And THAT SCRIPTURE was verified, which SAYS, ‡ "He was numbered "with LAW-BREAKERS."]

29 And THOSE PASSING ALONG reviled him, ‡ shaking their HEADS, and saying, "Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

30 save thyself, and come down from the CROSS!"

31 In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

* VATICAN MANUSCRIPT.—20. his CLOTHES. 20. that they might crucify him—omit. 22. GOLGOTHA. 23. to drink—omit. 23. HE. 24. they nail him to the Cross, and part his GARMENTS. 27. crucified. 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. † 28. Fritz. and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

‡ 21. Matt. xxvii. 32; Luke xxiii. 26. ‡ 22. John xix. 17. ‡ 24. Psa. xxii. 18; Luke xxiii. 34; John xix. 23. ‡ 28. Isa. liii. 12; Luke xxii. 37. ‡ 29. Psa. xxii. 7.

Αλλους εσωσεν, ἑαυτον ου δυναται σωσαι;
Others he saved, himself not is able to save?
32 'Ο Χριστος, ὁ βασιλευς του Ισραηλ, κατα-
The Anointed, the king of the Israel, let him
βατω νυν απο του σταυρου, ἱνα ιδωμεν και
descend now from the cross, that we may see and
πιστευσωμεν. Και οἱ συνεσταυρωμενοι αυτῳ
may believe. And those having been crucified with him
ωνειδιζον αυτον. 33 Γενομενης δε ὡρας ἑκτης,
reproached him. Being come and hour sixth,
σκοτος εγενετο εφ' ὁλην την γην, ἑως ὡρας
darkness was on whole the land, till hour
εννατης. 34 Και τῃ ὡρᾳ τῃ εννατῃ εβοησεν ὁ
ninth. And the hour the ninth cried the
Ιησους φωνῃ μεγαλῃ, *[λεγων·] Ελωι, ελωι·
Jesus with a voice loud, [saying:] Eloi, eloi;
λαμμα σαβαχθανι; ὁ εστι μεθερμηνευομενον·
lamma sabachthani? which is being translated;
Ὁ θεος μου, *[ὁ θεος μου·] εις τι με εγκατε-
The God of me, [the God of me;] to what me hast thou
λιπες; 35 Και τινες των παρεστηκοτων ακου-
left. And some of those standing by hear-
σαντες, ελεγον· Ιδου, Ηλιαν φωνει. 36 Δραμων
ing, said: Lo, Elias he calls. Running
δε εἱς, και γεμισας σπογγον οξους, περιθεις τε
and one, and filling a sponge of vinegar, attaching and
καλαμῳ, εποτιζεν αυτον, λεγων· Αφετε· ιδωμεν,
to a reed, gave to drink him, saying: Let alone: we may see,
ει ερχεται Ηλιας καθελειν αυτον. 37 'Ο δε
if comes Elias to take down him. The then
Ιησους, αφεις φωνην μεγαλην, εξεπνευσε.
Jesus, uttering a voice loud, breathed out.

38 Και το καταπετασμα του ναου εσχισθη εις
And the curtain of the temple was rent into
δυο, απο ανωθεν ἑως κατω. 39 Ιδων δε ὁ κεντυ-
two, from above to below. Seeing but the centu-
ριων, ὁ παρεστηκως εξ εναντιας αυτου, ὁτι
rion, that having stood by over against him, that
οὑτω *[κραξας] εξεπνευσεν, ειπεν· Αληθως ὁ
thus [having cried] he breathed out, said: Truly the
ανθρωπος οὑτος υἱος ην θεου. 40 Ησαν δε και
man this a son was of a god. Were and also
γυναικες απο μακροθεν θεωρουσαι· εν αἱς ην και
women from a distance beholding: among whom was also
Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του Ιακωβου
Mary the Magdalene, and Mary the of the James
του μικρου και Ιωση μητηρ, και Σαλωμη· 41 αἱ
the little and Joses mother, and Salome: who
*[και,] ὁτε ην εν τῃ Γαλιλαιᾳ, ηκολουθουν
[also,] when he was in the Galilee, followed
αυτῳ, και διηκονουν αυτῳ· και αλλαι πολλαι,
him, and served him: and others many,
αἱ συναναβασαι αυτῳ εις Ἱεροσολυμα.
those having come up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?

32 The MESSIAH! the KING of * Israel! let him come down now from the CROSS, that we may see and believe." Even those, ‡ who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

34 And at the * NINTH Hour JESUS cried with a loud Voice, ‡ "Eloi, Eloi, lamma sabachthani?" which, being translated, is, "My GOD! to what hast thou surrendered me?"

35 And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

36 ‡ And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

37 Then JESUS uttering a loud Voice, expired.

38 ‡ And the VEIL of the TEMPLE was rent in Two from top to bottom.

39 And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, * This MAN was a Son of God."

40 ‡ And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and * of Joses, and Salome;

41 who when he was in GALILEE, ‡ followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

* VATICAN MANUSCRIPT.—32. Israel. 34. NINTH Hour. 34. saying—omit. 34. my GOD—omit. 39. having cried—omit. 39. This MAN. 40. the mother of. 41. also—omit.

‡ 32. Matt. xxvii. 44; Luke xxiii. 39. ‡ 34. Psa. xxii. 1; Matt. xxvii. 46. ‡ 36. Psa. lxix. 21. ‡ 38. Matt. xxvii. 51; Luke xxiii. 45. ‡ 40. Psa. xxxviii. 11. ‡ 41. Luke viii. 2, 3.

[42] Και ηδη οψιας γενομενης, (επει ην παρα-
And now evening being come, (since it was prepa-
σκευη, ὁ εστι προσαββατον,) [43] ηλθεν Ιωσηφ
ration, that is before sabbath,) came Joseph
ὁ απο Αριμαθαιας, ευσχημων βουλευτης, ὁς
that from Arimathea, of rank a senator, who
και αυτος ην προσδεχομενος την βασιλειαν του
also himself was expecting the kingdom of the
θεου, τολμησας εισηλθε προς Πιλατον, και
God, assuming courage went in to Pilate, and
ῃτησατο το σωμα του Ιησου. [44] Ὁ δε Πιλατος
asked for the body of the Jesus. The and Pilate
εθαυμασεν, ει ηδη τεθνηκε· και προσκαλεσα-
wondered, if already he was dead; and having
μενος τον κεντυριωνα, επηρωτησεν αυτον, ει
called the centurion, he asked him, if
παλαι απεθανε. [45] Και γνους απο του κεντυ-
already he had died. And knowing from the centu-
ριωνος, εδωρησατο το σωμα τῳ Ιωσηφ. [46] Και
rion, he gave the body to Joseph. And
αγορασας σινδονα, *[και] καθελων αυτον,
having bought linen, [and] having taken down him,
ενειλησε τῃ σινδονι· και κατεθηκεν αυτον εν
he wrapped the linen; and laid him in
μνημειῳ, ὁ ην λελατομημενον εκ πετρας· και
a tomb, which was having been hewn out of a rock; and
προσεκυλισε λιθον επι την θυραν του μνημειου.
rolled a stone against the door of the tomb.
[47] Ἡ δε Μαρια ἡ Μαγδαληνη και Μαρια Ιωση
The but Mary the Magdalene and Mary of Joses
εθεωρουν, που τιθεται.
beheld, where he was laid.

ΚΕΦ. ιϛ'. 16.

[1] Και διαγενομενου του σαββατου, Μαρια ἡ
And being past the sabbath, Mary the
Μαγδαληνη, και Μαρια ἡ του Ιακωβου, και
Magdalene, and Mary that of the James, and
Σαλωμη ηγορασαν αρωματα, ἱνα ελθουσαι
Salome bought aromatics, that coming
αλειψωσιν αυτον. [2] Και λιαν πρωι της μιας
they might anoint him. And very early of the first
σαββατων ερχονται επι το μνημειον, ανατει-
of week they came to the tomb, having
λαντος του ἡλιου. [3] Και ελεγον προς ἑαυτας·
risen the sun. And they said to themselves,
Τις αποκυλισει ἡμιν τον λιθον εκ της θυρας του
Who will roll away for us the stone from the door of the
μνημειου; [4] Και αναβλεψασαι θεωρουσιν, ὁτι
tomb? And looking up they saw, that
αποκεκυλισται ὁ λιθος· ην γαρ μεγας σφοδρα.
had been rolled away the stone; it was for great very.
[5] Και εισελθουσαι εις το μνημειον, ειδον νε-
And having entered into the tomb, they saw a

[42] ‡ And Evening being now come, (since it was the Preparation, that is, the Day before the Sabbath,)

[43] THAT Joseph came, who was of Arimathea, an honorable Senator, who himself also was ‡ expecting the KINGDOM of GOD, taking courage, went to *PILATE, and asked for the BODY of JESUS.

[44] And PILATE wondered that he was already dead; and having called the CENTURION, he inquired of him *if he was already dead.

[45] And having ascertained from the CENTURION, he gave the *DEAD-BODY to JOSEPH.

[46] And having bought Linen, taking him down, he wrapped him in the LINEN, and *put him in a Tomb which was hewn out of the Rock, and rolled a Stone to the ENTRANCE of the TOMB.

[47] And Mary of MAGDALA, and *THAT Mary the mother of Joses, saw where he was laid.

CHAPTER XVI.

[1] ‡ And the SABBATH being past, Mary of MAGDALA, and THAT Mary the mother of JAMES, and Salome, ‡ bought Aromatics, that they might come and anoint him.

[2] And very early on the *first day of the WEEK, (about sunrise,) they came to the TOMB.

[3] And they said to themselves, "Who will roll away the STONE for us from the ENTRANCE of the TOMB?"

[4] (for it was very large.) And looking up, they saw that the STONE had been rolled away.

[5] ‡ And *coming to the

* VATICAN MANUSCRIPT.—43. PILATE. 44. if he was already dead. 45. DEAD BODY. 46. and—omit. 46. put him. 47. THAT Mary the mother. 2. first day of the WEEK. 5. coming to.

‡ 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 38. ‡ 43. Luke ii. 25, 38. ‡ 1. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. ‡ 1. Luke xxiii. 56. ‡ 5. Luke xxiv. 3; John xx. 11, 12.

νεανισκον καθημενον εν τοις δεξιοις, περιβεβλη-
youth sitting on the right, having been
μενον στολην λευκην· και εξεθαμβηθησαν.
clothed a robe white; and they were awe-struck.
6 Ὁ δε λεγει αυταις· Μη εκθαμβεισθε· Ιησουν
He but says to them; Not be you amazed; Jesus
ζητειτε τον Ναζαρηνον, τον εσταυρωμενον·
you seek the Nazarene, the having been crucified:
ηγερθη, ουκ εστιν ὡδε· ιδε ὁ τοπος, ὁπου
he has been raised, not he is here; see the place, where
εθηκαν αυτον. 7 Αλλ' ὑπαγετε, ειπατε τοις
they laid him. But go, say to the
μαθηταις αυτου, και τῳ Πετρῳ, ὁτι προαγει
disciples of him, and to the Peter, that he goes before
ὑμας εις την Γαλιλαιαν· εκει αυτον οψεσθε,
you into the Galilee; there him you will see,
καθως ειπεν ὑμιν. 8 Και εξελθουσαι, εφυγον
as he said to you. And having gone out, they fled
απο του μνημειου· ειχε δε αυτας τρομος και
from the tomb; had seized and them trembling and
εκστασις, και ουδενι ουδεν ειπον· εφοβουντο
astonishment, and to no one nothing they said; they were afraid
γαρ.
for.

9 *[Αναστας δε πρωι πρωτῃ σαββατου εφανη
[Having risen and early first of week he appeared
πρωτον Μαριᾳ τῃ Μαγδαληνῃ, αφ' ἡς εκβεβ-
first to Mary the Magdalene, from whom he had
ληκει ἑπτα δαιμονια. 10 Εκεινη πορευθεισα
cast seven demons. She going
απηγγειλε τοις μετ' αυτου γενομενοις, πεν-
brought back word to those with him having been, mourn-
θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες
ing and weeping. And those having heard
ὁτι ζῃ και εθεαθη ὑπ' αυτης, ηπιστησαν.
that he was alive and had been seen by her, they did not believe.
12 Μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν
After but these things to two of them walking
εφανερωθη εν ἑτερᾳ μορφῃ, πορευομενοις εις
he appeared in another aspect, going into
αγρον. 13 Κακεινοι απελθοντες απηγγειλαν
country. And those having gone brought back word
τοις λοιποις· ουδε εκεινοις επιστευσαν.
to the rest; neither to them did they give credit.
14 Ὑστερον, ανακειμενοις αυτοις τοις ἑνδεκα
Afterwards, reclining with them to the eleven
εφανερωθη· και ωνειδισε την απιστιαν αυτων
he appeared, and reproached the unbelief of them
και σκληροκαρδιαν, ὁτι τοις θεασαμενοις αυτον
and hardness of heart, because to those having seen him
εγηγερμενον ουκ επιστευσαν. 15 Και ειπεν
having been raised not they gave credit. And said

TOMB, they saw a Youth sitting at the RIGHT side, clothed with a white Robe; and they were awe-struck.

6 ‡And HE says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE who was CRUCIFIED. He has been raised; he is not here. See the PLACE where they laid him!

7 But go, say to his DISCIPLES, and to PETER, That he precedes you to GALILEE; there you will see Him, ‡as he said to you."

8 And coming out, they fled from the TOMB; for trembling and astonishment had seized them; and they said nothing to any one, for they were afraid.

9 *[And having risen early on the first day of the Week, ‡he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 ‡She went and told THOSE who had BEEN with him, as they were mourning and weeping.

11 And they, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in Another Aspect ‡to two of them, as they were walking, going into the country.

13 And they returning announced it to the OTHER disciples; neither to THEM did they give credit.

14 ‡Afterwards he appeared to the ELEVEN, as they were reclining, and censured their UNBELIEF and OBSTINACY, Because they believed not THOSE who had SEEN him after his resurrection,

* VATICAN MANUSCRIPT.—9—20—omit.

† 8. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

‡ 6. Matt. xxviii. 5—7. ‡ 7. Matt. xxvi. 32; Mark xiv. 28. ‡ 9. John xx. 14. ‡ 10. Luke xxiv. 10; John xx. 18. ‡ 12. Luke xxiv. 13. ‡ 14. Luke xxiv. 36; John xx. 19. 1 Cor. xv. 5.

αυτοις· Πορευθεντες εις τον κοσμον ἁπαντα,
to them; Having gone into the world all
κηρυξατε το ευαγγελιον παση τη κτισει. 16 'Ο
publish the glad tidings to all the creation. He
πιστευσας και βαπτισθεις, σωθησεται· ὁ δε
having believed and having been dipped, shall be saved; he but
απιστησας, κατακριθησεται. 17 Σημεια δε τοις
not having believed, shall be condemned. Signs and to those
πιστευσασι ταυτα παρακολευθησει· Εν τῳ
having believed these shall attend; In the
ονοματι μου δαιμονια εκβαλουσι· γλωσσαις
name of me demons they shall cast out; with tongues
λαλησουσι καιναις· 18 οφεις αρουσι· καν
they shall speak new; serpents they shall take up; and if
θανασιμον τι πιωσιν, ου μη αυτους βλαψει·
deadly thing they may drink, not not them it may hurt;
επι αρρωστους χειρας επιθησουσι, και καλως
upon sick ones hands they shall place, and well
ἑξουσιν. 19 'Ο μεν ουν κυριος, μετα το λαλη-
they will be. The indeed then Lord, after the to have
σαι αυτοις, ανεληφθη εις τον ουρανον, και
spoken to them, he was taken up into the heaven, and
εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-
sat at right of the God; those and having
θοντες εκηρυξαν πανταχου, του κυριου συνερ-
gone forth published everywhere, the Lord working
γουντος, και τον λογον βεβαιουντος δια των
with, and the word ratifying through the
επακολουθουντων σημειων.]
accompanying signs.]

15 ‡And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the Whole CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; ‡In my NAME they will expel Demons; ‡they will speak in new Languages;

18 ‡they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; ‡they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had SPOKEN to them, ‡he was taken up into HEAVEN, and sat down at the Right hand of GOD.

20 And THOSE having gone forth, proclaimed everywhere, ‡the Lord co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

* ACCORDING TO MARK.

* VATICAN MANUSCRIPT.—*Subscription*—ACCORDING TO MARK.

‡ 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. ‡ 16. Acts ii. 38; viii. 12; xvi. 31—33. ‡ 17. Acts v. 16; viii. 7; xvi. 18. ‡ 17. Acts ii. 4; x. 46; xix. 6. ‡ 18. Acts xxviii. 5. ‡ 18. Acts xxviii. 8; James v. 14, 15. ‡ 19. Luke xxiv. 51; Acts i. 9; vii. 55, 56. ‡ 20. Acts v. 12; xiv. 3; 1 Cor. ii. 4, 5; Heb. ii. 4.

[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΛΟΥΚΑΝ.
[GLAD TIDINGS] BY LUKE.

ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

[1] Επειδηπερ πολλοι επεχειρησαν αναταξασθαι
Since many have undertaken to prepare
διηγησιν περι των πεπληροφορημενων εν ἡμιν
a narrative about those having been fully established among us,
πραγματων, [2] καθως παρεδοσαν ἡμιν οἱ απ'
facts, even as delivered to us those from
αρχης αυτοπται και ὑπηρεται γενομενοι του
a beginning eye-witnesses and ministers having been of the
λογου· [3] εδοξε καμοι, παρηκολουθηκοτι ανωθεν
word; it seemed right also to me, having traced from the first
πασιν ακριβως, καθεξης σοι γραψαι, κρα-
all accurately, in an orderly manner to thee to write, O most
τιστε Θεοφιλε, [4] ἱνα επιγνῳς περι ὡν
excellent Theophilus, that thou mayest know concerning which
κατηχηθης λογων την ασφαλειαν.
thou hast been taught of words the certainty.

[5] Εγενετο εν ταις ἡμεραις Ἡρωδου, του βασι-
Was in the days of Herod, the king
λεως της Ιουδαιας, ἱερευς τις ονοματι Ζαχαριας,
of the Jews, a priest certain name Zacharias,
εξ εφημεριας Αβια· και ἡ γυνη αυτου εκ των
of course of Abia; and the wife of him of the
θυγατερων Ααρων, και το ονομα αυτης Ελισαβετ.
daughters of Aaron, and the name of her Elisabeth.
[6] Ησαν δε δικαιοι αμφοτεροι ενωπιον του θεου,
They were and righteous both in presence of the God,
πορευομενοι εν πασαις ταις εντολαις και δικαι-
walking in all the commandments and ordi-
ωμασι του κυριου αμεμπτοι. [7] Και ουκ ην αυτοις
nances of the Lord blameless. And not was to them
τεκνον, καθοτι ἡ Ελισαβετ ην στειρα, και
a child, because the Elisabeth was barren, and
αμφοτεροι προβεβηκοτες εν ταις ἡμεραις αὑτων
both having been advanced in the days of them
ησαν. [8] Εγενετο δε εν τῳ ἱερατευειν αυτον
were. It happened now in the to perform sacred rites him
εν τῃ ταξει της εφημεριας αυτου εναντι του
in the order of the course of him before of the
θεου, [9] κατα το εθος της ἱερατειας ελαχε
God, according to the custom of the priesthood it fell to him to

CHAPTER I.

1 Since many have undertaken to prepare a History of those FACTS, which have been FULLY ESTABLISHED among us,

2 ‡even as THOSE, who WERE from the Beginning Eye-witnesses and Dispensers of the WORD, delivered them to us;

3 it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, ‡† Most excellent Theophilus,

4 that thou mayest know ‡the CERTAINTY of the Words, concerning which thou hast been taught.

5 ‡In the DAYS of Herod, * King of JUDEA, there was a certain Priest named Zachariah, ‡of the Course of Abijah; and his * Wife was of the DAUGHTERS of Aaron, and her NAME was Elizabeth.

6 And they were both righteous in the sight of GOD, walking in all the COMMANDMENTS and Institutions of the LORD blameless.

7 And they had no Child, because * Elizabeth was barren, and both were far advanced in YEARS.

8 Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS,

9 † that it fell to him by lot, according to the cus-

* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO LUKE. 5. King. 5. Wife. 7. Elizabeth.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26. and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators. † 9. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—*Pearce.*

‡ 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. ‡ 3. Acts i. 1. ‡ 4. John xx. 31. ‡ 5. Matt. ii. 1. ‡ 5. 1 Chron. xxiv. 10, 19; Neh. xii. 4, 17.

του θυμιασαι, εισελθων εις τον ναον του κυριου·
of the to burn incense, entering into the temple of the Lord;
10 και παν το πληθος ην του λαου προσευχομενον
and whole the multitude was of the people praying
εξω τη ὡρᾳ του θυμιαματος. 11 Ωφθη δε
without to the hour of the incense burning. Appeared and
αυτῳ αγγελος κυριου, ἑστως εκ δεξιων του
to him a messenger of a lord, standing at right of the
θυσιαστηριου του θυμιαματος. 12 Και εταραχθη
altar of the incense. And was troubled
Ζαχαριας ιδων, και φοβος επεπεσεν επ᾽ αυτον.
Zacharias seeing, and fear fell upon him.
13 Ειπε δε προς αυτον ὁ αγγελος· Μη φοβου,
Said but to him the messenger; Not fear,
Ζαχαρια· διοτι εισηκουσθη ἡ δεησις σου, και ἡ
Zacharias; because has been heard the prayer of thee, and the
γυνη σου Ελισαβετ γεννησει ὑιον σοι· και
wife of thee Elisabeth shall bear a son to thee; and
καλεσεις το ονομα αυτου Ιωαννην. 14 Και
thou shalt call the name of him John. And
εσται χαρα σοι και αγαλλιασις, και πολλοι
he shall be a joy to thee and exultation, and many
επι τη γενεσει αυτου χαρησονται. 15 Εσται
at the birth of him shall be glad. He shall be
γαρ μεγας ενωπιον κυριου· και οινον και σικερα
for great in sight of a lord; and wine and strong drink
ου μη πιῃ· και πνευματος ἁγιου πλησθησεται
not not he may drink; and a spirit of holy shall be filled
ετι εκ κοιλιας μητρος αὑτου. 16 Και πολλους
yet out of womb of mother of himself. And many
των υἱων Ισραηλ επιστρεψει επι κυριον τον
of the sons of Israel shall he turn to a lord the
θεον αυτων. 17 Και αυτος προελευσεται ενωπιον
God of them. And he shall precede in the sight
αυτου εν πνευματι και δυναμει Ηλιου, επιστρε-
of him in spirit and power of Elias, to
ψαι καρδιας πατερων επι τεκνα, και απειθεις εν
turn hearts of fathers to children, and disobedient by
φρονησει δικαιων, ἑτοιμασαι κυριῳ λαον κατε-
wisdom of just (ones,) to make ready for a lord a people having
σκευασμενον. 18 Και ειπε Ζαχαριας προς τον
been prepared. And said Zacharias to the
αγγελον· Κατα τι γνωσομαι τουτο; εγω γαρ
messenger; By what shall I know this? I for
ειμι πρεσβυτης, και ἡ γυνη μου προβεβηκυια
am an old man, and the wife of me far advanced
εν ταις ἡμεραις αὑτης. 19 Και αποκριθεις ὁ
in the days of herself. And answering the
αγγελος ειπεν αυτῳ· Εγω ειμι Γαβριηλ, ὁ
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD, ‡to go into the †SANCTUARY of the LORD to burn INCENSE.

10 ‡And the Whole MULTITUDE of the PEOPLE was praying without, at the HOUR of the INCENSE BURNING.

11 And there appeared to him an Angel of the Lord, standing at the right side of the ALTAR of INCENSE.

12 And Zachariah seeing him, ‡was agitated, and Fear fell on him.

13 But the ANGEL said to him, "Fear not, Zachariah; because thy PRAYER has been heard; and thy WIFE Elizabeth will bear thee a Son, ‡and thou shalt call his NAME John.

14 And he will be to thee a Joy and Exultation; and many will rejoice on account of his BIRTH.

15 For he will be great in the sight of the LORD; and ‡will not partake of Wine and †Strong drink; but he will be filled with holy Spirit, even from his Birth.

16 And many of the SONS of Israel will he turn to the Lord their GOD.

17 ‡And he will come first into his sight in the Spirit and Power of Elijah, to turn the Hearts of Fathers to Children, and the Disobedient, by the Wisdom of the Righteous; to make ready for the Lord a prepared People.

18 And Zachariah said to the ANGEL, ‡"By what shall I know this? for I am old, and my WIFE is far advanced in YEARS."

19 And the ANGEL answering, said to him, ‡"I am THAT Gabriel, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6, 8; xl. 26. † 15. The original word is derived from a root which signifies *to inebriate*, and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera*, whether made of *corn*, *apples*, *honey*, *dates*, or any other fruits." The English word *cider* comes from the same word.

‡ 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. ‡ 10. Lev. xvi. 17. ‡ 11. Dan. x. 8; Luke i. 29; ii. 9; Acts x. 4; Rev. i. 17. ‡ 13. ver. 60, 63. ‡ 15. Num. vi. 3; Judges xiii. 4; Mark vii. 33. ‡ 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12. ‡ 18. Gen. xvii. 17. ‡ 19. Dan. viii. 16; ix. 21–23; Matt. xviii. 10.

παρεστηκως ενωπιον του θεου· και απεσταλην
having attended in presence of the God; and I am sent
λαλησαι προς σε, και ευαγγελισασθαι σοι
to speak to thee, and to tell glad tidings to thee
ταυτα. [20] Και ιδου, εση σιωπων, και μη
these. And lo, thou shalt be having been dumb, and not
δυναμενος λαλησαι, αχρι ἡς ἡμερας γενηται
being able to speak, till of which day may be done
ταυτα· ανθ' ὡν ουκ επιστευσας τοις λογοις
these; because of which not thou hast believed the words
μου, οἱτινες πληρωθησονται εις τον καιρον
of me, which shall be fulfilled into the season
αὐτων. [21] Και ην ὁ λαος προσδοκων τον Ζαχα-
of them. And was the people waiting for the Zacha-
ριαν· και εθαυμαζον εν τῳ χρονιζειν αυτον εν
rias; and wondering in the to delay him in
τῳ ναῳ. [22] Εξελθων δε ουκ ηδυνατο λαλησαι
the temple. Coming out but not he was able to speak
αυτοις· και επεγνωσαν, ὁτι οπτασιαν ἑωρακεν
to them; and they perceived, that a vision he has seen
εν τῳ ναῳ· και αυτος ην διανευων αυτοις, και
in the temple; and he was making signs to them, and
διεμενε κωφος. [23] Και εγενετο ὡς επλησθησαν
remained dumb. And it happened as were filled
αἱ ἡμεραι της λειτουργιας αυτου, απηλθεν εις
the days of the ministration of him, he went to
τον οικον αὑτου. [24] Μετα δε ταυτας τας ἡμερας
the house of himself. After and these the days
συνελαβεν Ελισαβετ ἡ γυνη αυτου· και περι-
conceived Elizabeth the wife of him; and hid
εκρυβεν ἑαυτην μηνας πεντε, λεγουσα· [25] Ὁτι
herself months five, saying: That
οὑτω μοι πεποιηκεν ὁ κυριος εν ἡμεραις, αἱς
thus to me has done the Lord in days, which
επειδεν αφελειν το ονειδος μου εν ανθρωποις.
he looked on to take away the reproach of me among men.

[26] Εν δε τῳ μηνι τῳ ἑκτῳ απεσταλη ὁ
In now the month the sixth was sent the
αγγελος Γαβριηλ ὑπο του θεου εις πολιν της
messenger Gabriel by the God to a city of the
Γαλιλαιας, ᾗ ονομα Ναζαρετ, [27] προς παρ-
Galilee, to which a name Nazareth, to a
θενον μεμνηστευμενην ανδρι, ᾡ ονομα Ιωσηφ,
virgin having been betrothed to a man, to whom a name Joseph,
εξ οικου Δαυιδ· και το ονομα της παρθενου,
of house of David; and the name of the virgin,
Μαριαμ. [28] Και εισελθων ὁ αγγελος προς
Mary. And coming the messenger in
αυτην, ειπε· Χαιρε, κεχαριτωμενη· ὁ κυριος
her, said: Hail, having been favored: the Lord
μετα σου· *[ευλογημενη συ εν γυναιξιν.]
with thee: [having been blessed thou among women.]
[29] Ἡ δε επι τῳ λογῳ διεταραχθη, και διελογι-
She but at the word was greatly agitated, and pon-
ζετο, ποταπος ειη ὁ ασπασμος οὑτος. [30] Και
dered, what could be the salutation this. And

ING in the presence of GOD; and I am sent to speak with thee, and to tell thee these glad tidings.

20 And behold, thou shalt be silent, and unable to speak, till the Day when these things are accomplished; because thou hast not believed my WORDS, which will be fulfilled in their SEASON."

21 And the PEOPLE were waiting for ZACHARIAH, and wondered at his CONTINUING so long in the SANCTUARY.

22 And coming out, he could not speak to them; and they perceived That he had seen a Vision in the SANCTUARY; for he made Signs to them, and continued † speechless.

23 And it occurred, when ‡ the DAYS of his PUBLIC SERVICE were completed, he returned to his own HOUSE.

24 And after These DAYS Elizabeth his WIFE conceived, and concealed herself five Months, saying,

25 "Thus has the LORD done for me, in the Days when he regarded me, ‡ to take away my REPROACH among Men."

26 Now, in the SIXTH MONTH, the ANGEL Gabriel was sent by GOD to a City of GALILEE, named Nazareth,

27 to a Virgin ‡ betrothed to a Man whose name was Joseph, of the House of David; and the VIRGIN'S NAME was Mary.

28 And coming in to her, he said, ‡ "Hail, favored one! the LORD is with thee!"

29 But SHE was greatly agitated at the WORD; and she pondered what this SALUTATION could mean.

* VATICAN MANUSCRIPT.—28. blessed art thou among women—*omit*.

† 22. or *deaf* and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

‡ 23. 2 Kings xi. 5; 1 Chron. ix. 25. ‡ 25. Gen. xxx. 23; Isa. iv. 1; liv. 1, 4.
‡ 27. Matt. i. 18; Mark ii. 4, 5.

ειπεν ὁ αγγελος αυτῃ· Μη φοβου, Μαριαμ·
said the messenger to her; Not fear, Mary;
εὑρες γαρ χαριν παρα τῳ θεῳ. [31] Και ιδου,
thou hast found for favor with the God. And lo,
συλληψῃ εν γαστρι, και τεξῃ υἱον, και
thou shalt conceive in womb, and shalt bear a son, and
καλεσεις το ὀνομα αυτου Ιησουν. [32] Οὑτος
thou shalt call the name of him Jesus. This
εσται μεγας, και υἱος ὑψιστου κληθησεται· και
shall be great, and a son of highest he shall be called; and
δωσει αυτῳ κυριος ὁ θεος τον θρονον Δαυιδ του
shall give to him a lord the God the throne of David the
πατρος αυτου· [33] και βασιλευσει επι τον οικον
father of him; and he shall reign over the house
Ιακωβ εις τους αιωνας, και της βασιλειας αυτου
of Jacob to the ages, and of the kingdom of him
ουκ εσται τελος. [34] Ειπε δε Μαριαμ προς τον
not shall be an end. Said but Mary to the
αγγελον· Πως εσται τουτο, επει ανδρα ου γι-
messenger; How shall be this, since a man not I
νωσκω; [35] Και αποκριθεις ὁ αγγελος ειπεν αυτῃ·
know? And answering the messenger said to her,
Πνευμα ἁγιον επελευσεται επι σε, και δυναμις
A spirit holy shall come upon thee, and a power
ὑψιστου επισκιασει σοι· διο και το γεννωμενον
of highest shall overshadow thee; therefore and the being begotten
ἁγιον, κληθησεται υἱος θεου. [36] Και ιδου,
holy, shall be called a son of God. And lo,
Ελισαβετ ἡ συγγενης σου, και αυτη συνειλη-
Elisabeth the kinswoman of thee, even she having
φυια υἱον εν γηρει αυτης· και οὑτος μην ἑκτος
conceived a son in old age of her; and this month sixth
εστιν αυτῃ τῃ καλουμενῃ στειρα. [37] Ὁτι ουκ
is to her the being called barren. For not
αδυνατησει παρα τῳ θεῳ παν ῥημα. [38] Ειπε δε
shall be impossible with the God every word. Said and
Μαριαμ· Ιδου, ἡ δουλη κυριου· γενοιτο μοι
Mary; lo, the handmaid of a lord; may it be done to me
κατα το ῥημα σου. Και απελθεν απ᾽ αυτης ὁ
according to the word of thee. And went from her the
αγγελος.
messenger.

[39] Αναστασα δε Μαριαμ εν ταις ἡμεραις
Arising and Mary in the days
ταυταις, επορευθη εις την ορεινην μετα
these, she went into the hilly country with
σπουδης, εις πολιν Ιουδα. [40] Και εισηλθεν εις
haste, into a city of Juda. And entered into
τον οικον Ζαχαριου, και ησπασατο την Ελισα-
the house of Zacharias, and saluted the Elisa-
βετ. [41] Και εγενετο, ὡς ηκουσεν ἡ Ελισαβετ
beth. And it happened, as heard the Elisabeth

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with GOD.

31 ‡And behold, thou wilt conceive, and bear a Son, and ‡thou shalt call his NAME †Jesus.

32 He will be great, and will be called a Son of the Most High; and ‡the Lord GOD will give him the THRONE of David his FATHER;

33 and ‡he will reign over the HOUSE of Jacob to the AGES; and of his KINGDOM there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL answering, said to her, ‡"Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN, BEING HOLY, will be called a Son of God.

36 And behold, Elizabeth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

37 ‡For *No Declaration is impossible with GOD."

38 And Mary said, "Behold, the HANDMAID of the Lord! May it be done to me according to thy WORD." And the ANGEL departed from her.

39 And Mary arising in those DAYS, went to ‡the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40 and entered into the HOUSE of Zachariah, and saluted ELIZABETH.

41 And when Eliza-

* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

‡ 31. Isa. vii. 14; Matt. i. 21. ‡ 31. Luke ii. 21. ‡ 32. 2 Sam. vii. 11, 12; Psa. cxxxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30. ‡ 33. Isa. [illegible]; Dan. [illegible]; vii. 14, 27; Micah iv. 7; Heb. i. 8. ‡ 35. Matt. i. 20. ‡ 37. Gen. xviii. 14; Jer. xxxii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21. ‡ 39. Josh. xxi. 9—11.

ν ασπασμον της Μαριας, εσκιρτησε το βρε-
salutation of the Mary, leaped the babe
ς εν τη κοιλια αυτης· και επλησθη πνευματος
in the womb of her, and was filled a spirit
ου ἡ Ελισαβετ, και ανεφωνησε φωνη μεγαλη
holy the Elisabeth, and she cried out with a voice great
ειπεν· 42 Ευλογημενη συ εν γυναιξι· και
said; Having been blessed thou among women, and
λογημενος ὁ καρπος της κοιλιας σου. 43 Και
having been blessed the fruit of the womb of thee. And
θεν μοι τουτο, ἱνα ελθη ἡ μητηρ του κυριου
to me this, that should come the mother of the Lord
προς με; 44 Ιδου γαρ, ὡς εγενετο ἡ φωνη
to me? Lo for, as came the voice
ασπασμου σου εις τα ωτα μου, εσκιρτησε
salutation of thee into the ears of me, leaped
βρεφος εν αγαλλιασει εν τη κοιλια μου.
babe in exultation in the womb of me.
Και μακαρια ἡ πιστευσασα, ὁτι εσται τελειω-
And happy she having believed, that shall be a fulfil-
τοις λελαλημενοις αυτη παρα κυριου.
to those having been told to her from a Lord.

46 Και ειπε Μαριαμ· Μεγαλυνει ἡ ψυχη μου
And said Mary: magnifies the soul of me
κυριον, 47 και ηγαλλιασε το πνευμα μου επι
Lord, and has exulted the spirit of me in
θεω τω σωτηρι μου· 48 ὁτι επεβλεψεν επι
God the savior of me; for he looked upon
ταπεινωσιν της δουλης αὐτου. Ιδου γαρ,
low state of the handmaid of himself. Lo for,
του νυν μακαριουσι με πασαι αἱ γενεαι·
the now will call happy me all the generations;
ὁτι εποιησε μοι μεγαλεια ὁ δυνατος· και
for has done to me great things the mighty one; and
ιον το ονομα αυτου, 50 και το ελεος αυτου
holy the name of him, and the mercy of him
γενεας γενεων τοις φοβουμενοις αυτον.
generations of generations to those fearing him.
Εποιησε κρατος εν βραχιονι αὐτου· διεσκορ-
He has showed strength with arm of himself: he has
πισεν ὑπερηφανους διανοια καρδιας αυτων.
dispersed arrogant ones in thought of hearts of them.
Καθειλε δυναστας απο θρονων, και ὑψωσε
He has cast down mighty ones from thrones, and lifted up
ταπεινους. 53 Πεινωντας ενεπλησεν αγαθων,
humble ones. Hungering ones he filled of good things,
και πλουτουντας εξαπεστειλε κενους. 54 Αντε-
and being rich he sent away empty. He
λαβετο Ισραηλ παιδος αὐτου, μνησθηναι ελεους,
held Israel a child of himself, to remember mercy,
(καθως ελαλησε προς τους πατερας ἡμων,)
(as he spoke to the fathers of us,)

BETH heard the SALUTATION of MARY, the BABE leaped in her WOMB; and ELIZABETH was filled with holy Spirit.

42 And she exclaimed with a loud * Voice, and said, "Blessed art thou among Women! and blessed is the FRUIT of thy WOMB!

43 But how happens this to me, that the MOTHER of my LORD should come to me?

44 For behold, when the VOICE of thy SALUTATION came to my EARS, the BABE leaped in my WOMB for Joy.

45 And happy SHE HAVING BELIEVED that there will be a Fulfillment of the WORDS SPOKEN to her by the Lord."

46 And Mary said, ‡"My SOUL extols the LORD,

47 and my SPIRIT exults in GOD my SAVIOR;

48 because he kindly viewed the HUMBLE CONDITION of his HANDMAID; for, behold! from THIS TIME ‡All GENERATIONS will pronounce me happy;

49 for the MIGHTY One has done Wonders for me; ‡and holy is his NAME;

50 ‡and his MERCY extends to Generations of Generations of THOSE who FEAR him.

51 ‡He shows Strength †with his Arm; he disperses those Proud in the Thought of their Hearts.

52 ‡He casts down Potentates from Thrones, and raises up the Lowly.

53 He fills the Hungry with good things, and the Rich he sends away empty.

54 He supports Israel, his own Child, remembering Mercy,

55 (‡as he spoke to our

* VATICAN MANUSCRIPT.—42. Cry.

† 51. Grotius observes, that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the finger of God, Exod. viii. 19. The plagues in general were wrought by his hand, Exod. iii. 20. And the destruction of Pharaoh's host in the Red Sea, is called the act of his arm, Exod. xv. 16.

‡ 46. 1 Sam. ii. 1. ‡ 48. Luke xi. 27. ‡ 49. Psa. cxi. 9. ‡ 50. Psa. ciii. 17. ‡ 51. Psa. xcviii. 1. ‡ 52. 1 Sam. ii. 8; Psa. cxiii. 7. ‡ 55. Gen. xvii. ; Psa. cxxxii. 11.

τῳ Αβρααμ και τῳ σπερματι αυτου ἑως αιωνος.
to the Abraham and to the seed of him even to an age.
56 Εμεινε δε Μαριαμ συν αυτῃ ὡσει μηνας τρεις·
Abode and Mary with her about months three;
και ὑπεστρεψεν εις τον οικον αυτης.
and returned to the house of her.

57 Τῃ δε Ελισαβετ επλησθη ὁ χρονος του
To the now Elisabeth was fulfilled the time of the
τεκειν αυτην· και εγεννησεν υἱον. 58 Και ηκου-
to bear her; and she brought forth a son. And heard
σαν οἱ περιοικοι και οἱ συγγενεις αυτης, ὁτι
the neighbors and the kindred of her, that
εμεγαλυνε κυριος το ελεος αὑτου μετ' αυτης·
had magnified a lord the mercy of himself towards her;
και συνεχαιρον αυτῃ. 59 Και εγενετο, εν τῃ
and they rejoiced with her. And it came to pass, in the
ογδοῃ ἡμερᾳ ηλθον περιτεμειν το παιδιον· και
eighth day they came to circumcise the little child; and
εκαλουν αυτο, επι τῳ ονοματι του πατρος αυτου,
called it, after the name of the father of him,
Ζαχαριαν. 60 Και αποκριθεισα ἡ μητηρ αυτου
Zacharias. And answering the mother of him
ειπεν· Ουχι· αλλα κληθησεται Ιωαννης. 61 Και
said; No; but he shall be called John. And
ειπον προς αυτην· Ὁτι ουδεις εστιν εν τῃ
they said to her; That no one is among the
συγγενειᾳ σου, ὁς καλειται τῳ ονοματι τουτῳ.
kindred of thee, who is called to the name this.
62 Ενενευον δε τῳ πατρι αυτου, το τι αν θελοι
They made signs then to the father of him, the what he would desire
καλεισθαι αυτον. 63 Και αιτησας πινακιδιον,
to be called him. And having requested a tablet,
εγραψε, λεγων· Ιωαννης εστι το ονομα αυτου.
he wrote, saying; John is the name of him.
Και εθαυμασαν παντες. 64 Ανεῳχθη δε το
And they wondered all. Was opened and the
στομα αυτου παραχρημα, και ἡ γλωσσα αυτου·
mouth of him immediately, and the tongue of him;
και ελαλει ευλογων τον θεον. 65 Και εγενετο
and he spoke blessing the God. And came
επι παντας φοβος τους περιοικουντας αυτους·
on all a fear those dwelling around them;
και εν ὁλῃ τῃ ορεινῃ της Ιουδαιας διελαλειτο
and in whole the hilly-country of the Judea talked of throughout
παντα τα ῥηματα ταυτα. 66 Και εθεντο παντες
all the things these. And placed all
οἱ ακουσαντες εν τῃ καρδιᾳ αὑτων, λεγοντες·
those having heard in the hearts of themselves, saying;

FATHERS,) to ABRAHAM, and to his POSTERITY, even to the Age."

56 And Mary remained with her about three Months, and returned to her HOUSE.

57 Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

58 And her NEIGHBORS and RELATIVES heard that the Lord had magnified his MERCY towards her; and they rejoiced with her.

59 And, on † the EIGHTH Day, ‡ when they came to circumcise the CHILD, they were about to call him Zachariah, after the NAME of his FATHER;

60 but his MOTHER interposing, said, "No; but ‡ he shall be called John."

61 And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

62 Then they asked his FATHER, by Signs, WHAT HE WISHED HIM TO BE CALLED.

63 And requesting a TABLET, he wrote, saying, ‡ "His NAME is John." And they all wondered.

64 ‡ For his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising God.

65 And Fear came on ALL their NEIGHBORS. And All these THINGS were talked of through All the ‡ MOUNTAINOUS COUNTRY of JUDEA.

66 And All THOSE HEARING, pondered them in their HEARTS, saying,

† 59. Not before that day, because the mother was unclean seven days, Lev. xii. 2, 3; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women, Exod. iv. 25; and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in their schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—*Whitby*. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—A. Clarke.
† 63. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

‡ 59. Gen. xvii. 12; Lev. xii. 3. ‡ 60. ver. 13. ‡ 63. ver. 13. ‡ 64. ver. 20. ‡ 65. ver. 39.

Τι αρα το παιδιον τουτο εσται; Και χειρ
What then the child this will be? And hand
κυριου ην μετ' αυτου.
of Lord was with him.
67 Και Ζαχαριας ὁ πατηρ αυτου επλησθη
And Zacharias the father of him was filled
πνευματος ἁγιου, και προεφητευσε, λεγων·
a spirit of holy, and prophesied, saying;
68 Ευλογητος κυριος, ὁ θεος του Ισραηλ· ὁτι
Blessed Lord, the God of the Israel, for
επεσκεψατο και εποιησε λυτρωσιν τῳ λαῳ
he has visited and wrought redemption to the people
αὑτου, 69 και ηγειρε κερας σωτηριας ἡμιν εν τῳ
of himself, and raised up a horn of salvation to us in the
οικῳ Δαυιδ του παιδος αὑτου· 70 (καθως ελαλησε
house of David the servant of himself; (even as he spoke
δια στοματος των ἁγιων, των απ' αιωνος,
through mouth of the holy ones, of those from an age,
προφητων αὑτου·) 71 σωτηριαν εξ εχθρων ἡμων,
of prophets of himself;) a salvation from enemies of us,
και εκ χειρος παντων των μισουντων ἡμας·
and from hand of all those hating us;
72 ποιησαι ελεος μετα των πατερων ἡμων, και
to perform mercy with the fathers of us, and
μνησθηναι διαθηκης ἁγιας αὑτου, 73 ὁρκον, ὁν
to remember covenant holy of himself, an oath, which
ωμοσε προς Αβρααμ τον πατερα ἡμων, του
he swore to Abraham the father of us, of the
δουναι ἡμιν, 74 αφοβως, εκ χειρος των εχθρων
to give to us, without fear, from hand of the enemies
ἡμων ῥυσθεντας, λατρευειν αυτῳ 75 εν ὁσιοτητι
of us having been rescued, to worship him in holiness
και δικαιοσυνῃ ενωπιον αυτου, πασας τας
and righteousness in presence of him, all the
ἡμερας ἡμων. 76 Και συ, παιδιον, προφητης
days of us. And thou, little child, a prophet
ὑψιστου κληθηση· προπορευσῃ γαρ προ *[προ-
of highest shall be called; thou shalt go for before [face]
σωπου] κυριου, ἑτοιμασαι ὁδους αυτου, 77 του
of a lord, to prepare ways of him, of the
δουναι γνωσιν σωτηριας τῳ λαῳ αυτου, εν αφε-
to give knowledge of salvation to the people of him, in forgive-
σει ἁμαρτιων αυτων, 78 δια σπλαγχνα ελεους
ness of sins of them, on account of tender mercies
θεου ἡμων, εν οἱς επεσκεψατο ἡμας ανατολη εξ
of God of us, by which he has visited us a rising from
ὑψους, 79 επιφαναι τοις εν σκοτει και σκιᾳ
on high, to shine to those in darkness and shade

"What then will this CHILD be?" * And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied, saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and ‡ has raised up † a Horn of Salvation for us, in the * House of David, his SERVANT;

70 (‡ even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, All our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go ‡ before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

* VATICAN MANUSCRIPT.—66. For also the Hand. 69. the House of David. 76. face—omit.

† 69. A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Saviour, or Prince of Salvation.

‡ 69. Psa. xviii. 2; cxxxii. 17. ‡ 70. Acts iii. 21; Rom. i. 2. ‡ 73. Gen. xii. 3; xvii. 4; xxii. 16, 17; Heb. vi. 13, 17. ‡ 76. Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; [illegible] 12.

θανατου καθημενοις, του κατευθυναι τους ποδας
of death sitting, of the to guide the feet
ἡμων εις ὁδον ειρηνης. 80 Το δε παιδιον ηυξανε,
of us into a way of peace. The now little child grew,
και εκραταιουτο πνευματι· και ην εν ταις ερη-
and became strong in spirit; and was in the des-
μοις, ἑως ἡμερας αναδειξεως αυτου προς τον
erts, till day of manifestation of him to the
Ισραηλ.
Israel.

ΚΕΦ. β΄. 2.

1 Εγενετο δε εν ταις ἡμεραις εκειναις, εξηλθε
It came to pass and in the days those, went forth
δογμα παρα Καισαρος Αυγουστου, απογραφεσ-
a decree from Cesar Augustus, to be register-
θαι πασαν την οικουμενην. 2 (Αὑτη ἡ απογραφη
all the habitable. (This the registry
πρωτη εγενετο ἡγεμονευοντος της Συριας
first was made being governor of the Syria
Κυρηνιου.) 3 Και επορευοντο παντες απογρα-
Cyrenius.) And they went all to be
φεσθαι, ἑκαστος εις την ιδιαν πολιν. 4 Ανεβη
registered, each into the his own city. Went up
δε και Ιωσηφ απο της Γαλιλαιας, εκ πολεως
and also Joseph from the Galilee, out of city
Ναζαρετ, εις την Ιουδαιαν, εις πολιν Δαυιδ,
Nazareth, into the Judea, into a city of David,
ἡτις καλειται Βηθλεεμ, (δια το ειναι αυτον εξ
which is called Bethleem, (because the to be him of
οικου και πατριας Δαυιδ,) 5 απογραψασθαι συν
house and family of David,) to be registered with
Μαριαμ τη μεμνηστευμενη αυτω *[γυναικι,]
Mary the having been espoused to him [a wife,]
ουση εγκυῳ. 6 Εγενετο δε εν τῳ ειναι αυτους
being with child. It happened but in the to be them
εκει, επλησθησαν αἱ ἡμεραι του τεκειν αυτην.
there were fulfilled the days of the to bear her.
7 Και ετεκε τον υἱον αὑτης τον πρωτοτοκον,
And she brought forth the son of her the first-born,
και εσπαργανωσεν αυτον, και ανεκλινεν αυτον
and swathed him, and laid him
εν τη φατνῃ· διοτι ουκ ην αυτοις τοπος εν τῳ
in the manger, because not was to them a place in the
καταλυματι.
guest-chamber.

our FEET into
Peace."

80 Now the
and acquired
Mind; and he
DESERTS till
public appear
RAEL.

CHAPT

1 Now it
those DAYS, t
went forth
Augustus, to
the † HABITA

2 (‡ This *
Registry of Q
ernor of SYRI

3 And they
be registered,
OWN City.

4 And Jos
up from GA
the City of N
JUDEA, into
David, which
Bethlehem, (
WAS of the
Family of Da

5 to be reg
Mary, ‡ his
being pregnan

6 And it
while they
the DAYS of h
were accompl

7 ‡ And s
forth her FIRS
and swathed h
him in * † a M
cause there w
for them in
CHAMBER.

* VATICAN MSS.—2. This was the first Registry. 5. Wife—omit.

† 1. *Oikoumenee* literally means the *inhabited* earth, and is applied in this p[...] recent translators, to the Roman Empire. But as no historian mentions a ge[...] this time, the meaning of the word must be restricted to the *land of Judea*, w[...] rollment took place. *Oikoumenee* is used by Luke in chap. xxi. 26, and Acts x[...] plied in this restricted sense. † 7. Wetstein has shown from a multitude [...] that *phatnee* means not merely the *manger*, but the whole *stable*. The room fo[...] already full, Joseph and Mary retired to a more homely receptacle, called a [...] middle of which afforded room for cattle, and the sides accommodation for per[...] not properly a stable, but was formed for the convenient lodging of both [...] Bishop Pearce, however, has a note on this verse, which is worthy of cons[...] says, "Upon the whole, it seems to me probable, that Mary was delivered in a g[...] or *lodging-room*, (whether it were in a public house, or that of some friend, is [...] same chamber of a house, and not of a stable; and that then, *for want of a bed-chamber*, wherein to lay her Son JESUS, she made use of one of the *Eastern* [...] of coarse cloth, and fastened, like our seamen's hammocks, to some part of [...] where she was; and there laid him, as having no other place for him. This [...] cumstance by which the shepherds were directed to find him out, and disting[...] babe from all others. See verses 12, 16."

‡ 2. Acts v. 37. ‡ 4. 1 Sam. xvi. 1, 4; John vii. 42. ‡ 4. Matt. i. [...]
27. ‡ 5. Matt. i. 18; Luke i. 27. ‡ 7. Matt. i. 25.

8 Και ποιμενες ησαν εν τη χωρα τη αυτη
And shepherds were in the country the this
αγραυλουντες, και φυλασσοντες φυλακας της
abiding in the fields, and keeping watches of the
νυκτος επι την ποιμνην αυτων. 9 Και *[ιδου,]
night over the flock of them. And [lo,]
αγγελος κυριου επεστη αυτοις, και δοξα κυριου
a messenger of a lord stood near to them, and glory of a lord
περιελαμψεν αυτους· και εφοβηθησαν φοβον
shone round them; and they feared a fear
μεγαν. 10 Και ειπεν αυτοις ὁ αγγελος· Μη
great. And said to them the messenger; Not
φοβεισθε· ιδου γαρ, ευαγγελιζομαι ὑμιν χαραν
fear you; lo for, I bring glad tidings to you a joy
μεγαλην, ἡτις εσται παντι τῳ λαῳ· 11 ὁτι
great, which shall be to all the people: that
ετεχθη ὑμιν σημερον σωτηρ, ὁς εστι Χριστος
was born to you to-day a savior, who is anointed
κυριος, εν πολει Δαυιδ. 12 Και τουτο ὑμιν το
lord, in city of David. And this to you the
σημειον· Εὑρησετε βρεφος εσπαργανωμενον
sign; You shall find a babe having been swathed
κειμενον εν φατνῃ. 13 Και εξαιφνης εγενετο
lying in a manger. And suddenly was
συν τῳ αγγελῳ πληθος στρατιας ουρανιου,
with the messenger a multitude of host of heaven,
αινουντων τον θεον, και λεγοντων· 14 "Δοξα
praising the God, and saying; "Glory
εν ὑψιστοις θεῳ, και επι γης ειρηνη· εν ανθρω-
in highest heavens to God, and on earth peace; among men
ποις ευδοκια."
good will."

15 Και εγενετο, ὡς απηλθον απ' αυτων εις τον
And it came to pass, when went from them into the
ουρανον οἱ αγγελοι, και οἱ ανθρωποι, οἱ ποιμε-
heaven the messengers, and the men, the shep-
νες, ειπον προς αλληλους· Διελθωμεν δη ἑως
herds, said to one another; We should go now to
Βηθλεεμ, και ιδωμεν το ῥημα τουτο το γεγονος,
Bethlehem, and see the thing this the having been done,
ὁ ὁ κυριος εγνωρισεν ἡμιν. 16 Και ηλθον
which the Lord has made known to us. And they came
σπευσαντες, και ανευρον την τε Μαριαμ και τον
having made haste, and they found the both Mary and the
Ιωσηφ, και το βρεφος κειμενον εν τῃ φατνῃ.
Joseph, and the babe lying in the manger.
17 Ιδοντες δε, διεγνωρισαν *[περι] του ῥηματος
Having seen and, they published [around] the declaration
του λαληθεντος αυτοις περι του παιδιου τουτου.
that having been told to them concerning the little child this.
18 Και παντες οἱ ακουσαντες εθαυμασαν περι
And all those having heard wondered about
των λαληθεντων ὑπο των ποιμενων προς αυτους.
those having been told by the shepherds to them.
19 Ἡ δε Μαριαμ παντα συνετηρει τα ῥηματα
The but Mary all kept the words
*[ταυτα,] συμβαλλουσα εν τῃ καρδιᾳ αυτης.
[these,] pondering in the heart of herself.

8 And there were Shepherds in THAT COUNTRY, residing *in* the fields, and keeping over their FLOCK the Watches of the NIGHT.

9 And an Angel of the Lord stood by them, and the Glory of the Lord shone round them; and they were greatly afraid.

10 And the ANGEL said to them, "Fear not; for behold, I bring you glad tidings, ‡which will be a great Joy to All the PEOPLE;

11 ‡because To-day was born for you, in David's City, a Savior, who is the Lord Messiah.

12 And this will be a *Sign to you; you will find a Babe swathed, lying in a Manger."

13 And suddenly there was with the ANGEL a Multitude of the heavenly Host, praising GOD, and saying,

14 "Glory to God in the highest heavens, on Earth Peace, and among Men Good will."

15 Now it occurred, when the ANGELS departed from them to HEAVEN, the MEN, the SHEPHERDS, said to one another, "Let us go now to Bethlehem, and see this THING which has transpired, which the LORD has made known to us."

16 And they came in haste, and found both MARY and JOSEPH, and the BABE lying in the MANGER.

17 And having seen it, they published THAT DECLARATION which had been SPOKEN to them about this CHILD.

18 And All THOSE HAVING HEARD, wondered at the THINGS RELATED to them by the SHEPHERDS.

19 But MARY kept All these words, pondering them in her HEART.

* VATICAN MANUSCRIPT.—9. lo—omit. 12. Sign. 17. around—omit. 19. these—omit.

‡ 10. Gen. xii. 3; Psa. lxxii. 17; Jer. iv. 2. ‡ 11. Isa. ix. 6.

20 Και ὑπεστρεψαν οἱ ποιμενες δοξαζοντες και
And returned the shepherds glorifying and
αινουντες τον θεον επι πασιν οἱς ηκουσαν και
praising the God for all which they had heard and
ειδον, καθως ελαληθη προς αυτους.
seen, even as it had been told to them.
21 Και ὁτε επλησθησαν ἡμεραι οκτω του
And when were fulfilled days eight of the
περιτεμειν αυτον, και εκληθη το ονομα αυτου
to circumcise him, and he was called the name of him
Ιησους, το κληθεν ὑπο του αγγελου προ του
Jesus, that being called by the messenger before of the
συλληφθηναι αυτον εν τῃ κοιλιᾳ.
was conceived him in the womb.
22 Και ὁτε επλησθησαν αἱ ἡμεραι του καθαρισ-
And when were fulfilled the days of the purifica-
μου αυτων, κατα τον νομον Μωσεως, ανηγαγον
tion of them, according to the law of Moses, they brought
αυτον εις Ἱεροσολυμα, παραστησαι τῳ κυριῳ,
him to Jerusalem, to present to the Lord,
23 (καθως γεγραπται εν νομῳ κυριου· "Ὁτι
(as it is written in law of Lord; That
παν αρσεν διανοιγον μητραν, ἁγιον τῳ κυριῳ
every male opening a womb, holy to the Lord
κληθησεται·") 24 και του δουναι θυσιαν, κατα
shall be called,") and of the to offer a sacrifice, according to
το ειρημενον εν νομῳ κυριου· "Ζευγος τρυγο-
that having been said in law of Lord; "A pair of turtle
νων, η δυο νεοσσους περιστερων."
doves, or two young pigeons."
25 Και ιδου, ην ανθρωπος εν Ἱερουσαλημ, ᾡ
And lo, was a man in Jerusalem, to whom
ονομα Συμεων· και ὁ ανθρωπος οὑτος δικαιος
a name of Simeon; and the man this just
και ευλαβης, προσδεχομενος παρακλησιν του
and pious, waiting for consolation of the
Ισραηλ. Και πνευμα ην ἁγιον επ' αυτον· 26 και
Israel. And a spirit was holy upon him; and
ην αυτῳ κεχρηματισμενον ὑπο του πνευματος
it was to him having been informed by the spirit
του ἁγιου, μη ιδειν θανατον, πριν η ιδῃ
of the holy, not to see death, before he should see
τον Χριστον κυριου. 27 Και ηλθεν εν τῳ πνευ-
the anointed of Lord. And he came by the spirit
ματι εις το ἱερον· και εν τῳ εισαγαγειν τους
into the temple; and in the to bring the
γονεις το παιδιον Ιησουν, του ποιησαι αυτους
parents the little child Jesus, of the to do them
κατα το ειθισμενον του νομου περι
according to that having been instituted of the law concerning
αυτου· 28 και αυτος εδεξατο αυτο εις τας αγκα-
him; also he took it into the arms
λας αὑτου, και ευλογησε τον θεον, και ειπε·
of himself, and blessed the God, and said;

20 And the SHEP[HERDS]
returned, glorifying [and]
praising GOD for all
they had heard and
even as it had b[een de-]
clared to them.

21 ‡ And when
Days were ended,
[time] to CIRCUMCI[SE]
his NAME was called
THAT NAME given b[y]
the ANGEL before hi[s con-]
CEPTION.

22 ‡ And when
* Days of her Puri[fication]
were completed, [according]
to the LAW of Mose[s]
carried him up to J[erusa-]
lem, to present him [to the]
LORD;—

23 (even as it is w[ritten]
in the Law of the
that ‡ "Every Male,
a first-born, shall be
holy to the Lord;")

24 and to OFFER
rifice, according to w[hat is]
enjoined in * the [law of]
the Lord,—‡ † "A [pair of]
Turtle-doves, or
Young Pigeons."

25 And behold,
was a Man in Jeru[salem]
whose Name was Si[meon;]
and he was a righte[ous and]
pious MAN, expecti[ng the]
Consolation of Is[rael;]
and the holy Spirit [was upon]
him.

26 And he was di[vinely]
informed by the
SPIRIT, that he wo[uld not]
die, till he should s[ee the]
Lord's MESSIAH.

27 And he came b[y the]
SPIRIT into the TE[MPLE;]
and when the PA[RENTS]
BROUGHT IN the [child]
Jesus, † to do accor[ding to]
the CUSTOM of the
concerning him,

28 he also took h[im in]
his ARMS, and praise[d GOD,]
and said,

* VATICAN MANUSCRIPT.—22. Days of her Purification. 24. the LAW of.

† 22. That is, *thirty-three* days after what was termed the seven days of her sep[aration]
—forty days in all; the time appointed by the law, after the birth of a male child, [Lev.]
xii. 2, 6. † 24. *One* for a burnt-offering, and the *other* for a sin-offering; See Le[v.]
These were the offerings of the poorer Jewish mothers. † 27. To present him [to the]
Lord, and then redeem him by paying *five shekels*, Num. xviii. 15, 16.

‡ 21. Luke i. 59. ‡ 21. Matt. i. 25; Luke i. 31. ‡ 22. Lev. xii. 2–6. ‡ 2[3. Exod.]
xiii. 2; xxii. 29; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 15. ‡ 24. Lev. xii. 8.

ς τον δουλον σου, δεσποτα,
the servant of thee, O sovereign,
α σου, εν ειρηνῃ· 30 ὁτι ειδον οἱ
of thee, in peace; for have seen the
το σωτηριον σου, 31 ὁ ἡτοιμα-
the salvation of thee, which thou hast
σωπον παντων των λαων· 32 φως
of all the peoples; a light
εθνων, και δοξαν λαου σου
of nations, and a glory of people of thee
ην ὁ πατηρ αυτου και ἡ μητηρ
was the father of him and the mother
τοις λαλουμενοις περι αυτου.
those being spoken about him.
ν αυτους Συμεων, και ειπε προς
them Simeon, and said to
τερα αυτου· Ιδου, οὑτος κειται
mother of him; Lo, this is placed
ιν αναστασιν πολλων εν τῳ
and rising of many in the
σημειον αντιλεγομενον· 35 (και
a sign being spoken against; (also
ην ψυχην διελευσεται ῥομφαια·)
soul shall pierce through a sword;)
λυφθωσιν εκ πολλων καρδιων
disclosed of many hearts

α προφητις, θυγατηρ Φανουηλ,
a prophetess, a daughter of Phanuel,
αὑτη προβεβηκυια εν ἡμεραις
she having been advanced in days
τα ετη μετα ανδρος ἑπτα απο
years with a husband seven from
ιας· 37 και αυτη χηρα ὡς ετων
herself, also she a widow about years
ναρων, ἡ ουκ αφιστατο απο του
four, who not withdrew from the
και δεησεσι λατρευουσα νυκτα
and prayers serving night
Και αὑτη, αυτῃ τῃ ὡρᾳ επισ-
And she, this the hour stand-
γειτο τῳ κυριῳ, και ελαλει περι
fessed the Lord, and spoke about
ις προσδεχομενοις λυτρωσιν εν
looking for redemption in

λεσαν ἁπαντα τα κατα τον
finished all the things according to the
επεστρεψαν εις την Γαλιλαιαν,
they returned into the Galilee,
των, Ναζαρετ. 40 Το δε παιδιον
themselves, Nazareth. The and little child
αταιουτο *[πνευματι,] πληρου-
strengthened [in spirit,] being
και χαρις θεου ην επ' αυτο.
and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy WORD, in Peace;

30 because my EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of All the PEOPLE;

32 ‡a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the ‡Fall and Rising of many in ISRAEL; and for ‡a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the SOUL of Thee Thyself;) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with *a Husband seven Years from her VIRGINITY;

37 she was also a Widow *about eighty-four Years, who departed not from the TEMPLE, but serving God ‡Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised *GOD, and spoke of him to All THOSE EXPECTING ‡Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 ‡And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

...GINITY—36. a HUSBAND. 37. till eighty-four. 38. GOD, and ...spirit—omit.

...lix. 6; lx. 1; Acts xiii. 47; xxviii. 28. ‡ 34. Isa. viii. 14; Matt. ... 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8. ‡ 34. Heb. xii. 3. ‡ 37. Acts ... ‡ 38. Luke xxiv. 21. ‡ 40. Luke i. 80; ver. 52.

41 Και επορευοντο οἱ γονεις αυτου κατ' ετος εις
And went the parents of him every year to
'Ιερουσαλημ τῃ ἑορτῃ του πασχα.
Jerusalem of the feast of the passover.
42 Και ὁτε εγενετο ετων δωδεκα, αναβαντων
And when he was years twelve, having gone up
αυτων *[εις 'Ιεροσολυμα] κατα το εθος της
of them [to Jerusalem] according to the custom of the
ἑορτης· 43 και τελειωσαντων τας ἡμερας, εν
feast; and having ended the days, in
τῳ ὑποστρεφειν αυτους, ὑπεμεινεν Ιησους ὁ
the to return them, remained Jesus the
παις εν 'Ιερουσαλημ· και ουκ εγνω Ιωσηφ και
boy in Jerusalem; and not knew Joseph and
ἡ μητηρ αυτου. 44 Νομισαντες δε αυτον εν
the mother of him. Having supposed and him in
τῃ συνοδιᾳ ειναι, ηλθον ἡμερας ὁδον, και
the company to be, they went of a day a journey, and
ανεζητουν αυτον εν τοις συγγενεσι και τοις
they sought him among the kinsmen and the
γνωστοις. 45 Και μη, εὑροντες, ὑπεστρεψαν
acquaintances. And not finding, they returned
εις 'Ιερουσαλημ, ζητουντες αυτον. 46 Και
to Jerusalem, seeking him. And
εγενετο, μεθ' ἡμερας τρεις εὑρον αυτον εν τῳ
it happened, after days three they found him in the
ἱερῳ καθεζομενον εν μεσῳ των διδασκαλων,
temple sitting in middle of the teachers,
και ακουοντα αυτων, και επερωτωντα αυτους.
and hearing of them, and asking them.
47 Εξισταντο δε παντες *[οἱ ακουοντες αυτου,]
Were amazed and all [those hearing him,]
επι τῃ συνεσει και ταις αποκρισεσιν αυτου.
upon the understanding and the answers of him.
48 Και ιδοντες αυτον, εξεπλαγησαν· και προς
And seeing him, they were amazed; and to
αυτον ἡ μητηρ αυτου ειπε· Τεκνον, τι εποιη-
him the mother of him said, O child, why hast thou
σας ἡμιν οὑτως; ιδου, ὁ πατηρ σου καγω
done to us thus? lo, the father of thee and I
οδυνωμενοι εζητουμεν σε. 49 Και ειπε προς
being in distress have sought thee. And he said to
αυτους· Τι ὁτι εζητειτε με; ουκ ῃδειτε,
them; Why for did you seek me? not know you,
ὁτι εν τοις του πατρος μου δει ειναι με; 50 Και
that in the of the father of me must to be me? And
αυτοι ου συνηκαν το ῥημα, ὁ ελαλησεν αυτοις.
they not understood the word, which he spoke to them.
51 Και κατεβη μετ' αυτων, και ηλθεν εις Ναζα-
And he went down with them, and came into Naza-
ρετ· και ην ὑποτασσομενος αυτοις. Και ἡ
reth; and was being subject to them. And the

41 And his
went yearly to
to the ‡ FEAST
OVER.
42 And wh
twelve Years
went up acco
CUSTOM of the
43 And hav
pleted the DA
RETURN, Jesus
remained in
And * his PAR
it not.
44 And sup
to be in the CO
went a Day's J
they sought h
their RELATIV
QUAINTANCES
45 But not
they returned
lem, seeking h
46 And it
after three
found him in t
sitting in † th
the TEACHERS
ing them, and
questions.
47 And AL
tonished at hi
GENCE and HI
48 And seei
were amazed;
THER said to h
why hast thou
to us? behold
and I * seek t
ing."
49 And he s
"Why did you
Did you not k
must be in † th
of my FATHER
50 And the
understand
which he spoke
51 And he
with them, a
Nazareth, and
to them. And

* VATICAN MANUSCRIPT.—42. to Jerusalem—omit. 43. his PARENTS know, hearing him—omit. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerus males, though not commanded, yet used often to attend, especially at the Pass ren were excused; but the Rabbinical writers say, that the above obligation binding at twelve years of age. † 43. That is, been there eight days, of w of the Passover was one, and the rest were the seven days of unleavened bread They sat on benches in a half circle, and their scholars at their feet, Acts xxii. In the courts or house of my Father, is now generally admitted as correct. A si occurs in Mark v. 35, and Acts xvi. 40.

‡ 41. Exod. xxiii. 15, 17; xxxiv. 23; Deut. xvi. 1. 16.

μητηρ αυτου διετηρει παντα τα ῥηματα ταυτα
mother of him treasured all the words these
εν τῃ καρδιᾳ αὑτης. 52 Και Ιησους προεκοπτε
in the heart of herself. And Jesus advanced
σοφιᾳ, και ἡλικιᾳ, και χαριτι παρα θεῳ και
in wisdom, and in vigor, and in favor with God and
ανθρωποις.
men.

ΚΕΦ. γ΄. 3.

1 Εν ετει δε πεντεκαιδεκατῳ της ἡγεμονιας
In year now fifteenth of the government
Τιβεριου Καισαρος, ἡγεμονευοντος Ποντιου Πι-
of Tiberius Cesar, being governor Pontius Pi-
λατου της Ιουδαιας, και τετραρχουντος της
late of the Judea, and being tetrarch of the
Γαλιλαιας Ἡρωδου, Φιλιππου δε του αδελφου
Galilee Herod, Philip and the brother
αυτου τετραρχουντος της Ιτουραιας και Τραχω-
of him being tetrarch of the Ituria and Tracho-
νιτιδος χωρας, και Λυσανιου της Αβιληνης
nitis region, and Lysanias of the Abilene
τετραρχουντος, 2 επι αρχιερεως Αννα και Και-
being tetrarch, under high priests Annas and Cai-
αφα, εγενετο ῥημα θεου επι Ιωαννην, τον
aphas, came a word of God to John, the
Ζαχαριου υἱον, εν τῃ ερημῳ. 3 Και ηλθεν εις
of Zachariah son, in the desert. And he went into
πασαν την περιχωρον του Ιορδανου, κηρυσσων
all the country about the Jordan preaching
βαπτισμα μετανοιας εις αφεσιν ἁμαρτιων· 4 ὡς
a dipping of reformation into a forgiveness of sins; as
γεγραπται εν βιβλῳ λογων Ἡσαιου του προ-
it is written in a book of words of Isaiah the pro-
φητου, [λεγοντος] "Φωνη βοωντος εν τῃ
phet, [saying] "A voice crying in the
ερημῳ· Ἑτοιμασατε την ὁδον κυριου, ευθειας
desert; Make you ready the way of a lord, straight
ποιειτε τας τριβους αυτου· 5 Πασα φαραγξ
make you the beaten tracks of him; Every ravine
πληρωθησεται, και παν ορος και βουνος ταπει-
shall be filled up, and every mountain and hill shall be
νωθησεται· και εσται τα σκολια εις ευθειαν,
made low; and shall be the crooked into straight,
και αἱ τραχειαι εις ὁδους λειας· 6 και οψεται
and the rough into ways smooth; and shall see
πασα σαρξ το σωτηριον του θεου." 7 Ελεγεν
all flesh the salvation of the God." He said
ουν τοις εκπορευομενοις οχλοις βαπτισθηναι ὑπ'
then to those coming out of crowds to be dipped by
αυτου· Γεννηματα εχιδνων, τις ὑπεδειξεν ὑμιν
him; O broods of vipers, who pointed out to you

kept All *these THINGS in her HEART.

52 ‡ And Jesus advanced *in WISDOM, and in Manliness, and in Favor with God and Men.

CHAPTER III.

1 Now in the fifteenth Year of the GOVERNMENT of Tiberius Cesar, Pontius Pilate being Governor of JUDEA, and Herod tetrarch of GALILEE, and Philip his BROTHER tetrarch of ITUREA, and the Province of Trachonitis, and Lysanias, the tetrarch of ABILENE,

2 ‡ in the *High-priesthood of † Annas, and Caiaphas, a Command from God came to John, the SON of Zachariah, in the DESERT.

3 ‡ And he went into All the adjacent *Country of the JORDAN, publishing an Immersion of Reformation ‡ for Forgiveness of Sins.

4 As it is written in the Book of the Words of Isaiah, the PROPHET; ‡ "A "Voice proclaiming in the "DESERT, Prepare the WAY "for the Lord, make the "HIGHWAYS straight for "him.

5 "Every Ravine shall "be filled up, and Every "Mountain and Hill shall "be made low; and the "CROOKED roads shall be- "come straight, and the "ROUGH Ways smooth;

6 ‡ "and All Flesh shall "see the SALVATION of "GOD."

7 Then he said to the CROWDS COMING FORTH to be immersed by him, ‡ "O Progeny of Vipers! who admonished you to fly

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* VATICAN MANUSCRIPT.—51. the SAYINGS. 52. in WISDOM and. 2. High-priest. 3. Country. 4. saying—omit.

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might, with a very pardonable liberty, be applied to both."

‡ 52. 1 Sam. ii. 26; ver. 40. ‡ 2. John xi. 49, 51; xviii. 13; Acts iv. 6. ‡ 3. Matt. iii. 1; Mark i. 4. ‡ 3. Luke i. 77. ‡ 4. Isa. xl. 3; Matt. iii. 3; Mark i. 3; John i. 23. ‡ 6. Psa. xcviii. 3; Isa. lii. 10; Luke ii. 10. ‡ 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; [8] Ποιησατε
to flee from the coming wrath? Bring forth
ουν καρπους αξιους της μετανοιας· και μη
then fruits worthy of the reformation; and not
αρξησθε λεγειν εν ἑαυτοις· Πατερα εχομεν τον
you should begin to say in yourselves; A father we have the
Αβρααμ. Λεγω γαρ ὑμιν, ὁτι δυναται ὁ θεος
Abraam. I say for to you, that is able the God
εκ των λιθων τουτων εγειραι τεκνα τῳ Αβρααμ.
out of the stones of these to raise up children to the Abraam.
[9] Ηδη δε και ἡ αξινη προς την ῥιζαν των δενδρων
Now and even the axe to the root of the trees
κειται· παν ουν δενδρον μη ποιουν καρπον
is placed; every therefore tree not bearing fruit
καλον, εκκοπτεται, και εις πυρ βαλλεται.
good, is cut down, and into a fire is cast.
[10] Και επηρωτων αυτον οἱ οχλοι, λεγοντες· Τι
And asked him the crowds, saying; What
ουν ποιησομεν; [11] Αποκριθεις δε λεγει αυτοις·
then should we do? Answering and he says to them;
Ὁ εχων δυο χιτωνας, μεταδοτω τῳ μη εχοντι·
He having two tunics, let him share with the not having;
και ὁ εχων βρωματα, ὁμοιως ποιειτω.
‡and he having meats, in like manner let him do.
[12] Ηλθον δε και τελωναι βαπτισθηναι, και
Came and also tax-gatherers to be dipped, and
ειπον προς αυτον· Διδασκαλε, τι ποιησομεν;
said to him; O teacher, what should we do?
[13] Ὁ δε ειπε προς αυτους· Μηδεν πλεον παρα
He and said to them; Nothing more from
το διατεταγμενον ὑμιν πρασσετε. [14] Επηρωτων
that having been appointed to you collect you. Asked
δε αυτον και στρατευομενοι, λεγοντες· Και
and him also soldiers, saying; And
ἡμεις τι ποιησομεν; Και ειπε προς αυτους·
we what should we do? And he said to them;
Μηδενα διασειστητε, μηδε συκοφαντησητε· και
No one may you extort from, neither may you accuse wrongfully; and
αρκεισθε τοις οψωνιοις ὑμων.
be you content with the wages of you.
[15] Προσδοκωντος δε του λαου, και διαλογιζο-
Expecting and of the people, and reason-
μενων παντων εν ταις καρδιαις αὑτων περι του
ing all in the hearts of them about the
Ιωαννου, μηποτε αυτος ειη ὁ Χριστος, [16] απεκ-
John, whether he were the Anointed, an-
ρινατο ὁ Ιωαννης ἁπασι, λεγων· Εγω μεν
swered the John to all, saying: I indeed
ὑδατι βαπτιζω ὑμας· ερχεται δε ὁ ισχυροτερος
in water dip you; comes but the mightier
μου, ου ουκ ειμι ἱκανος λυσαι τον ἱμαντα των
of me, of whom not I am worthy to loose the strap of the
ὑποδηματων αυτου· αυτος ὑμας βαπτισει εν
sandals of him: he you will dip in
πνευματι ἁγιῳ και πυρι. [17] Ου το πτυον
spirit holy and fire. Of whom the winnowing shovel
εν τῃ χειρι αυτου, και διακαθαριει την
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING VENGEANCE?
8 Produce, therefore, Fruits worthy of REFORMATION; and begin not to say among yourselves, 'We have a Father—ABRAHAM;' for I assure you, That GOD is able from these STONES to raise up CHILDREN to ABRAHAM.
9 And even now the AXE lies at the ROOT of the TREES; ‡Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire."
10 And the CROWDS asked him, saying, "What then should we do?"
11 He *answered and said to them, ‡"Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same."
12 ‡And Tribute-takers, also, came to be immersed, and said to him, "Teacher, what should we do?"
13 And HE said to them, "Collect nothing more than WHAT IS APPOINTED for you."
14 And Soldiers, also, asked him, *"What also should we do?" And he said to them, "Oppress None, and falsely accuse None; and be satisfied with your WAGES."
15 And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;
16 JOHN answered all, saying, ‡"I indeed immerse you in Water, but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.
17 Whose WINNOWING SHOVEL is in his HAND will effectually cleanse his

* VATICAN MANUSCRIPT.—11. answered and said. 14. What also should we do?

‡ 9. Matt. vii. 19. ‡ 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17 iv. 20. ‡ 12. Matt. xxi. 32; Luke vii. 29. ‡ 16. Matt. iii. 11; Mark i. 7, 8.

ωνα αὐτου· και συναξει τον σιτον εις την
of him: and he will gather the wheat into the
ἀποθηκην αὐτου, το δε αχυρον κατακαυσει πυρι
storehouse of himself, the but chaff he will burn up in fire
ἀσβεστῳ. 18 Πολλα μεν ουν και ἑτερα
unquenchable. Many indeed then also other things
παρακαλων ευηγγελιζετο τον λαον. 19 Ὁ δε
exhorting he preached glad tidings the people. The but
Ἡρωδης ὁ τετραρχης, ελεγχομενος ὑπ᾽ αυτου
Herod the tetrarch, being reproved by him
περι Ἡρωδιαδος της γυναικος του αδελφου
about Herodias of the wife of the brother
αυτου, και περι παντων ὡν εποιησε πονηρων ὁ
of him, and about all of which had done evils the
Ἡρωδης, 20 προσεθηκε και τουτο επι πασι, και
Herod, added also this to all, and
κατεκλεισε τον Ιωαννην εν τῃ φυλακῃ.
shut up the John in the prison.

21 Εγενετο δε εν τῳ βαπτισθηναι ἁπαντα τον
It occurred and in the to have been dipped all the
λαον, και Ιησου βαπτισθεντος και προσευχο-
people, and Jesus having been dipped and pray-
μενου, ανεῳχθηναι τον ουρανον, 22 και καταβη-
ing, to have been opened the heaven, and to des-
ναι το πνευμα το ἁγιον σωματικῳ ειδει, ὡσει
cend the spirit the holy in a bodily form, like
περιστεραν, επ᾽ αυτον, και φωνην εξ ουρανου
a dove, upon him, and a voice out of heaven
γενεσθαι, *[λεγουσαν·] "Συ ει ὁ υἱος μου ὁ
to have come, [saying:] "Thou art the son of me the
αγαπητος, εν σοι ηυδοκησα."
beloved, in thee I delight.

23 Και αυτος ην ὁ Ιησους ὡσει ετων τριακοντα,
And he was the Jesus about years thirty,
αρχομενος, ων, ὡς ενομιζετο, υἱος Ιωσηφ, του
beginning, being, as was allowed, a son of Joseph, of the
Ηλι, 24 του Ματθατ, του Λευι, του Μελχι,
Eli, of the Matthat, of the Levi, of the Melchi,
του Ιαννα, του Ιωσηφ, 25 του Ματταθιου, του
of the Janna, of the Joseph, of the Mattathias, of the
Αμως, του Ναουμ, του Εσλι, του Ναγγαι, 26 του
Amos, of the Naum, of the Esli, of the Naggai, of the
Μααθ, του Ματταθιου, του Σεμει, του Ιωσηφ,
Maath, of the Mattathias, of the Semei, of the Joseph,
του Ιουδα, 27 του Ιωαννα, του Ῥησα, του Ζορο-
of the Juda, of the Joanna, of the Rhesa, of the Zoro-
βαβελ,
babel,

*THRESHING-FLOOR; ‡he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire."

18 And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

19 ‡But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S WIFE, and about all the Crimes which Herod had done,

20 added also this to all,—he shut up John in *Prison.

21 And it occurred, when All the PEOPLE were IMMERSED, ‡Jesus also having been immersed, and praying, the HEAVEN was opened,

22 and the HOLY SPIRIT, in a Bodily form like a Dove, descended upon him, and there came a Voice from Heaven, saying, "Thou art my SON, the BELOVED; in thee I delight."

23 And he, JESUS, was about ‡thirty years old, when he began (his work,) being, ‡as was allowed, a *Son of JOSEPH, the †son of ELI,

24 the son of MATTHAT, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,

25 the son of MATTATHIAH, the son of AMOS, the son of NAHUM, the son of ESLI, the son of NAGGAI,

26 the son of MAATH, the son of MATTATHIAH, the son of SHIMEI, the son of JOSEPH, the son of JUDAH,

27 the son of JOHANAN, the son of RESA, the son of ZERUBBABEL, the son

* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his THRESHING-FLOOR, and to gather. ... 22. saying—omit. 23. a Son (as was allowed) of JOSEPH.
† 23. ... of Eli, the father of Mary. Luke gives Mary's ancestry, and Matthew ... of Joseph. See Appendix.
‡ 17. ... ; Matt. xiii. 30. ‡ 19. Matt. xiv. 3; Mark vi. 17. ‡ 21. Matt. ... ‡ 23. See Num. iv. 3. 35, 39, 43, 47. ‡ 23. Matt. xiii. ... ; John i. 45 ... vi. 42.

του Σαλαθιηλ, του Νηρι, 28 του Μελχι, του
of the Salathiel, of the Neri, of the Melchi, of the
Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, 29 του
Addi, of the Cosam, of the Elmodam, of the Er, of the
Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,
Jose, of the Eliezer, of the Jorem, of the Matthat,
του Λευι, 30 του Συμεων, του Ιουδα, του Ιωσηφ,
of the Levi, of the Simeon, of the Juda, of the Joseph,
του Ιωναν, του Ελιακειμ, 31 του Μελεα, του
of the Jonan, of the Eliakim, of the Melea, of the
Μαιναν, του Ματταθα,
Mainan, of the Mattatha,

του Ναθαν, του Δαυιδ, 32 του Ιεσσαι, του
of the Nathan, of the David, of the Jesse, of the
Ωβηδ, του Βοοζ, του Σαλμων, του Νασσων,
Obed, of the Booz, of the Salmon, of the Nasson,
33 του Αμιναδαβ, του Αραμ, του Εσρωμ, του
of the Aminadab, of the Aram, of the Esrom, of the
Φαρες, του Ιουδα, 34 του Ιακωβ, του Ισαακ,
Phares, of the Juda, of the Jacob, of the Isaac,

του Αβρααμ, του Θαρα, του Ναχωρ, 35 του
of the Abraam, of the Thara, of the Nachor, of the
Σερουχ, του Ῥαγαυ, του Φαλεκ, του Εβερ, του
Saruch, of the Ragau, of the Phalec, of the Eber, of the
Σαλα, 36 του Καιναν, του Αρφαξαδ, του Σημ,
Sala, of the Cainan, of the Arphaxad, of the Sem,
του Νωε, του Λαμεχ, 37 του Μαθουσαλα, του
of the Noe, of the Lamech, of the Mathusala, of the
Ενωχ, του Ιαρεδ, του Μαλελεηλ, του Καιναν,
Enoch, of the Jared, of the Maleleel, of the Cainan,
38 του Ενως, του Σηθ, του Αδαμ, του θεου.
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. δ'. 4.

1 Ιησους δε πνευματος ἁγιου πληρης ὑπεσ-
Jesus and spirit of holy full re-
τρεψεν απο του Ιορδανου· και ηγετο εν τῳ
turned from the Jordan; and was led about by the
πνευματι εις την ερημον, 2 ἡμερας τεσσαρακοντα
spirit into the desert, days forty
πειραζομενος ὑπο του διαβολου. Και ουκ
being tempted by the accuser. And not
εφαγεν ουδεν εν ταις ἡμεραις εκειναις· και
he ate nothing in the days those; and
συντελεσθεισων αυτων, *[ὑστερον] επεινασε.
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,
28 the son of MELCHI, the son of ADDI, the son of KOSAM, the son of ELMODAM, the son of ER,
29 the son of JOSES, the son of ELIEZER, the son of JORAM, the son of MATTATHA, the son of LEVI,
30 the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JONAN, the son of ELIAKIM,
31 the son of MELEA, the son of MAINAN, the son of MATTATHAH, the son of NATHAN, the son of DAVID,
32 the son of JESSE, the son of OBED, the son of BOAZ, the son of SALMON, the son of NAHSHON,
33 the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHAREZ, the son of JUDAH,
34 the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TERAH, the son of NAHOR,
35 the son of SERUG, the son of REU, the son of PELEG, the son of EBER, the son of SALAH,
36 the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,
37 the son of METHUSELAH, the son of ENOCH, the son of JARED, the son of MAHALALEEL, the son of CAINAN,
38 the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

CHAPTER IV.

1 And ‡JESUS, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT *in the DESERT
2 forty DAYS, being tempted by the ENEMY. ‡And he ate nothing in those DAYS; and when they were completed, he was hungry.

* VATICAN MANUSCRIPT.—1. in the DESERT. 2. afterwards—omit.
‡ 1. Matt. iv. 1. Mark i. 12. ‡ 2. Exod. xxxiv. 28; 1 Kings xix. 8.

ειπεν αυτῳ ὁ διαβολος· Ει υἱος ει του
said to him the accuser; If a son thou art of the
ειπε τῳ λιθῳ τουτῳ, ἱνα γενηται αρτος.
say to the stone this, that it may become a loaf.
απεκριθη Ιησους προς αυτον, *[λεγων·]
answered Jesus to him, [saying;]
απται· "Ὁτι ουκ επ' αρτῳ μονῳ ζησεται
written; That not on bread alone shall live
ρωπος, *[αλλ' επι παντι ῥηματι θεου."]
man, [but on every word of God."]
Και αναγαγων αυτον ὁ διαβολος εις ορος
And having led up him the accuser into mountain
ον, εδειξεν αυτῳ πασας τας βασιλειας της
he showed to him all the kingdoms of the
μενης εν στιγμῃ χρονου. 6 Και ειπεν
habitable in a moment of time. And said
ὁ διαβολος· Σοι δωσω την εξουσιαν ταυ-
the accuser; To thee I will give the authority this
ἁπασαν, και την δοξαν αυτων· ὁτι εμοι
all, and the glory of them; that to me
δεδοται, και ᾡ εαν θελω, διδωμι αυτην·
been given, and to whomever I will, I give her;
ουν εαν προσκυνησῃς ενωπιον μου, εσται
thou if thou wilt do homage before me, shall be
παντα. 8 Και αποκριθεις αυτῳ ειπεν ὁ
all. And answering to him said the
ς· Γεγραπται· "Προσκυνησεις κυριον τον
It is written; "Thou shalt worship a lord the
σου, και αυτῳ μονῳ λατρευσεις."
of thee, and to him alone thou shalt render service."
Και ηγαγεν αυτον εις Ἱερουσαλημ, και
And he brought him to Jerusalem, and
σεν αυτον επι το πτερυγιον του ἱερου· και
him on the wing of the temple; and
ν αυτῳ· Ει υἱος ει του θεου, βαλε σεαυτον
to him; If a son thou art of the God, cast thyself
θεν κατω· 10 γεγραπται γαρ· "Ὁτι τοις
this place down; it is written for; That to the
λοις αυτου εντελειται περι σου, του δια-
messengers of him he will give charge concerning thee, of the to
ξαι σε· 11 και ὁτι επι χειρων αρουσι σε,
thee; and that on hands they shall bear thee,
ποτε προσκοψῃς προς λιθον τον ποδα σου."
thou shouldst strike against a stone the foot of thee."
αι αποκριθεις ειπεν αυτῳ ὁ Ιησους· Ὁτι
d answering said to him the Jesus; That
ται· "Ουκ εκπειρασεις κυριον τον θεον
"Not thou shalt tempt a lord the God
."

Και συντελεσας παντα πειρασμον ὁ διαβο-
And having ended every temptation the accu-
απεστη απ' αυτου αχρι καιρου. 14 Και
departed from him for a season. And

3 And the ENEMY said to him, "If thou art a Son of GOD, command this STONE to become Bread."

4 And *JESUS answered him, "It is written, ‡'MAN 'shall not live on Bread 'only.'"

5 And *taking him up, he showed him All the KINGDOMS of the HABITABLE in a Moment of Time.

6 And the ENEMY said to him, "I will give Thee All this AUTHORITY, and the GLORY of these; ‡For it has been delivered to me, and I give it to whom I please.

7 If, then, thou wilt render homage before me, all shall be thine."

8 And *Jesus answering said, to him. ‡"It is written, 'Thou shalt worship the Lord thy GOD, 'and Him only shalt thou 'serve.'"

9 ‡And he brought him to Jerusalem, and placed him on the †BATTLEMENT of the TEMPLE, and said to him, "If thou art a Son of GOD, cast thyself down from this place;

10 for it is written, ‡'He 'will give his ANGELS 'charge concerning thee, 'to PROTECT thee;

11 'and they will up'hold thee on their Hands, 'lest thou strike thy FOOT 'against a Stone.'"

12 And JESUS answering, said to him, "It is 'said, ‡'Thou shalt not 'try the Lord thy God.'"

13 And the ENEMY having finished every Temptation, departed from him for a Season.

14 ‡And JESUS returned

VATICAN MANUSCRIPT.—4. JESUS. 4. saying—omit. 4. but on every word
—omit. 5. bringing him onward, he showed. 8. Jesus.

† 9. Probably the middle part of the royal portico, the highest part of the temple, and could be seen at a distance of many furlongs. Josephus says, "That the pillars of portico were a hundred cubits high, and the valley below four hundred deep."

‡ 4. Deut. viii. 3. ‡ 6. John xii. 31; xiv. 30. ‡ 8. Deut. vi. 13; x. 20.
Matt. iv. 5. ‡ 10. Psa. xci. 11. ‡ 12. Deut. vi. 16. ‡ 14. Matt. iv. 12;
... 12; Acts x. 37.

ὑπεστρεψεν ὁ Ιησους εν τῃ δυναμει του πνευ-
returned the Jesus in the power of the spirit
ματος εις την Γαλιλαιαν· και φημη εξηλθε
into the Galilee; and a report went out
καθ' ὁλης της περιχωρου περι αυτου. 15 Και
through whole the surrounding region about him. And
αυτος εδιδασκεν εν ταις συναγωγαις αυτων,
he taught in the synagogues of them,
δοξαζομενο ὑπο παντων.
being glorified by all.
16 Και ηλθεν εις την Ναζαρετ, οὑ ην
And he came into the Nazareth, where he was
τεθραμμενος· και εισηλθε, κατα το ειωθος
having been brought up: and entered, according to the custom
αυτῳ εν τῃ ἡμερᾳ των σαββατων, εις την
to him in the day of the sabbaths, into the
συναγωγην· και ανεστη αναγνωναι. 17 Και
synagogue: and stood up to read. And
επεδοθη αυτῳ βιβλιον Ἡσαιου του προφητου·
was delivered to him a roll of Esaias the prophet:
και αναπτυξας το βιβλιον, εὑρε τον τοπον,
and having unrolled the roll, he found the place,
οὑ ην γεγραμμενον· 18 "Πνευμα κυριου επ'
where it was having been written: "A spirit of a lord upon
εμε· οὑ εἱνεκεν αχρισε με ευαγγελισασθαι
me: of which on account of he has anointed me to publish glad tidings
πτωχοις, απεσταλκε με κηρυξαι αιχμαλωτοις
to poor ones, he has sent me to publish to captives
αφεσιν, και τυφλοις αναβλεψιν, αποστειλαι
a deliverance, and to blind ones recovery of sight, to send away
τεθραυσμενους εν αφεσει, 19 κηρυξαι ενιαυτον
those having been crushed in freedom, to publish a year
κυριου δεκτον." 20 Και πτυξας το βιβλιον,
of a lord acceptable." And having rolled up the roll,
αποδους τῳ ὑπηρετῃ, εκαθισε· και παντων
having given back to the attendant, he sat down; and of all
εν τῃ συναγωγῃ οἱ οφθαλμοι ησαν ατενιζοντες
in the synagogue the eyes were looking steadily
αυτῳ. 21 Ηρξατο δε λεγειν προς αυτους· Ὁτι
to him. He began and to say to them: That
σημερον πεπληρωται ἡ γραφη αὑτη εν τοις
to-day is fulfilled the writing this in in the
ωσιν ὑμων. 22 Και παντες εμαρτυρουν αυτῳ,
ears of you. And all bore testimony to him,
και εθαυμαζον επι τοις λογοις της χαριτος, τοις
and wondered at the words of the graciousness, those
εκπορευομενοις εκ του στοματος αυτου, και
proceeding out of the mouth of him, and
ελεγον· Ουχ οὑτος εστιν ὁ υἱος Ιωσηφ; 23 Και
said: Not this is the son Joseph? And

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

15 And he taught in their SYNAGOGUES, being applauded by all.

16 And he came to ‡NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, ‡he entered the SYNAGOGUE, and † stood up to read.

17 And the Book of Isaiah the PROPHET was given to him; †and having unrolled the BOOK, he found the PLACE where it was written,

18 ‡"The Spirit of the "Lord is on me, because "he has anointed me to "proclaim glad tidings to "the Poor; he has sent "me †to publish a Release "to the Captives, and Re-"covery of sight to the "Blind; to dispense Free-"dom to the oppressed;

19 "to proclaim an Era "of acceptance with the "Lord."

20 And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNAGOGUE were attentively fixed on him.

21 And he began to say to them, "To-day, this SCRIPTURE, which is now in your EARS, is fulfilled."

22 And all bore testimony to him, and wondered at ‡THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, "Is not this the son of Joseph?"

† 16. The Jewish doctors, in honor of the law and the prophets, invariably stood up while they read them; but sat down while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 55—"I sat teaching in the TEMPLE every day." † 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two rollers beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. The place that he opened was probably the section for the day.—Clarke. † 18. "To heal the broken in heart," is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

‡ 16. Matt. ii. 23; xiii. 54; Mark vi. 1. ‡ 16. Acts xiii. 14; xvii. 2. ‡ 18. Isa. lxi. 1. ‡ 22. Psa. xlv. 2. ‡ 22. John vi. 42.

ειπε προς αυτους· Παντως ερειτε μοι την παρα-
he said to them; Surely you will say to me the illus-
βολην ταυτην· "Ιατρε, θεραπευσον σεαυτον·"
tration this; "Physician, heal thyself;"
ὁσα ηκουσαμεν γενομενα εις Καπερναουμ,
what things we have heard having been done in Capernaum,
ποιησον και ὡδε εν τῃ πατριδι σου.
do thou also here in the country of thee.
24 Ειπε δε·
He said and,
Αμην λεγω ὑμιν, ὁτι ουδεις προφητης δεκτος
Indeed I say to you, that no one a prophet acceptable
εστιν εν τῃ πατριδι αὑτου.
is in the country of himself.
25 Επ' αληθειας δε
In truth but
λεγω ὑμιν, πολλαι χηραι ησαν εν ταις ἡμεραις
I say to you, many widows were in the days
Ηλιου εν τῳ Ισραηλ, ὁτε εκλεισθη ὁ ουρανος
of Elias in the Israel, when was shut up the heaven
επι ετη τρια και μηνας ἑξ, ὡς εγενετο λιμος
for years three and months six, so that came a famine
μεγας επι πασαν την γην·
great over all the land;
26 και προς ουδεμιαν
and to no one
αυτων επεμφθη Ηλιας, ει μη εις Σαρεπτα της
of them was sent Elias, if not into Sarepta of the
Σιδωνος προς γυναικα χηραν.
Sidon to a woman a widow.
27 Και πολλοι
And many
λεπροι ησαν επι Ελισσαιου του προφητου εν τῳ
lepers were in of Elisha the prophet in the
Ισραηλ· και ουδεις αυτων εκαθαρισθη, ει μη
Israel; and no one of them were cleansed, if not
Νεεμαν ὁ Συρος.
Naaman the Syrian.
28 Και επλησθησαν παντες
And they were filled all
θυμου εν τῃ συναγωγῃ, ακουοντες ταυτα.
of wrath in the synagogue, having heard these things.
29 Και αναστα-ντες εξεβαλον αυτον εξω της
And rising up they cast out him outside of the
πολεως· και ηγαγον αυτον ἑως οφρυος του
city; and they led him even to a brow of the
ορους, εφ' οὗ ἡ πολις αυτων ῳκοδομητο, ὡστε
mountain, on which the city of them was built, so as
κατακρημνισαι αυτον·
to cast down him;
30 αυτος δε διελθων δια
he but passing through
μεσου αυτων, επορευετο.
midst of them, went away.

31 Και κατηλθεν εις Καπερναουμ, πολιν της
And he came down into Capernaum, a city of the
Γαλιλαιας· και ην διδασκων αυτους εν τοις
Galilee; and he was teaching them in the
σαββασι.
sabbaths.
32 Και εξεπλησσοντο επι τῃ διδαχῃ
And they were astonished on the teaching
αυτου· ὁτι εν εξουσιᾳ ην ὁ λογος αυτου.
of him; for with authority was the word of him.
33 Και εν τῃ συναγωγῃ ην ανθρωπος εχων
And in the synagogue was a man having

23 And he said to them, "You will certainly refer me to this PROVERB, 'Physician, cure thyself; what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.'"
24 But he said, "Indeed I say to you, ‡ That no Prophet is acceptable in his OWN COUNTRY.
25 But in Truth I say to you, ‡ There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVENS was closed three Years and six Months, so that there came a great Famine over All the LAND;
26 and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.
27 ‡ And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN."
28 And all in the SYNAGOGUE hearing these words, were filled with Wrath;
29 and rising up, they drove him out of the CITY, and led him even to the * Brow of the MOUNTAIN on which their CITY was built, to throw him down;
30 but HE, ‡ passing through the Midst of them, went away.
31 ‡ And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.
32 And they were struck with awe at his mode of INSTRUCTION; ‡ For his WORD was with Authority.
33 ‡ Now there was a Man in the SYNAGOGUE,

* 29. Behind the Maronite church is a steep precipice, forty or fifty feet high, "on the brow of the hill;" the very one, it may be, over which the people of Nazareth attempted to precipitate the Saviour, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—*Hackett.*

‡ 24. Matt. xiii. 57; Mark vi. 4; John iv. 44. ‡ 25. 1 Kings xvii. 9; xviii. 1; James v. 17. ‡ 27. 2 Kings v. 14. ‡ 30. John viii. 59; x. 39. ‡ 31. Matt. iv. 13; Mark i. 21. ‡ 32. Matt. vii. 28, 29. ‡ 33. Mark i. 23.

και εξελθε εξ αυτου. Και ριψαν αυτο
and come out of him. And having thrown him
δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μη
demon into midst, came out of him,
βλαψαν αυτον· 36 Και εγενετο θαμβος
hurting him; And came amazement
παντας· και συνελαλουν προς αλληλους, λεγ
all; and talked to one another,
τες· Τις ὁ λογος οὑτος, ὁτι εν εξουσια
ing: What the word this, for with authority
δυναμει επιτασσαι τοις ακαθαρτοις πνευμα
power he commands the unclean
και εξερχονται; 37 Και εξεπορευετο ηχος πε
and they come out? And went forth a report concerni
αυτου εις παντα τοπον της περιχωρου.
him into every place of the country around.
38 Αναστας δε εκ της συναγωγης, εισηλθε
Having risen up and out of the synagogue, he entered
εις την οικιαν Σιμωνος· πενθερα δε του Σιμωνο
into the house of Simon: mother-in-law and of the Simon
ἠν συνεχομενη πυρετῳ μεγαλῳ· και ηρωτησα
was seized with a fever great. and they asked
αυτον περι αυτης. 39 Και επιστας επανω
him about her. And standing above
αυτης, επετιμησε τῳ πυρετῳ· και αφηκεν
her, he rebuked the fever: and it left
αυτην. Παραχρημα δε αναστασα διηκονει
her. Forthwith and rising up she served
αυτοις.
them.

40 Δυνοντος δε του ἡλιου, παντες ὁσοι ειχον
Setting and of the sun, all as many as had
ασθενουντας νοσοις ποικιλαις, ηγαγον αυτους
being afflicted with diseases various, brought them
προς αυτον· ὁ δε ἑνι ἑκαστῳ αυτων τας
to him: he and one by one separately of them the
χειρας επιθεις, εθεραπευσεν αυτους. 41 Εξηρ-
hands having placed, he healed them. Came
χετο δε και δαιμονια απο πολλων,
out and also

ενης δε ἡμερας, εξελθων επορευθη εις
... and day, coming out he went into
τον· και οἱ οχλοι επεζητουν αυτον,
... and the crowds sought him,
ἑως αυτου, και κατειχον αυτον μη
... him, and urged him not
απ' αυτων. 43 Ὁ δε ειπε προς
from them. He but said to
Ὁτι και ταις ἑτεραις πολεσιν ευαγ-
That also in the other cities to publish
με δει την βασιλειαν του θεου· ὁτι
me must the kingdom of the God; because
πεσταλμαι.
have been sent forth.
κηρυσσων εν ταις συναγωγαις της
... preaching in the synagogues of the
ΚΕΦ. ε'. 5. 1 Εγενετο δε εν τῳ
It happened but in to the
επικεισθαι αυτῳ του ακουειν τον
to press him of the to hear the
θεου, και αυτος ην ἑστως παρα την
God and he was standing by the
νησαρετ· 2 και ειδε δυο πλοια
Gennesaret; and he saw two ships
α την λιμνην· οἱ δε ἁλιεις αποβαν-
the lake; the but fishermen having
ες, απεπλυναν τα δικτυα. 3 Εμβας
... were washing the nets. Entering
εν πλοιων, ὁ ην του Σιμωνος· ηρω-
... ships, which was of the Simon; he
απο της γης επαναγαγειν ολιγον·
from the land to put off a little;
εδιδασκεν εκ του πλοιου τους
he taught out of the ship the
Ὡς δε επαυσατο λαλων, ειπε προς
When and he ceased speaking, he said to
Επαναγαγε εις το βαθος, και
Put out into the deep, and
τα δικτυα ὑμων εις αγραν. 5 Και
the nets of you for a draught. And
Σιμων ειπεν *[αυτῳ·] Επιστατα,
... Simon said [to him] O master,
ης νυκτος κοπιασαντες, ουδεν ελα-
the night having toiled, nothing we
δε τῳ ῥηματι σου χαλασω το
but the word of thee I will let down the
Και τουτο ποιησαντες, συνεκλει-
And this having done, they enclose
ιχθυων πολυ· διεῤῥηγνυτο δε το
of fishes great; was rending and the
ων. 7 Και κατενευσαν τοις μετο-
... And they beckoned to the part-
ν τῳ ἑτερῳ πλοιῳ, του ελθοντας
... the other ship, of the coming
αυτοις· και ηλθον, και επλησαν
them; and they came, and filled

42 And Day having come, he retired to a Desert Place; and the CROWDS sought him, and came to him, and urged him not to leave them.

43 But HE said to them, "I must proclaim the glad tidings of the KINGDOM of GOD to OTHER Cities also; because for this I have been sent."

44 ‡ And he was preaching * in the SYNAGOGUES of GALILEE.

CHAPTER V.

1 ‡ Now it occurred, as the CROWD PRESSED on him to HEAR the WORD of GOD, he was standing by the LAKE Gennesaret;

2 and he saw * two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

3 And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

4 And when he ceased speaking, he said to SIMON, ‡ "Put out into the DEEP, and let down your NETS for a Draught."

5 And * Simon answering, said "Master, we have labored through the Whole NIGHT, and have caught nothing; yet, at thy WORD, I will let down the * NETS.

6 And having done this, they enclosed a great Multitude of Fishes; and their * NETS were rending.

7 And they beckoned to their PARTNERS in the OTHER Boat, to come and ASSIST them. And they came, and filled Both the

VATICAN MSS.—44. to the SYNAGOGUES. 2. two Boats. 5. Simon.
5. NETS. 6. NETS.

... The sea or lake of Galilee, and the sea of Tiberias. It was anciently called ...nereth. It is about five miles wide, and some sixteen or seventeen miles

...23. ‡ 1. Matt. iv. 18; Mark i. 16. ‡ 4. John xxi. 6.

αμφοτερα τα πλοια, ὡστε βυθιζεσθαι αυτα.
both the ships, so as to sink them.

8 Ιδων δε Σιμων Πετρος, προσεπεσε τοις γονασι
Seeing and Simon Peter, fell down to the knees

του Ιησου, λεγων· Εξελθε απ' εμου, ὁτι ανηρ
of the Jesus, saying; Depart from me, for a man

ἁμαρτωλος ειμι, κυριε. 9 Θαμβος γαρ περι-
a sinner I am, O lord. Amazement for seized

εσχεν αυτον και παντας τους συν αυτῳ, επι τῃ
him and all those with him, at the

αγρᾳ των ιχθυων, ᾗ συνελαβον· 10 ὁμοιως
draught of the fishes, which they had taken; in like manner

δε και Ιακωβον και Ιωαννην, υἱους Ζεβεδαιου,
and also James and John, sons of Zebedee,

οἱ ησαν κοινωνοι τῳ Σιμωνι. Και ειπε προς
who were partners with the Simon. And said to

τον Σιμωνα ὁ Ιησους· Μη φοβου· απο του νυν
the Simon the Jesus; Not fear; from of the now

ανθρωπους εσῃ ζωγρων. 11 Και καταγαγοντες
men thou wilt be catching. And having brought

τα πλοια επι την γην, αφεντες ἁπαντα, ηκολου-
the ships to the land, having left all, they fol-

θησαν αυτῳ.
lowed him.

12 Και εγενετο εν τῳ ειναι αυτον εν μιᾳ των
And it happened in to the to be him in one of the

πολεων, και ιδου, ανηρ πληρης λεπρας· και
cities, and lo, a man full of leprosy; and

ιδων τον Ιησουν, πεσων επι προσωπον, εδεηθη
seeing the Jesus, having fallen on face, entreated

αυτου, λεγων· κυριε, εαν θελῃς, δυνασαι με
him, saying; O lord, if thou wilt, thou art able me

καθαρισαι. 13 Και εκτεινας την χειρα, ἡψατο
to cleanse. And stretching out the hand, he touched

αυτου, ειπων· Θελω, καθαρισθητι. Και ευθεως
him, saying: I will, be thou cleansed. And immediately

ἡ λεπρα απηλθεν απ' αυτου. 14 Και αυτος
the leprosy departed from him. And he

παρηγγειλεν αυτῳ μηδενι ειπειν· αλλα απελ-
commanded him no one to tell: but going

θων δειξον σεαυτον τῳ ἱερει, και προσενεγκε
show thyself to the priest, and offer

περι του καθαρισμου σου, καθως προσεταξε
on account of the cleansing of thee, as enjoined

Μωσης, εις μαρτυριον αυτοις.
Moses, for a witness to them.

15 Διηρχετο δε μαλλον ὁ λογος περι αυτου·
Spread abroad but more the word concerning him;

και συνηρχοντο οχλοι πολλοι ακουειν, και
and came together crowds great to hear, and

θεραπευεσθαι *[ὑπ' αυτου] απο των ασθενειων
to be healed [by him] from the weaknesses

BOATS, so that they were sinking.

8 And Simon Peter seeing it, fell down at the KNEES of * Jesus, saying, "Depart from me, O Lord, for I am a sinful Man."

9 For amazement seized him, and ALL who were with him, at the DRAUGHT of FISHES which they had taken;

10 and in like manner also, James and John, Sons of Zebedee, who were Partners with SIMON. And * JESUS said to SIMON, "Fear not; ‡ HENCEFORTH thou wilt catch Men."

11 And having brought the BOATS to the LAND, ‡ leaving all, they followed him.

12 ‡ And it occurred, when he WAS in one of the CITIES, behold, a Man full of Leprosy, seeing Jesus, fell on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

13 And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

14 ‡ And he commanded him to tell no one; "but go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING, ‡ as Moses commanded, for † Notifying [the cure] to the people."

15 But the REPORT concerning him spread abroad the more; and great Crowds came together to hear, and be cured of their INFIRMITIES.

* VATICAN MANUSCRIPT.—8. Jesus. 10. Jesus. 15. by him—omit.

† 14. This injunction of our Lord upon the man to shew himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 19; Mark i. 17. ‡ 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviii. 28. ‡ 12. Matt. viii 2; Mark i. 40. ‡ 14. Matt. viii. 4. ‡ 14. Lev. xiv. 4, 10, 21, 22.

αὐτων.
of them.
16 Αυτος δε ην ὑποχωρων εν ταις ερημοις,
He but was retiring in the deserts,
και προσευχομενος.
and praying.
17 Και εγενετο εν μιᾳ των ἡμερων, και αυτος
And it happened in one of the days, and he
ην διδασκων· και ησαν καθημενοι Φαρισαιοι και
was teaching; and were sitting Pharisees and
νομοδιδασκαλοι, οἱ ησαν εληλυθοτες εκ πασης
teachers of the law, they were having come out of all
κωμης της Γαλιλαιας και Ιουδαιας, και Ἱερου-
villages of the Galilee and Judea, and Jeru-
σαλημ· και δυναμις κυριου ην εις το ιασθαι
salem; and power of Lord was into the to heal
αυτους.
them.
18 Και ιδου, ανδρες φεροντες επι
And lo, men bringing on
κλινης ανθρωπον, ὁς ην παραλελυμενος· και
a couch a man, who was having been palsied; and
εζητουν αυτον εισενεγκειν, και θειναι ενωπιον
sought him to bring in, and to place in presence
αυτου.
of him.
19 Και μη εὑροντες ποιας εισενεγκωσιν
And not finding how they might bring in
αυτον, δια τον οχλον, αναβαντες επι το δωμα,
him, through the crowd, having gone up to the roof,
δια των κεραμων καθηκαν αυτον συν τῳ
through the tiles they let down him with the
κλινιδιῳ εις το μεσον εμπροσθεν του Ιησου.
little bed into the midst in presence of the Jesus.
20 Και ιδων την πιστιν αυτων, ειπεν· Ανθρωπε,
And seeing the faith of them, he said, O man,
αφεωνται σοι αἱ ἁμαρτιαι σου.
have been forgiven to thee the sins of thee.
21 Και ηρξαντο
And began
διαλογιζεσθαι οἱ γραμματεις και οἱ Φαρισαιοι,
to reason the scribes and the Pharisees,
λεγοντες· Τις εστιν οὑτος ὁς λαλει βλασφημιας;
saying, Who is this who speaks blasphemies?
τις δυναται αφιεναι ἁμαρτιας, ει μη μονος ὁ
who is able to forgive sins, if not alone the
θεος;
God?
22 Επιγνους δε ὁ Ιησους τους διαλογισμους
Knowing but the Jesus the reasonings
αυτων, αποκριθεις ειπε προς αυτους· Τι διαλο-
of them, answering said to them, Why do you
γιζεσθε εν ταις καρδιαις ὑμων;
reason in the hearts of you?
23 Τι εστιν
Which is
ευκοπωτερον; ειπειν· Αφεωνται σοι αἱ ἁμαρ-
easier? to say; Have been forgiven to thee the sins
τιαι σου; η ειπειν· Εγειρε και περιπατει;
of thee? or to say; Arise and walk?
24 Ἱνα δε ειδητε, ὁτι εξουσιαν εχει ὁ υἱος του
That but you may know, that authority has the son of the
ανθρωπου επι της γης αφιεναι ἁμαρτιας, (ειπε
man on the earth to forgive sins, (he said
τῳ παραλελυμενῳ·) Σοι λεγω· Εγειρε, και
to the having been palsied;) To thee I say; Arise, and
αρας το κλινιδιον σου, πορευου εις τον
having taken up the little bed of thee, go into the

16 ‡ And he retired into solitary places, and prayed.

17 And it occurred on one of the DAYS, he was teaching, and the * PHARISEES and Teachers of the Law were sitting near, having come out of Every Village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on * him to CURE.

18 ‡ And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

19 And not finding how they could bring him in, on account of the CROWD, having ascended to the ROOF, they lowered him, with the LITTLE BED, † through the TILES, into the MIDST before * them all.

20 And perceiving their FAITH, he said, "Man, thy SINS are forgiven thee."

21 ‡ And the SCRIBES and the PHARISEES began to reason, saying, "Who is this that utters Blasphemies? ‡ Who can forgive Sins, except God only?"

22 But JESUS knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?

23 Which is easier? to say, 'Thy SINS are forgiven thee;' or to say, [with effect,] 'Arise, and walk?'

24 But that you may know that the SON of MAN has AUTHORITY on EARTH to forgive Sins," (he says to the PALSIED MAN,) "I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy HOUSE.'"

* VATICAN MANUSCRIPT.—17. PHARISEES. 17. him to CURE. And. 19. them all.

† 19. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles;" of course, by means of the stairs leading down into the area or court of the house, where the people were assembled.

‡ 16. Matt. xiv. 23; Mark vi. 46. ‡ 18. Matt. ix. 2; Mark ii. 3. ‡ 21. Matt. ix. 3; Mark ii. 6, 7. ‡ 21. Psa. xxxii. 5; Isa. xliii. 25.

μετα ταυτα εξηλθε, κ
And after these he went out,
to-day.
τελωνην, ονοματι Λευιν, καθημεν
a publican, with a name Levi, sitting
τελωνιον· και ειπεν αυτῳ· Ακολ
custom-house: and he said to him:
28 Και καταλιπων ἁπαντα, ανασ̣τας ηκ
And forsaking all, rising up
αυτῳ. 29 Και εποιησε δοχην μεγα
him. And made a feast great
αυτῳ εν τῃ οικιᾳ αὑτου· και ην οχλος
to him in the house of himself: and was a crowd
πολυς, και αλλων, οἱ ησαν μετ' αυτων
great, and of others, who were with them
μενοι. 30 Και εγογγυζον οἱ γραμματει
ing. And murmured the scribes
και οἱ Φαρισαιοι προς τους μαθητας
and the Pharisees to the disciples
λεγοντες· Διατι μετα των τελωνων και
saying: Why with the publicans and
τωλων εσθιετε και πινετε; 31 Και αποκρι
ners do you eat and drink? And answer
Ιησους ειπε προς αυτους· Ου χρειαν εχ
Jesus said to them: No need
οἱ ὑγιαινοντες ιατρου, αλλ' οἱ κακως εχο
those being in health of a physician, but those sick
32 ουκ εληλυθα καλεσαι δικαιους, αλλα αμα
not I have come to call just (ones,) but
λους εις μετανοιαν.
to reformation.
33 Οἱ δε ειπον προς αυτον· [Διατι]
They and said to him: [Why]
μαθηται Ιωαννου νηστευουσι πυκνα, και δεησ
disciples of John fast often, and praye
ποιουνται, ὁμοιως και οἱ των Φαρισαιων· οἱ
make, in like manner and those of the Pharisees:
σοι εσθιουσι και πινουσιν.
to thee eat

σιν εν εκειναις ταις ἡμεραις. 36 Ελεγε δε και
in those the days. He spoke and also
παραβολην προς αυτους· Ότι ουδεις επιβλημα
a parable to them; That no one a patch
ἱματιου καινου επιβαλλει επι ἱματιον παλαιον·
of a mantle new puts on to a mantle old;
ει δε μηγε, και το καινον σχιζει, και τῳ παλαιῳ
if but not, and the new it rends, and the old
ου συμφωνει επιβλημα το απο του καινου.
not agrees a patch that from the new.
37 Και ουδεις βαλλει οινον νεον εις ασκους
And no one puts wine new into skins
παλαιους· ει δε μηγε, ῥηξει ὁ νεος οινος τους
old; if but not, will burst the new wine the
ασκους, και αυτος εκχυθησεται, και οἱ ασκοι
skins, and he will be spilt, and the skins
απολουνται· 38 αλλα οινον νεον εις ασκους και-
will be destroyed; but wine new into skins new
νους βλητεον· *[και αμφοτεροι συντηρουνται.]
requires to be put; [and both are preserved.]
39 *[Και] ουδεις πιων παλαιον, *[ευθεως] θελει
[And] no one having drunk old, [immediately] desires
νεον· λεγει γαρ· Ὁ παλαιος χρηστοτερος εστιν.
new; he says for; The old better is.

36 ‡ And he also spoke a Parable to them; "No one puts a Piece * rent from a new Garment on an old; else the NEW also * will make a rent, and THAT Piece from the NEW * will not agree with the OLD.

37 And no one puts new Wine into † old Skins; else the * NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

38 But new Wine must be put into new Skins.

39 No one having drunk old wine desires new; for he says, 'The OLD is * good.'"

ΚΕΦ. ϛ'. 6.

1 Εγενετο δε εν σαββατῳ *[δευτεροπρωτῳ]
It happened and in sabbath [second-first]
διαπορευεσθαι αυτον δια των σποριμων· και
to pass him through the grain-fields; and
ετιλλον οἱ μαθηται αυτου τους σταχυας, και
plucked the disciples of him the ears of grain, and
ησθιον, ψωχοντες ταις χερσι. 2 Τινες δε των
ate, rubbing the hands. Some and of the
Φαρισαιων ειπον *[αυτοις·] Τι ποιειτε, ὁ ουκ εξ-
Pharisees said [to them;] Why do you, which not it is
εστι *[ποιειν] εν τοις σαββασι; 3 Και αποκριθεις
lawful [to do] in the sabbaths? And answering
προς αυτους ειπεν ὁ Ιησους· Ουδε τουτο ανεγ-
to them said the Jesus; Not even this have you
νωτε, ὁ εποιησε Δαυιδ, ὁποτε επεινασεν αυτος
read, what did David, when was hungry he
και οἱ μετ' αυτου οντες; 4 ὡς εισηλθεν εις τον
and those with him being? how he entered into the
οικον του θεου, και τους αρτους της προθεσεως
house of the God, and the loaves of the presence
ελαβε, και εφαγε, και εδωκε *[και] τοις
he took, and ate, and gave [also] to those
μετ' αυτου· οὑς ουκ εξεστι φαγειν, ει μη μονους
with him; which not it is lawful to eat, if not alone
τους ἱερεις; 5 Και *ελεγεν αυτοις· *['Οτι]
the priests? And he said to them; [That]

CHAPTER VI.

1 ‡ And it occurred on the Sabbath, that he went through the * Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

2 And some of the PHARISEES said, "Why do you ‡ what is not lawful on the SABBATH?"

3 And * Jesus answering them, said, "Have you not even read this, ‡ which David did, when hungry, he and THOSE who * were with him?

4 He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; ‡ which none but the PRIESTS could lawfully eat."

5 And he said to them,

* VATICAN MANUSCRIPT.—36. rent from a new. 36. will make a rent, and the PIECE. 36. will not agree with. 37. NEW WINE. 38. and both are preserved—omit. 39. And—omit. 39. Immediately—omit. 1. second-first—omit. 1. Grain-fields. 2. to them—omit. 2. to do—omit. 3. Jesus. 3. were. 4. how—omit. 4. also—omit. 5. That—omit.

† 37. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxxii. 19.

‡ 36. Matt. ix. 16, 17; Mark ii. 21, 22. ‡ 1. Matt. xii. 1; Mark ii. 23. ‡ 2. Exod. xx. 10. ‡ 3. 1 Sam. xxi. 6. ‡ 4. Lev. xxiv. 9.

εκει ανθρωπος, και ἡ χειρ αυτου
was there a man, and the hand of him
ξηρα. 7 Παρετηρουν δε αυτον οἱ γ
withered. Watched and him the
και οἱ Φαρισαιοι ει εν τῳ σαββατῳ θ
and the Pharisees if in the sabbath
ἱνα εὑρωσι κατηγοριαν αυτου. 8
so that they might find an accusation of him.
ᾐδει τους διαλογισμους αυτων, και
knew the purposes of them, and
ανθρωπῳ τῳ ξηραν εχοντι την χειρα·
man the withered having the hand;
και στηθι εις το μεσον. Ὁ δε αναστα
and stand into the midst. He and having arise
9 Ειπεν ουν ὁ Ιησους προς αυτους· Επε
Said then the Jesus to them; I
ὑμας· Τι εξεστι τοις σαββασιν; αγαθοπ
you; What is it lawful to the sabbath? to do g
η κακοποιησαι; ψυχην σωσαι, η αποκ
or to do evil? a life to save, or
10 Και περιβλεψαμενος παντας αυτους,
And looking around on all them,
αυτῳ· Εκτεινον την χειρα σου. Ὁ δε επ
to him; Stretch out the hand of thee. He and
και απεκατεσταθη ἡ χειρ αυτου [ὡς ἡ α
and was restored the hand of him [as the
11 Αυτοι δε επλησθησαν ανοιας, και διελ
They and were filled madness, and they
προς αλληλους, τι αν ποιησειαν τῳ Ιησου.
to one another, what they should do to the Jesus.
12 Εγενετο δε εν ταις ἡμεραις ταυταις, ε
It came to pass and in the days those,
θεν εις το ορος προσευξασθαι· και ην διανυ
out into the mountain to pray; and was passi
ρευων εν τῃ προσευχῃ του θεου. 13 Και
night in the place of prayer of the God. And
εγενετο ἡμερα, προσεφωνησε τους μαθη
it became day, he called to the discip
αὐτου· και εκλεξαμενος απ' αυτων δωδεκα,
of himself; and having chosen from
και απ

Βαρθολομαιον, 15 Ματθαιον και Θωμαν, Ιακωβον
Bartholomew, Matthew and Thomas, James
τον του Αλφαιου, και Σιμωνα τον καλουμενον
the of the Alpheus, and Simon the being called
ζηλωτην, 16 Ιουδαν Ιακωβου και Ιουδαν Ισκαρι-
Zelotes, Judas of James and Judas Iscar-
ωτην, ὁς *[και] εγενετο προδοτης·) 17 και
iot, who [also] became a traitor;) and
καταβας μετ' αυτων, εστη επι τοπου πεδινου,
descending with them, he stood on a place level,
και οχλος μαθητων αυτου, και πληθος πολυ
and a crowd of disciples of him, and a multitude great
του λαου απο πασης της Ιουδαιας, και Ἱερου-
of the people from all of the Judea, and Jeru-
σαλημ, και της παραλιου Τυρου και Σιδωνος,
salem, and of the sea-coast of Tyre and Sidon,
οἱ ηλθον ακουσαι αυτου, και ιαθηναι ἀπο των
who came to hear him, and to be healed from the
νοσων αὐτων· 18 και οἱ οχλουμενοι απο πνευμα-
diseases of themselves; and those being troubled from spirits
των ακαθαρτων και εθεραπευοντο. 19 Και πας
unclean; and they were healed. And all
ὁ οχλος εζητει ἁπτεσθαι αυτου· ὁτι δυναμις
the crowd sought to touch him; for a power
παρ' αυτου εξηρχετο, και ιατο παντας.
from him went out, and healed all.

20 Και αυτος επαρας τους οφθαλμους αὐτου
And he having lifted up the eyes of himself
εις τους μαθητας αὐτου, ελεγε· Μακαριοι οἱ
on the disciples of himself, he said; Blessed the
πτωχοι· ὁτι ὑμετερα εστιν ἡ βασιλεια του
poor; for yours is the kingdom of the
θεου. 21 Μακαριοι οἱ πεινωντες νυν· ὁτι χορτασ-
God. Blessed the hungering now; for you shall
θησεσθε. Μακαριοι οἱ κλαιοντες νυν· ὁτι
be satisfied. Blessed the weeping now; for
γελασετε.
you shall laugh.

22 Μακαριοι εστε, ὁταν μισησωσιν ὑμας οἱ
Blessed are you, when may hate you the
ανθρωποι, και ὁταν αφορισωσιν ὑμας, και
men, and when they may separate you, and
ονειδισωσι, και εκβαλωσι το ονομα ὑμων ὡς
they may revile, and may cast out the name of you as
πονηρον, ἑνεκα του υἱου του ανθρωπου. 23 Χα-
evil, on account of the son of the man. Re-
ρητε εν εκεινῃ τῃ ἡμερᾳ, και σκιρτησατε· ιδου
joice you in that the day, and leap you for joy; lo
γαρ, ὁ μισθος ὑμων πολυς εν τῳ ουρανῳ· κατα
for, the reward of you great in the heaven; according to
ταυτα γαρ εποιουν τοις προφηταις οἱ πατερες
these for did to the prophets the fathers
αυτων.
of them.

24 Πλην ουαι ὑμιν τοις πλουσιοις· ὁτι απε-
But woe to you the rich; for you have

15 Mat'hew and Thomas, THAT James, son of *Alpheus, and THAT Simon who was CALLED the Zealot.

16 Judas ‡ the brother of James, and Judas Iscariot, who became a Traitor;—

17 and coming down with them, he stood on a level Place, with a *Crowd of his Disciples, ‡ and a great Multitude of PEOPLE from All JUDEA and Jerusalem, and the SEA-COAST of Tyre and Sidon, who came to hear him, and to be restored from their DISEASES;

18 and THOSE who were *distressed by unclean Spirits were cured.

19 And All the CROWD sought to touch him, ‡ For a Power went out from him, and healed all.

20 And he, having lifted up his EYES on his DISCIPLES, said; ‡ "Happy, POOR ones! For yours is the KINGDOM of GOD.

21 ‡ Happy now, HUNGERING ones! Since you will be satisfied. ‡ Happy now, WEEPING ones! Because you will laugh.

22 ‡ Happy are you, when MEN may hate you, and separate you, and may revile and cast out your NAMES as evil, on account of the Son of Man.

23 ‡ Rejoice in That DAY, and leap for joy; for behold, your REWARD will be great in HEAVEN; ‡ for thus their FATHERS did to the PROPHETS.

24 ‡ But Woe to YOU, RICH ones; For you have your CONSOLATION.

* VATICAN MANUSCRIPT.—15. Alpheus. 16. also—omit. 17. a great Crowd. 18. distressed by unclean Spirits were cured.

‡ 16. Jude 1. ‡ 17. Matt. iv. 25; [illegible] ‡ 19. Mark v. 30; Luke viii. 46. ‡ 20. Matt. v. 3; xi. 5; James ii. 5. ‡ 21. Matt. v. 6. ‡ 21. Matt. v. 4. ‡ 22. Matt. v. 11; 1 Pet. ii. 19; iii. 14; iv. 14. ‡ 23. Matt. v. 12; Acts v. 41; Col. i. 24; James i. 2. ‡ 23. Acts vii. 51. ‡ 24. James v. 1.

according to these for did to the false-proph
οἱ πατερες αυτων,
the fathers of them.

27 Αλλ' ὑμιν λεγω τοις ακουουσιν· Αγα
But to you I say to those hearing: Love
τους εχθρους ὑμων· καλως ποιειτε τοις μι
the enemies of you: good do you to those
σιν ὑμας· 28 ευλογειτε τους καταρωμενους ὑ
ing you: bless you those cursing
προσευχεσθε ὑπερ των επηρεαζοντων ὑ
pray you for those traducing
29 Τῳ τυπτοντι σε επι την σιαγονα, παρεχε
To the striking thee on the cheek, offer
την αλλην· και απο του αιροντος σου το ἱματι
the other: and from the taking of thee the mantl
και τον χιτωνα μη κωλυσης.
also the tunic not thou mayest hinder.

30 Παντι δε τῳ αιτουντι σε διδου· και απο τ
To all and those asking thee give thou: and from t
αιροντος τα σα, μη απαιτει. 31 Και καθ
taking what is thine, not demand back. And all
θελετε, ἱνα ποιωσιν ὑμιν οἱ ανθρωποι, *[κ
you wish, that may do to you the men, (a
ὑμεις] ποιειτε αυτοις ὁμοιως. 32 Και ει αγ
you] do you to them in like manner. And if y
πατε τους αγαπωντας ὑμας, ποια ὑμιν χαρ
love those loving you, what to you thank
εστι; και γαρ οἱ αμαρτωλοι τους αγαπωντα
is it? also for the sinners those loving
αυτους αγαπωσι. 33 Και εαν αγαθοποιητε του
them love. And if you should do good those
αγαθοποιουντας ὑμας, ποια ὑμιν χαρις εστι
doing good you, what to you thanks is it?
και *[γαρ] οἱ αμαρτωλοι το αυτο ποιουσι.
also [for] the sinners the same do.
34 Και εαν δανειζητε παρ' ὡν ελπιζετε απολα-
And if you should lend from whom you hope to re-
βειν, ποια ὑμιν χαρις εστι, και *[γαρ] οἱ
ceive, what to you thanks is it?

απελπιζοντες· και εσται ὁ μισθος ὑμων πολυς,
despairing; and shall be the reward of you great,
και εσεσθε υἱοι ὑψιστου· ὁτι αυτος χρηστος
and you shall be sons of highest, for he kind
εστιν επι τους αχαριστους και πονηρους.
is to the unthankful and evil.
36 Γινεσθε *[ουν] οικτιρμονες, καθως *[και]
Be you [therefore] compassionate, even as [also]
ὁ πατηρ ὑμων οικτιρμων εστι. 37 Και μη
the father of you compassionate is. And not
κρινετε, και ου μη κριθητε· μη καταδικαζετε,
judge you, and not not you may be judged: not condemn you,
και ου μη καταδικασθητε· απολυετε, και απο-
and not not you may be condemned; release you, and you
λυθησεσθε. 38 Διδοτε, και δοθησεται ὑμιν·
shall be released. Give you, and it shall be given to you:
μετρον καλον πεπιεσμενον *[και] σεσαλευ-
measure good having been pressed down [and] having been
μενον *[και] ὑπερεκχυνομενον δωσουσιν εις τον
shaken [and] running over shall be given into the
κολπον ὑμων· τῳ γαρ αυτῳ μετρῳ, ᾡ
bosom of you. by the for same measure, with which
μετρειτε, αντιμετρηθησεται ὑμιν. 39 Ειπε δε
you measure, it shall be measured again to you. He spoke and
παραβολην αυτοις· Μητι δυναται τυφλος τυφλον
a parable to them; Not is able a blind blind
ὁδηγειν; ουχι αμφοτεροι εις βοθυνον πεσουνται;
to lead? not both into a pit will fall?
40 Ουκ εστι μαθητης ὑπερ τον διδασκαλον
Not is a disciple over the teacher
αὑτου· κατηρτισμενος δε πας εσται ὡς ὁ
of himself; having been fully qualified but every one shall be as the
διδασκαλος αυτου. 41 Τι δε βλεπεις το καρφος
teacher of him. Why and seest thou the splinter
το εν τῳ οφθαλμῳ του αδελφου σου, την δε
that in the eye of the brother of thee, the but
δοκον την εν τῳ ιδιῳ οφθαλμῳ ου κατανοεις;
beam that in thine own eye not perceivest?
42 *[η] πως δυνασαι λεγειν τῳ αδελφῳ σου·
[or] how art thou able to say to the brother of thee:
Αδελφε, αφες, εκβαλω το καρφος το εν τῳ
O brother, allow me, I can cast out the splinter that in the
οφθαλμῳ σου· αυτος την εν τῳ οφθαλμῳ σου
eye of thee; thyself the in the eye of thee
δοκον ου βλεπων; Ὑποκριτα, εκβαλε πρωτον
beam not beholding? O hypocrite, cast out first
την δοκον εκ του οφθαλμου σου, και τοτε
the beam out of the eye of thee, and then
διαβλεψεις εκβαλειν το καρφος το εν τῳ οφθαλ-
thou wilt see clearly to cast out the splinter that in the eye
μῳ του αδελφου σου. 43 Ου γαρ εστι δενδρον
of the brother of thee. Not for is a tree
καλον, ποιουν καρπον σαπρον· ουδε δενδρον
good, bearing fruit corrupt; nor a tree

ing; and your REWARD will be great, and ‡you will be Sons of the Most High; for he is kind to the UNTHANKFUL and Evil.

36 ‡Be you compassionate, as your FATHER is compassionate.

37 ‡And judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

38 ‡give, and it will be given to you; good Measure, pressed down, shaken together, and overflowing, will be given into your LAP. For by the SAME Measure with which you measure, it will be dispensed to you again."

39 And he spoke a Parable to them; ‡"Can a Blind man lead a Blind man? Will not both fall into a Pit?

40 ‡A disciple is not above his TEACHER; but every one fully qualified will be as his TEACHER.

41 ‡But why observest thou THAT SPLINTER in †thy BROTHER'S EYE, and perceivest not THAT THORN in thine OWN Eye?

42 How wilt thou say to thy BROTHER, 'Brother, let me take out THAT SPLINTER in thine EYE;' thyself not seeing the THORN in thine OWN EYE? Hypocrite! first extract the THORN from thine own EYE, and then thou wilt see clearly to extract THAT SPLINTER in thy BROTHER'S EYE.

43 ‡For there is no good Tree which yields bad Fruit; nor *again a bad

* VATICAN MANUSCRIPT.—36. therefore—omit. 36. also—omit. 38. and—omit. 38. and—omit. 42. or—omit. 43. again.

† 42. In the Talmud are the following proverbs;—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eyes.'"—Hammond and Lightfoot.

‡ 35. Matt. v. 45. ‡ 36. Matt. v. 48. ‡ 37. Matt. vii. 1. ‡ 38. Prov. xix. 17. ‡ 39. Matt. xv. 14. ‡ 40. Matt. x. 24; John xiii. 16; xv. 20. ‡ 41. Matt. vii. 3. ‡ 43. Matt. vii. 16, 17.

σαπρον, ποιουν καρπον καλον. 44 Ἑκαστον γαρ
corrupt, bearing fruit good. Every for
δενδρον εκ του ιδιου καρπου γινωσκεται· ου γαρ
tree from the own fruit is known; not for
εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου
from thorns do they gather figs, nor from a bramble
τρυγωσι σταφυλην. 45 Ὁ αγαθος ανθρωπος εκ
do they pick a cluster of grapes. The good man out of
του αγαθου θησαυρου της καρδιας αὑτου προ-
the good treasure of the heart of himself brings
φερει το αγαθον· και ὁ πονηρος *[ανθρωπος]
forth the good; and the evil [man]
εκ του πονηρου *[θησαυρου της καρδιας αὑτου]
out of the evil [treasure of the heart of himself]
προφερει το πονηρον· εκ γαρ του περισσευμα-
brings forth the evil; out of for the fulness
τος της καρδιας λαλει το στομα αυτου. 46 Τι
of the heart speaks the mouth of him. Why
δε με καλειτε, κυριε, κυριε· και ου ποιειτε ἁ
and me do you call, O lord, O lord; and not do what
λεγω;
I say?

47 Πας ὁ ερχομενος προς με, και ακουων μου
All the coming to me, and hearing of me
των λογων, και ποιων αυτους, ὑποδειξω ὑμιν,
the words, and doing them, I will show to you,
τινι εστιν ὁμοιος. 48 Ὁμοιος εστιν ανθρωπῳ
to whom he is like. Like he is to a man
οικοδομουντι οικιαν, ὁς εσκαψε και εβαθυνε,
building a house, who dug and went deep,
και εθηκε θεμελιον επι την πετραν· πλημμυρας
and laid a foundation on the rock; of a flood
δε γενομενης, προσεῤῥηξεν ὁ ποταμος τῃ οικιᾳ
and having come, dashed against the stream the house
εκεινῃ, και ουκ ισχυσε σαλευσαι αυτην· τεθε-
that, and not was able to shake her: it was
μελιωτο γαρ επι την πετραν. 49 Ὁ δε ακουσας,
founded for upon the rock. He but having heard,
και μη ποιησας, ὁμοιος εστιν ανθρωπῳ οικοδο-
and not having done, like he is to a man having
μησαντι οικιαν επι την γην χωρις θεμελιου·
built a house on the earth without a foundation;
ᾑ προσεῤῥηξεν ὁ ποταμος· και ευθεως επεσε,
to which dashed against the stream; and immediately it fell,
και εγενετο το ῥηγμα της οικιας εκεινης μεγα.
and became the ruin of the house that great.

Tree which yields good Fruit.

44 For ‡ Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

45 The GOOD Man out of the GOOD Treasure of *the HEART produces GOOD; and the BAD Man out of the EVIL produces EVIL; for out of *an Overflowing Heart his MOUTH speaks.

46 ‡ And why do you call Me, 'Master, Master,' and obey not my commands?

47 ‡ EVERY ONE COMING to me, and hearing My WORDS, and doing them, I will show you whom he is like;

48 he resembles a Man building a House, who dug deep, and laid a foundation on the ROCK; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; * because it was WELL-BUILT on the ROCK.

49 But HE who hears and obeys not, resembles a Man building a House on the EARTH, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that HOUSE."

ΚΕΦ. ζ'. 7.

1 Επει δε επληρωσε παντα τα ῥηματα αυτου
When and he had ended all the words of him
εις τας ακοας του λαου, εισηλθεν εις Καπερ-
in the ears of the people, he entered into Caper-
ναουμ. 2 Ἑκατονταρχου δε τινι δουλος κακως
naum. Of a centurion and certain slave sick
εχων, ημελλε τελευταν, ὁς ην αυτῳ εντιμος.
being, was about to die, who was to him valuable.

CHAPTER VII.

1 Now when he had finished All his SAYINGS in the HEARING of the PEOPLE, ‡ he entered Capernaum.

2 And a Centurion's Servant, who was valuable to him, being sick, was about to die.

* VATICAN MANUSCRIPT.—45. the HEART. 45. Man—omit. 45. Treasure of his HEART—omit. 45. an Overflowing Heart. 48. because it was WELL-BUILT on.

‡ 44. Matt. xii. 33. ‡ 46. Matt. vii. 21, 25; Luke xiii. 25. ‡ 47. Matt. vii. 24.
‡ 1. Matt. viii. 5.

ᾧ παρεξει τουτο· [5] αγαπᾳ γαρ το
whom thou wilt confer this; he loves for the
ἡμων, και την συναγωγην αυτος ῳκοδο-
of us, and the synagogue he built
ἡμιν. [6] Ὁ δε Ιησους επορευετο συν
for us. The and Jesus went with
Ηδη δε αυτου ου μακραν απεχοντος
Already and of him not far being distant
οικιας, επεμψε *[προς αυτον] ὁ ἑκα-
house, sent [to him] the cen-
χος φιλους, λεγων αυτῳ· Κυριε, μη
friends, saying to him; O sir, not
ου γαρ ειμι ἱκανος, ἱνα ὑπο την
trouble; not for I am worthy, that under the
μου εισελθης· [7] διο ουδε εμαυτον
of me thou shouldst enter: therefore not even myself
προς σε ελθειν· αλλα ειπε λογῳ, και
to thee to come; but speak a word, and
ται ὁ παις μου. [8] Και γαρ εγω ανθρωπος
the boy of me. Even for I a man
εξουσιαν τασσομενος, εχων ὑπ᾽ εμαυ-
authority being set, having under my-
στρατιωτας· και λεγω τουτῳ· Πορευθητι,
soldiers; and I say to this; Go,
ρευεται· και αλλῳ· Ερχου, και ερχεται·
goes and to another; Come, and he comes;
δουλῳ μου· Ποιησον τουτο, και ποιει.
slave of me; Do this, and he does.
σας δε ταυτα ὁ Ιησους, εθαυμασεν αυτον·
and these the Jesus, admired him;
φεις, τῳ ακολουθουντι αυτῳ οχλῳ ειπε·
turning, to the following him crowd he said;
μιν, ουδε εν τῳ Ισραηλ τοσαυτην πιστιν
you, not even in the Israel so great faith
[10] Και ὑποστρεψαντες οἱ πεμφθεντες
And having returned those having been sent
οικον, εὑρον τον *[ασθενουντα] δουλον
house, they found the [being sick] slave
ντα.
well.

... shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my ROOF;

7 therefore, I did not think myself even worthy to come to thee; but command by Word, and *my SERVANT will be cured.

8 For even I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

αυτῳ οἱ μαθηται αυτου *[ἱκανοι,] και οχλος
with him the disciples of him many,] and a crowd
πολυς. 12 Ὡς δε ηγγισε τῃ πυλῃ της πολεως,
great. As and he drew near to the gate of the city,
και ιδου, εξεκομιζετο τεθνηκως, υἱος μονογενης
and lo, was being carried out a dead man, a son only-born
τῃ μητρι αὑτου, και αὑτη χηρα· και οχλος
to the mother of himself, and she a widow; and a crowd
της πολεως ἱκανος ην συν αυτῃ. 13 Και ιδων
of the city great was with her. And seeing
αυτην ὁ κυριος, εσπλαγχνισθη επ' αυτῃ, και
her the lord, he had compassion on her, and
ειπεν αυτῃ· Μη κλαιε. 14 Και προσελθων
said to her, Not weep. And coming up
ἡψατο της σορου· οἱ δε βασταζοντες εστησαν.
he touched the bier; those and bearing stood still.
Και ειπε· Νεανισκε, σοι λεγω, εγερθητι.
And he said, O young man, to thee I say, rise.
15 Και ανεκαθισεν ὁ νεκρος, και ηρξατο λαλειν·
And sat up the dead, and began to speak
και εδωκεν αυτον τῃ μητρι αυτου. 16 Ελαβε δε
and he gave him to the mother of him. Seized and
φοβος παντας, και εδοξαζον τον θεον, λεγοντες·
a fear all, and they glorified the God, saying:
Ὁτι προφητης μεγας εγηγερται εν ἡμιν, και
That a prophet great has risen among us, and
ὁτι επεσκεψατο ὁ θεος τον λαον αὑτου. 17 Και
that has visited the God the people of himself. And
εξηλθεν ὁ λογος οὑτος εν ὁλῃ τῃ Ιουδαιᾳ περι
went out the word this in whole the Judea concerning
αυτου, και *[εν] πασῃ τῃ περιχωρῳ.
him, and [in] all the surrounding country.
18 Και απηγγειλαν Ιωαννῃ οἱ μαθηται αυτου
And told John the disciples of him
περι παντων τουτων. 19 Και προσκαλεσαμε-
about all these. And having called
νος δυο τινας των μαθητων αὑτου ὁ Ιωαννης,
to two certain of the disciples of himself the John,
επεμψε προς τον Ιησουν, λεγων· Συ ει ὁ ερχο-
sent to the Jesus, saying: Thou art the coming
μενος, η αλλον προσδοκωμεν; 20 Παραγενομενοι
one, or another are we to look for? Having come
δε προς αυτον οἱ ανδρες ειπον· Ιωαννης ὁ Βαπ-
and to him the men they said; John the dip-
τιστης απεσταλκεν ἡμας προς σε, λεγων· Συ
per has sent us to thee, saying: Thou
ει ὁ ερχομενος, η αλλον προσδοκωμεν; 21 Εν
art the coming one, or another are we to look for? In
αὑτῃ δε τῃ ὡρᾳ εθεραπευσε πολλους απο νοσων
this and the hour he delivered many from diseases
και μαστιγων και πνευματων πονηρων, και
and plagues and spirits evil, and

were going with him, and a great Crowd.

12 And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

13 And seeing her, the LORD had pity on her, and said to her, "Weep not."

14 And approaching, he touched the BIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

15 Then HE who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

16 And fear seized all, and they praised GOD, saying, ‡"A great Prophet has risen among us;" and ‡"GOD has visited his PEOPLE."

17 And this REPORT concerning him pervaded All JUDEA, and all the SURROUNDING COUNTRY.

18 ‡And John's DISCIPLES told him of all these things.

19 And summoning two of his DISCIPLES, John sent to *the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

20 And having come to him, the MEN said, "John the IMMERSER, *sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

21 And in That HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave

* VATICAN MANUSCRIPT.—11. many—omit. 17. in—omit. 19. the LORD saying. 20. sent.

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harmer.* "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a new-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave."—*Hackett.*

‡ 16. Luke xxiv. 19; John iv. 19; vi. 14; ix. 17. ‡ 16. Luke i. 68. ‡ 18. Matt. xi. 2.

...οις πολλοις εχαρισατο το βλεπειν. [22] Και
...ones many he gave the to see. And
...ιθεις ὁ Ιησους ειπεν αυτοις· Πορευθεντες
...ering the Jesus said to them; Going away
...γειλατε Ιωαννῃ ἁ ειδετε και ηκουσατε·
...to John what you have seen and heard;
...] τυφλοι αναβλεπουσι, χωλοι περιπατ-
...blind ones see again, lame ones are walking
...λεπροι καθαριζονται, κωφοι ακουουσι,
...lepers are cleansed, deaf ones are hearing,
...εγειρονται, πτωχοι ευαγγελιζονται·
...are raised up, poor ones are addressed with glad tidings
...μακαριος εστιν, ὁς εαν μη σκανδαλισθῃ
...blessed is, whoever not may be stumbled
...οι.

...Απελθοντων δε των αγγελων Ιωαννου,
...Having departed and the messengers of John,
...ο λεγειν προς τους οχλους περι Ιωαννου·
...to say to the crowds concerning John;
...ξεληλυθατε εις την ερημον θεασασθαι;
...you come out into the desert to see?
...αον ὑπο ανεμου σαλευομενον; [25] Αλλα τι
...by wind being shaken? But what
...ληλυθατε ιδειν; ανθρωπον εν μαλακοις ἱμα-
...you come out to see? a man in soft gar-
...ημφιεσμενον; Ιδου, οἱ εν ἱματισμῳ
...having been clothed? Lo, those in clothing
...και τρυφῃ ὑπαρχοντες, εν τοις βασι-
...and in luxury living, in the royal
...ειοις. [26] Αλλα τι εξεληλυθατε ιδειν;
...But what have you come out to see?
...ητην; Ναι λεγω ὑμιν, και περισσοτερον
...het? Yes I say to you, and much more
...ητου. [27] Οὑτος εστι, περι οὗ γεγραπ-
...phet. This is, concerning whom it is writ-
..."Ιδου, εγω αποστελλω τον αγγελον μου
..."Lo, I send the messenger of me
...προσωπου σου, ὁς κατασκευασει την ὁδον
...face of thee, who shall prepare the way
...εμπροσθεν σου." [28] Λεγω [γαρ] ὑμιν.
...in presence of thee." I say [for] to you
...εν γεννητοις γυναικων *[προφητης]
...among offspring of women [prophet]
...ου *[του Βαπτιστου] ουδεις εστιν· ὁ δε
...[the dipper] not is; the but
...τερος εν τῃ βασιλειᾳ του θεου, μειζων
...in the kingdom of the God, greater
...εστι. [29] Και πας ὁ λαος ακουσας, και
...is. And all the people having heard, and
...ωναι, εδικαιωσαν τον θεον, βαπτισθεντες
...tribute-takers, justified the God, having been dipped
...βαπτισμα Ιωαννου. [30] Οἱ δε Φαρισαιοι και
...dipping of John. The but Pharisees and
...ικοι την βουλην του θεου ηθετησαν εις
...lawyers the purpose of the God set aside for
...ους, μη βαπτισθεντες ὑπ' αυτου.
...not having been dipped by him.

* sight to many Blind persons.

22 And * Jesus answering, said to them, ‡ "Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised. ‡ glad tidings are announced to the Poor;

23 and happy is he who shall not stumble at me."*

24 ‡ And John's MESSENGERS having departed, he began to say to the CROWDS concerning John, "Why went you out into the DESERT? To see a Reed shaken by the Wind?

25 But why went you out? To see a Man clothed in soft garments? Behold, THOSE robed in SPLENDID APPAREL, and living in luxury, are in ROYAL PALACES.

26 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

27 This is he concerning whom it is written, ‡ "Behold! * I send my MESSENGER before thy Face, who will prepare thy WAY before thee."

28 I say to you, Among those born of Women, there is not a greater than John, yet the LEAST in the KINGDOM of GOD is superior to him.

29 And All the PEOPLE having heard, and the TRIBUTE-TAKERS, justified God, ‡ having been immersed with the IMMERSION of John.

30 But the PHARISEES and LAWYERS set aside the ‡ PURPOSE of GOD towards themselves not having been immersed by him.

...ICAN MANUSCRIPT.—21. sight. 22. he answering. 23. That—omit. ...d. 28. For—omit. 28. prophet—omit. 28. the dipper—omit.

... Matt. xi. 5. ‡ 22. Luke iv. 18. ‡ 24. Matt. xi. 7. ‡ 27. Mal. iii. 1. ...att. iii. 2; Luke iii. 12. ‡ 30. Acts xx. 27.

υμιν, και ουκ ωρχησασθε· εθρηνησα
the flute for you, and not you have danced; we have mou
ὑμιν, και ουκ εκλαυσατε. 33 Εληλυθε
for you, and not you have wept. Has come
Ιωαννης ὁ βαπτιστης, μητε αρτον εσθιω
John the dipper, neither bread eatin
μητε οινον πινων· και λεγετε· Δαιμονιον εχ
not wine drinking; and you say; A demon he
34 Εληλυθεν ὁ υἱος του ανθρωπου, εσθιων κ
Has come the son of the man, eating
πινων· και λεγετε· Ιδου, ανθρωπος φαγος κ
drinking; and you say; Lo, a man glutton
οινοποτης, φιλος τελωνων και ἁμαρτωλω
a wine-drinker, a friend of tax-gatherers and sinners.
35 Και εδικαιωθη ἡ σοφια απο των τεκνων αὐτη
And is justified the wisdom by the children of hers
παντων.
all.
36 Ηρωτα δε τις αυτον των Φαρισαιων, ἱν
Asked and one him of the Pharisees, tha
φαγη μετ' αυτου· και εισηλθων εις την οικια
he might eat with him; and entering into the house
του Φαρισαιου, ανεκλιθη. 37 Και ιδου, γυνη
of the Pharisee, he reclined. And lo, a woman
εν τη πολει, ἡτις ην ἁμαρτωλος, επιγνουσα ὁτι
in the city, who was a sinner, knowing that
ανακειται εν τη οικια του Φαρισαιου, κομισασα
he reclines in the house of the Pharisee, having brought
αλαβαστρον μυρου, 38 και στασα οπισω παρα
an alabaster-box of balsam, and standing behind at
τους ποδας αυτου, κλαιουσα, ηρξατο βρεχειν
the feet of him, weeping, she began to wet
τους ποδας αυτου τοις δακρυσι· και ταις θριξι
the feet of him with the tears; and with the hairs
της κεφαλης αὑτης εξεμασσε, και κατεφιλει
of the head of herself wiped, and kissed
τους ποδας αυτου, και ηλειφε τῳ μυρῳ. 39 Ιδων
the feet of him, and anointed with the balsam. Seeing
δε ὁ Φαρισαιος ὁ καλεσας αυτον, ειπεν εν ἑαυτῳ
but the Pharisee that having called

...πη ἡ γυνη, ἡτις ἁπτεται αυτου·
...εστι. 40 Και αποκριθεις ὁ Ιησους
...ον· Σιμων, εχω σοι τι ειπειν.
Διδασκαλε, ειπε. 41 Δυο χρεωφει-
...ανειστῃ τινι· ὁ εἱς ωφειλε δηναρια
ὁ δε ἑτερος πεντηκοντα. 42 Μη
...] αυτων αποδουναι, αμφοτεροις
Τις ουν αυτων, [ειπε] πλειον
...ει; 43 Αποκριθεις δε ὁ Σιμων ειπεν·
, ὁτι ᾡ το πλειον εχαρισατο.
...τῳ· Ορθως εκρινας. 44 Και στρα-
γυναικα, τῳ Σιμωνι εφη· Βλεπ-
...ην γυναικα; εισηλθον σου εις την
επι τους ποδας μου ουκ εδωκας·
δακρυσιν εβρεξε μου τους ποδας,
...αὐτης εξεμαξε. 45 Φιλημα μοι
αὑτη δε αφ' ἡς εισηλθον, ου διε-
...ουσα μου τους ποδας. 46 Ελαιῳ
μου ουκ ηλειψας· αὑτη δε μυρῳ
ποδας μου. 47 Οὑ χαριν, λεγω
...αι αἱ ἁμαρτιαι αυτης αἱ πολλαι,
πολυ· ᾡ δε ολιγον αφιεται,
... 48 Ειπε δε αυτῃ· Αφεωνται
...ιαι. 49 Και ηρξαντο οἱ συνανακει-
εν ἑαυτοις· Τις οὑτος εστιν, ὁς
αφιησιν; 50 Ειπε δε προς την
πιστις σου σεσωκε σε· πορευου εις

would know who and what the WOMAN is, that touches him; For she is a Sinner."

40 And JESUS answering, said to him, "Simon, I have something to say to thee." And HE said, "Teacher, say it."

41 "A certain Creditor had Two Debtors; ONE owed five hundred † Denarii, and the OTHER fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answering, said, "He, I suppose, to whom he forgave MOST." And HE said to him, "Thou hast judged correctly."

44 And turning to the WOMAN, he said to SIMON, "Thou seest This WOMAN: I came into Thy HOUSE, thou gavest me no Water for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR.

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not ‡ anoint My HEAD with Oil; but she anointed my FEET with Balsam.

47 ‡ Therefore, I say to thee, Her MANY SINS have been forgiven; on this account she loved much; but he to whom little is forgiven, *also loves little."

48 And he said to her, ‡ "Thy SINS have been forgiven."

49 And the GUESTS began to say among themselves; ‡ "Who is this that even forgives Sins?"

50 And he said to the WOMAN, ‡ "Thy FAITH has saved thee; go in Peace."

...ANUSCRIPT.—42. and—omit. 43. say—omit. 47. also loves.

...a coin worth about 14 cents, or 7d.

...‡ 47. 1 Tim. i. 14. ‡ 48. Matt. ix. 2; Mark ii. 5. ‡ 49. Matt. ... ‡ 50. Matt. ix. 22; Mark v. 34; x. 52; Luke viii. 48; xviii. 42.

αἱ ησαν τεθεραπευμεναι απο πνευματων
who were having been healed from spirits
ρων και ασθενειων· Μαρια ἡ καλουμενη Μα
and infirmities; Mary that being called
ληνη, αφ' ἡς διαμονια ἑπτα εξεληλυθει,
lene, from whom demons seven had gone out,
Ιωαννα, γυνη Χουζα επιτροπου Ἡρωδου,
Joanna, a wife of Chuza a steward of Herod,
Σουσαννα, και ἑτεραι πολλαι, αἱτινες διηκο
Susanna, and others many, who ministe
αυτῳ απο των ὑπαρχοντων αυταις.
to him from the possessions of them.

4 Συνιοντος δε οχλου πολλου, και των κα
Was assemblin and a crowd great, and of the
πολιν επιπορευομενων προς αυτον, ειπε
city were coming to him, he said
παραβολης· 5 Εξηλθεν ὁ σπειρων του σπειρ
a parable; Went out the sower of the to sow
τον σπορον αὑτου· και εν τῳ σπειρειν αυτον,
the seed of himself; and in the sowing it,
μεν επεσε παρα την ὁδον· και κατεπατηθη, κ
indeed fell by the path: and it was trodden down, a
τα πετεινα του ουρανου κατεφαγεν αυτο. 6 Κ
the birds of the heaven ate it. An
ἑτερον επεσεν επι την πετραν· και φυε
another fell on the rock; and having sprung
εξηρανθη, δια το μη εχειν ικμαδα. 7 Κα
it dried up, through the not to have moisture. An
ἑτερον επεσεν εν μεσῳ των ακανθων· και συμ-
another fell in midst of the thorns; and having
φυεισαι αἱ ακανθαι απεπνιξαν αυτο. 8 Και
sprung up with the thorns they choked it. And
ἑτερον επεσεν εις την γην την αγαθην· και
another fell in the ground the good: and
φυεν εποιησε καρπον ἑκατονταπλασιονα.
having sprung up bore fruit a hundredfold.
Ταυτα λεγων, εφωνει· Ὁ εχων ωτα ακουειν,
These things having said, he cried; He having ears to hear,
ακουετω. 9 Επηρωτων δε αυτον οἱ μαθ
let him hear.

και ακουοντες μη συνιωσιν. [11] Εστι δε αὑτη ἡ
and hearing not they may understand. Is now this the
παραβολη· Ὁ σπορος, εστιν ὁ λογος του θεου.
parable; The seed, is the word of the God.
[12] Οἱ δε παρα την ὁδον, εισιν οἱ ακουοντες·
Those and by the path, are those hearing;
ειτα ερχεται ὁ διαβολος, και αιρει τον λογον
then comes the accuser, and takes away the word
απο της καρδιας αυτων, ἱνα μη πιστευσαντες
from the heart of them, so that not having believed
σωθωσιν. [13] Οἱ δε επι της πετρας, οἱ, ὁταν
they may be saved. They and on the rock, who, when
ακουσωσι, μετα χαρας δεχονται τον λογον·
they may hear, with joy receive the word;
και οὑτοι ῥιζαν ουκ εχουσιν, οἱ προς καιρον
and these a root not they have, who for a season
πιστευουσι, και εν καιρῳ πειρασμου αφισταν-
will believe, and in a season of temptation fall away.
ται. [14] Το δε εις τας ακανθας πεσον, οὑτοι
That and into the thorns having fallen, these
εισιν οἱ ακουσαντες, και ὑπο μεριμνων και
are they having heard, and by anxious cares and
πλουτου και ἡδονων του βιου πορευομενοι συμ-
riches and pleasures of the life going forth are
πνιγονται, και ου τελεσφορουσι. [15] Το δε εν
choked, and not bear fruit to perfection. That and in
τῃ καλῃ γῃ, οὑτοι εισιν, οἱτινες εν καρδιᾳ
the good ground, these are, who in heart
καλῃ και αγαθῃ ακουσαντες τον λογον, κατε-
good and upright having heard the word, re-
χουσι, και καρποφορουσιν εν ὑπομονῃ. [16] Ου-
tain, and bear fruit with perseverance. No
δεις δε λυχνον ἁψας, καλυπτει αυτον σκευει, η
one and a lamp having lighted, covers him with a vessel, or
ὑποκατω κλινης τιθησιν· αλλ᾽ επι λυχνιας επι-
under a couch places; but upon a lamp-stand pla-
τιθησιν, *[ἱνα οἱ εισπορευομενοι βλεπωσι το
ces, [that those entering may see the
φως.] [17] Ου γαρ εστι κρυπτον, ὁ ου φανερον
light.] Not for is hidden, which not manifest
γενησεται· ουδε αποκρυφον, ὁ ου γνωσθησεται
will become; nor stored away, which not will be known
και εις φανερον ελθῃ. [18] Βλεπετε ουν, πως
and into light may come. Take heed then, how
ακουετε· ὁς γαρ αν εχῃ, δοθησεται αυτῳ· και
you hear; who for ever may have, it will be given to him; and
ὁς αν μη εχῃ, και ὁ δοκει εχειν, αρθησεται
whoever not may have, even what he seems to have, will be taken
απ᾽ αυτου.
from him.

[19] Παρεγενοντο δε προς αυτον ἡ μητηρ και
Came and to him the mother and
οἱ αδελφοι αυτου, και ουκ ηδυναντο συντυχειν
and brothers of him, and not was able to get near
αυτῳ δια τον οχλον. [20] Και απηγγελη
to him on account of the crowd. And it was told
αυτῳ, *[λεγοντων·] Ἡ μητηρ σου και οἱ
to him, [saying;] The mother of thee and the

ing they may not understand.

11 ‡ Now the PARABLE is this: The SEED is the WORD of GOD.

12 THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

13 THOSE on the ROCK are they, who, when they hear, receive the WORD with Joy; and yet these have no Root; they believe for a Time, and in a Time of Trial fall away.

14 And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity.

15 But THAT in the GOOD Ground are those, who, having heard the WORD, retain it in a good and honest Heart, and bear fruit with Perseverance.

16 ‡ Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, * that THOSE COMING IN may see the LIGHT.

17 ‡ For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

18 Take heed, therefore, how you hear; ‡ for to him who has, more will be given; but from him who has not, will be taken away even that which he has."

19 ‡ Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

20 And it was told him, "Thy MOTHER and thy

* Vatican Manuscript.—16. THOSE COMING IN may see the LIGHT—omit. 20. saying—omit.

‡ 11. Matt. xiii. 18; Mark iv. 14. ‡ 16. Matt. v. 15; Mark iv. 21; Luke xi. 33. ‡ 17. Matt. x. 26; Luke xii. 2. ‡ 18. Matt. xiii. 12; xxv. 29; Luke xix. 20. ‡ 19. Matt. xii. 46; Mark iii. 31.

αδελφοι σου εστηκασιν εξω, ιδειν σε θελοντες.
brothers of thee stand without, to see thee desiring.
21 Ὁ δε αποκριθεις ειπε προς αυτους· Μητηρ
He and answering said to them, Mother
μου και αδελφοι μου οὑτοι εισιν, οἱ τον λογον
of me and brothers of me these are, who the word
του θεου ακουοντες και ποιουντες.
of the God hearing and doing.
22 Και εγενετο εν μιᾳ των ἡμερων, και αυτος
And it happened in one of the days, and he
ενεβη εις πλοιον, και οἱ μαθηται αυτου· και
went into a ship, and the disciples of him; and
ειπε προς αυτους· Διελθωμεν εις το περαν της
said to them; We may pass over to the other side of the
λιμνης· και ανηχθησαν. 23 Πλεοντων δε αυτων,
lake; and they put off. Sailing but of them,
αφυπνωσε. Και κατεβη λαιλαψ ανεμου εις την
he fell asleep. And came down a squall of wind on the
λιμνην, και συνεπληρουντο, και εκινδυνευον.
lake, and they were filling, and were in danger.
24 Προσελθοντες δε διηγειραν αυτον, λεγοντες·
Coming to and they awoke him, saying;
Επιστατα, επιστατα, απολλυμεθα. Ὁ δε εγερ-
O master, O master, we are perishing. He and aris-
θεις επετιμησε τῳ ανεμῳ και τῳ κλυδωνι του
ing rebuked the wind and the raging of the
ὑδατος· και επαυσαντο, και εγενετο γαληνη.
water; and they ceased, and there was a calm.
25 Ειπε δε αυτοις· Που εστιν ἡ πιστις ὑμων;
He said and to them: Where is the faith of you?
Φοβηθεντες δε εθαυμασαν, λεγοντες προς
Fearing and they wondered, saying to
αλληλους· Τις αρα οὑτος εστιν, ὁτι και τοις
one another; Who then this is, that even to the
ανεμοις επιτασσει και τῳ ὑδατι, και ὑπακουου-
winds he gives a charge and to the water, and they hearken
σιν αυτῳ; 26 Και κατεπλευσαν εις την χωραν
to him? And they sailed into the country
των Γαδαρηνων, ἡτις εστιν αντιπεραν της
of the Gadarenes, which is over-against the
Γαλιλαιας.
Galilee.
27 Εξελθοντι δε αυτῳ επι την γην, ὑπηντη-
Going out and to him on the land, met
σεν αυτῳ ανηρ τις εκ της πολεως, ὁς ειχε
him a man certain out of the city, who had
δαιμονια εκ χρονων ἱκανων, και ἱματιον ουκ
demons from times many, and a mantle not
ενεδιδυσκετο, και εν οικιᾳ ουκ εμενεν, αλλ' εν
he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But HE answering, said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 ‡ And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, *and they obey him."

26 ‡ And they sailed to the REGION of the *† GERASENES, which is opposite to GALILEE.

27 And going out on SHORE, *a Certain Man of the CITY met him, who had *Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

* VATICAN MANUSCRIPT.—25. and they obey him—omit. 26. GERASENES. 27. a Certain Man. 27. Demons; and for a long Time he wore.

† 26. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdel (Magdala,) or just about opposite where we turned south, there is a place called by the natives *Gersa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2300 feet high. This is the 'steep place' (*kremnos*) Matt. viii. 32; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadara (eight miles from Tiberias according to Josephus, Life, 65) must have been farther south. But the term Gadarene may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gerasene* instead of *Gadarene*."—*Hackett.*

‡ 22. Matt. viii. 23; Mark iv. 35. ‡ 26. Matt. viii. 28; Mark v. 1.

τοις μνημασιν. 28 Ιδων δε τον Ιησουν, και
the tombs. Seeing and the Jesus, and
ανακραξας, προσεπεσεν αυτῳ, και φωνῃ μεγαλῃ
crying out, he fell down to him, and with a voice loud
ειπε· Τι εμοι και σοι, Ιησου, υἱε του θεου του
he said; What to me and to thee, Jesus, O son of the God of the
ὑψιστου; δεομαι σου, μη με βασανισῃς.
highest? I beseech thee, not me thou mayst torment.
29 (Παρηγγειλε γαρ τῳ πνευματι τῳ ακαθαρτῳ
(He had commanded for the spirit the unclean
εξελθειν απο του ανθρωπου· πολλοις γαρ χρο-
to come out from the man; many for times
νοις συνηρπακει αυτον· και εδεσμειτο ἁλυσεσι
it had seized him; and he was bound with chains
και πεδαις, φυλασσομενος· και διαρρησσων τα
and fetters, being guarded; and breaking the
δεσμα, ηλαυνετο ὑπο του δαιμονος εις τας ερη-
bonds, he was driven by the demon into the des-
μους.) 30 Επηρωτησε δε αυτον ὁ Ιησους,
erts.) Asked and him the Jesus,
[λεγων·] Τι σοι εστιν ονομα; Ὁ δε ειπε·
(saying,) What to thee is a name? He and said;
Λεγεων· ὁτι δαιμονια πολλα εισηλθεν εις αυτον.
Legion; for demons many had entered into him.
31 Και παρεκαλει αυτον, ἱνα μη επιταξῃ αυτοις
And he besought him, that not he would command them
την αβυσσον απελθειν. 32 Ην δε εκει
the abyss to go. Was and there
αγελη χοιρων ἱκανων βοσκομενων εν τῳ ορει·
a herd of swine many feeding in the mountain;
και παρεκαλουν αυτον, ἱνα επιτρεψῃ αυτοις εις
and they besought him, that he would permit them into
εκεινους εισελθειν. Και επετρεψεν αυτοις.
those to enter. And he permitted them.
33 Εξελθοντα δε τα δαιμονια απο του ανθρωπου,
Having gone out and the demons from the man,
εισηλθεν εις τους χοιρους· και ὡρμησεν ἡ
went in into the swine; and rushed the
αγελη κατα του κρημνου εις την λιμνην, και
herd down the precipice into the lake, and
απεπνιγη. 34 Ιδοντες δε οἱ βοσκοντες το
was choked. Seeing and those feeding the
γεγενημενον, εφυγον και απηγγειλαν εις την πολιν
having been done, fled and reported in the city
και εις τους αγρους. 35 Εξηλθον δε ιδειν το
and in the villages. They came out and to see that
γεγονος· και ηλθον προς τον Ιησουν, και
having been done; and came to the Jesus, and
εὑρον καθημενον τον ανθρωπον, αφ᾽ οὑ τα
found sitting the man, from whom the
δαιμονια εξεληλυθει, ἱματισμενον και σωφρο-
demons had gone out, having been clothed and being of
νουντα, παρα τους ποδας του Ιησου· και εφοβη-
sound mind, at the feet of the Jesus; and they
θησαν. 36 Απηγγειλαν δε αυτοις και οἱ ιδοντες,
were afraid. Reported and to them and those having seen

28 And seeing JESUS, he
fell down before him, and
crying out with a loud
Voice, said, "What hast
thou to do with me, Jesus
—O Son of GOD—the
HIGHEST? I beseech thee,
torment me not."
29 (For he had com-
manded the IMPURE SPIRIT
to come out of the MAN.
For it had frequently seized
him; and he was bound
with Chains and Fetters,
and guarded; and breaking
the BONDS, he was driven
by the DEMON into the
DESERTS.)
30 And JESUS asked
him, "What is thy Name?"
And HE said, "Legion;"
Because many Demons
had entered into him.
31 And he besought him
that he would not com-
mand them to go out into
the ABYSS.
32 Now there was a
Herd of many Swine feed-
ing on the MOUNTAIN;
and they besought him to
permit them to go into
them. And he permitted
them.
33 Then the DEMONS
having come out of the
MAN, went into the SWINE;
and the HERD rushed down
the PRECIPICE into the
LAKE, and were † drowned.
34 And the SWINE-
HERDS, seeing THAT HAV-
ING BEEN DONE, fled, and
reported it in the CITY and
in the VILLAGES.
35 And they went out to
see THAT HAVING BEEN
DONE. And they came to
JESUS, and found the MAN
from whom the DEMONS
had gone out, sitting at
the FEET of * Jesus,
clothed, and in his right
mind; and they were
afraid.
36 Then THOSE who
SAW it informed them how

* VATICAN MANUSCRIPT.—30. saying—omit. 35. Jesus.

† 33. Sceptics have objected to this transaction, as not conformable to the character
... as the Jews were prohibited by the laws of Hyrcanus from keeping swine,
of ... from using them as food, this act was a just punishment on these
... The miracle itself served to manifest Christ's own regard to the law of
disposition displayed by the people, in desiring him to depart from them,
... they needed correction.

πως εσωθη ὁ δαιμονισθεις. 37 Και ηρωτησαν
how was saved he having been demonized. And asked
αυτον ἁπαν το πληθος της περιχωρου των
him whole the multitude of the surrounding region of the
Γαδαρηνων, απελθειν απ' αυτων· ὁτι φοβῳ
Gadarenes, to go from them; for with a fear
μεγαλῳ συνειχοντο.
great they were seized.

Αυτος δε εμβας εις το πλοιον, ὑπεστρεψεν.
He and having gone into the ship, returned.
38 Εδεετο δε αυτου ὁ ανηρ, αφ' οὑ εξεληλυθει
Begged and of him the man, from whom had gone out
τα δαιμονια, ειναι συν αυτῳ. Απελυσε δε
the demons, to be with him. Sent away but
αυτον ὁ Ιησους, λεγων· 39 Ὑποστρεφε εις τον
him the Jesus, saying; Return to the
οικον σου, και διηγου, ὁσα εποιησε σοι ὁ θεος.
house of thee, and relate, how much has done to thee the God.
Και απηλθε, καθ' ὁλην την πολιν κηρυσσων,
And he went away, through whole the city publishing,
ὁσα εποιησεν αυτῳ ὁ Ιησους.
how much had done to him the Jesus.

40 Εγενετο δε εν τῳ ὑποστρεψαι τον Ιησουν,
It happened and in the to return the Jesus,
απεδεξατο αυτον ὁ οχλος· ησαν γαρ παντες
gladly received him the crowd; they were for all
προσδοκωντες αυτον. 41 Και ιδου, ηλθεν ανηρ,
waiting for him. And lo, came a man,
ᾡ ονομα Ιαειρος, και αυτος αρχων της συνα-
to whom a name Jairus, and he a ruler of the syna-
γωγης ὑπηρχε· και πεσων παρα τους ποδας του
gogue was; and falling at the feet of the
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον
Jesus, besought him to come into the house
αὑτου· 42 ὁτι θυγατηρ μονογενης ην αυτῳ ὡς
of himself; for a daughter only was to him about
ετων δωδεκα, και αὑτη απεθνησκεν. Εν δε τῳ
years twelve, and she was dying. In and to the
ὑπαγειν αυτον, οἱ οχλοι συνεπνιγον αυτον.
to go him, the crowds pressed him.
43 Και γυνη ουσα εν ῥυσει αἱματος απο ετων
And a woman being in a flow of blood from years
δωδεκα, ἡτις ιατροις προσαναλωσασα ὁλον τον
twelve, who with physicians having expended whole the
βιον, ουκ ισχυσεν ὑπ' ουδενος θεραπευθηναι·
living, not had strength by any one to be cured;
44 προσελθουσα οπισθεν, ἡψατο του κρασπεδου
coming behind, touched the tuft
του ἱματιου αυτου· και παραχρημα εστη ἡ
of the mantle of him and immediately stopped the
ῥυσις του αἱματος αυτης. 45 Και ειπεν ὁ Ιησους·
flow of the blood of her. And said the Jesus,
Τις ὁ ἁψαμενος μου; Αρνουμενων δε παντων,
Who the having touched me? Denying and all,
ειπεν ὁ Πετρος *[και οἱ συν αυτῳ·] Επιστατα,
said the Peter [and those with him:] O master,

the DEMONIAC was restored.
37 ‡And the WHOLE MULTITUDE of the SURROUNDING COUNTRY of the *GERASENES ‡desired him to depart from them; For they were seized with great Fear. And having entered the *Boat he returned.
38 Now ‡the MAN from whom the DEMONS had gone out, desired to be with him. But *he dismissed him, saying,
39 "Return to thy HOUSE, and relate how much GOD has done for thee." And he went away, and published through the Whole CITY how much JESUS had done for him.
40 And it occurred, at JESUS RETURNING, the CROWD gladly received him; for they were all waiting for him.
41 ‡And, behold, there came a Man, whose name was Jairus, and he was a Ruler of the SYNAGOGUE; and falling at the FEET of *Jesus, entreated him to come into his HOUSE;
42 For he had an only Daughter, about twelve Years of Age, and she was dying. And as he went the CROWDS pressed on him.
43 ‡And a Woman having had an Hemorrhage for twelve Years, who *had consumed her Whole LIVING on Physicians, and could not be cured by any one,
44 coming up behind, touched the TUFT of his MANTLE; and immediately the FLOW of her BLOOD stopped.
45 And JESUS said, "WHO TOUCHED ME?" and all denying it, PETER and THOSE with him said,

* VATICAN MANUSCRIPT.—37. GERASENES. 37. Boat. 38. he dismissed him. 41. Jesus. 43. could not be cured by any one, coming up. 45. and those with him—omit.

‡ 37. Matt. viii. 34. ‡ 37. Acts xvi. 39. ‡ 38. Mark v. 18. ‡ 41. Matt. ix. 18; Mark v. 22. ‡ 43. Matt. ix. 20.

οἱ οχλοι συνεχουσι σε και αποθλιβουσι· και
λεγεις· Τις ὁ ἁψαμενος μου; 46 Ὁ δε Ιησους
ειπεν· Ἡψατο μου τις· εγω γαρ εγνων
δυναμιν εξελθουσαν απ' εμου. 47 Ιδουσα δε ἡ
γυνη, ὁτι ουκ ελαθε, τρεμουσα ηλθε, και
προσπεσουσα αυτῳ, δι' ἡν αιτιαν ἡψατο αυτου,
απηγγειλεν [αυτῳ] ενωπιον παντος του λαου,
και ὡς ιαθη παραχρημα. 48 Ὁ δε ειπεν αυτῃ·
[Θαρσει,] θυγατερ· ἡ πιστις σου σεσωκε σε·
πορευου εις ειρηνην. 49 Ετι αυτου λαλουντος,
ερχεται τις παρα του αρχισυναγωγου, λεγων
[αυτῳ·] Ὁτι τεθνηκεν ἡ θυγατηρ σου· μη
σκυλλε τον διδασκαλον. 50 Ὁ δε Ιησους
ακουσας, απεκριθη αυτῳ, *[λεγων·] Μη
φοβου· μονον πιστευε, και σωθησεται. 51 Ελ-
θων δε εις την οικιαν, ουκ αφηκεν εισελθειν
ουδενα, ει μη Πετρον και Ιωαννην και Ιακωβον,
και τον πατερα της παιδος και την μητερα.
52 Εκλαιον δε παντες, και εκοπτοντο αυτην.
Ὁ δε ειπε· Μη κλαιετε· ουκ απεθανεν, αλλα
καθευδει. 53 Και κατεγελων αυτου, ειδοτες ὁτι
απεθανεν. 54 Αυτος δε *[εκβαλων εξω παντας,
και] κρατησας της χειρος αυτης, εφωνησε,
λεγων· Ἡ παις, εγειρου. 55 Και επεστρεψε το
πνευμα αυτης, και ανεστη παραχρημα· Και
διεταξεν αυτῃ δοθηναι φαγειν. 56 Και εξεστη-
σαν οἱ γονεις αυτης. Ὁ δε παρηγγειλεν αυτοις
μηδενι ειπειν το γεγονος.

"Master, the CROWDS press on and crowd thee, and dost thou say, 'Who TOUCHED me?'"

46 And Jesus said, "Some one touched me; ‡for I know a Power went out from me."

47 Then the WOMAN, seeing that she was discovered, came trembling, and falling down, related to him in presence of All the PEOPLE, why she had touched him, and how she was immediately cured.

48 And he said to her, "Daughter, thy FAITH has cured thee; go in Peace."

49 ‡While he was still speaking, some one came from the SYNAGOGUE-RULER's house, who said, "Thy DAUGHTER is dead; trouble *no more the TEACHER."

50 But JESUS having heard it, answered him, "Fear not, only believe, and she will be saved."

51 And coming to the HOUSE, he permitted no one *to go in with him, except Peter, and John, and James, and the FATHER and the MOTHER of the CHILD.

52 And all were weeping and lamenting her. But HE said, "Weep not; *for she is not dead, ‡but sleeps."

53 And they derided him, knowing That she was dead.

54 But he, grasping her HAND called out, saying, "MAIDEN, ‡arise."

55 And her BREATH returned, and she stood up immediately; and he ordered them to give her food.

56 And her PARENTS were astonished, but ‡HE charged them to tell no one WHAT had been DONE.

VATICAN MANUSCRIPT.—47. to him—omit. 48. Take courage—omit. 49. to ... 49. no more the TEACHER. 50. saying—omit. 51. to go in with 52. For she. 54. having put them all out, and—omit.

‡ 46. Luke vi. 19. ‡ 49. Mark v. 35. ‡ 52. John xi. 11, 13. ‡ 53. Matt. viii. 4. ix. 30. Mark v. 43. ‡ 54. John xi. 43.

ΚΕΦ. θ'. 9.

1 Συγκαλεσαμενος δε τους δωδεκα, εδωκεν
Having called together and the twelve, he gave
αυτοις δυναμιν και εξουσιαν επι παντα τα δαι-
to them power and authority over all the de-
μονια, και νοσους θεραπευειν. 2 Και απεστει-
mons, and diseases to cure. And he sent
λεν αυτους κηρυσσειν την βασιλειαν του θεου,
them to publish the kingdom of the God,
και ιασθαι *[τους ασθενουντας.] 3 Και ειπε
and to heal [those being sick.] And said
προς αυτους· Μηδεν αιρετε εις την όδον, μητε
to them; Nothing take you for the journey, neither
ῥαβδον, μητε πηραν, μητε αρτον, μητε αργυ-
a staff, nor a bag, nor bread, nor sil-
ριον· μητε *[ανα] δυο χιτωνας εχειν. 4 Και
ver; nor [each] two coats to have. And
εις ἡν αν οικιαν εισελθητε, εκει μενετε, και
into whatever house you may enter, there remain, and
εκειθεν εξερχεσθε. 5 Και όσοι αν μη δεξωνται
thence depart. And whoever not may receive
ὑμας, εξερχομενοι απο της πολεως εκεινης, και
you, coming out from the city that, even
τον κονιορτον απο των ποδων ὑμων αποτιναξατε,
the dust from the feet of you shake off,
εις μαρτυριον επ' αυτους. 6 Εξερχομενοι δε
for a testimony against them. Going forth and
διηρχοντο κατα τας κωμας, ευαγγελιζομενοι και
they traveled through the villages, publishing glad tidings and
θεραπευοντες πανταχου.
healing everywhere.
7 Ηκουσε δε Ἡρωδης ὁ τετραρχης τα γινο-
Heard and Herod the tetrarch that being
μενα *[ὑπ' αυτου] παντα· και διηπορει, δια
done [by him] all; and he was perplexed, because
το λεγεσθαι ὑπο τινων, ότι Ιωαννης εγηγερται
the to be said by some, that John has been raised
εκ νεκρων· 8 ὑπο τινων δε, ότι Ηλιας εφανη·
out of dead; by some and, that Elias had appeared;
αλλων δε, ότι προφητης εἱς των αρχαιων ανεσ-
others and, that a prophet one of the ancients has stood
τη. 9 Και ειπεν Ἡρωδης· Ιωαννην εγω απεκε-
up. And said Herod; John I be-
φαλισα· τις δε εστιν οὑτος, περι οὑ εγω
headed; who but is this, concerning whom I
ακουω τοιαυτα; Και εζητει ιδειν αυτον.
hear such things? And he sought to see him.
10 Και ὑποστρεψαντες οἱ αποστολοι διηγησαντο
And having returned the apostles related
αυτῳ όσα εποιησαν· και παραλαβων αυτους
to him what things they had done; and taking them
ὑπεχωρησε κατ' ιδιαν εις *[τοπον ερημον]
he withdrew by himself into [a place desert,]
πολεως καλουμενης Βηθσαιδα. 11 Οἱ δε οχλοι
of a city being called Bethsaida. The and crowds

CHAPTER IX.

1 ‡ And having [...]
the TWELVE, he gave [...]
Power and Authority [...]
All DEMONS, and to [...]
Diseases.
2 And ‡ he sent [...]
forth to proclaim the KI[...]
DOM of GOD, and to [...]
* the SICK.
3 ‡ And he said to the[...]
"Take Nothing for [...]
JOURNEY, neither [...]
nor Traveling Bag, [...]
Bread, nor Silver, nor [...]
Two Coats.
4 ‡ And into Wh[...]
House you may enter, t[...]
remain, and thence de[...]
5 And whoever sh[...]
receive you, when yo[...]
out from that CITY, ‡ s[...]
off even the DUST [...]
your FEET, for a Testim[...]
to them."
6 ‡ And going forth, [...]
traveled through the [...]
LAGES, proclaiming [...]
glad tidings, and perf[...]
ing cures everywhere.
7 ‡ Now Herod, the [...]
TRARCH, heard of ALL [...]
was DONE; and he [...]
perplexed, because it [...]
SAID by some, "John [...]
been raised from [...]
Dead;"
8 and by some, "E[...]
has appeared;" and [...]
others, * "A certain [...]
phet of the ANCIENTS [...]
risen up."
9 * But HEROD [...]
"John ‡ beheaded; [...]
who is this of wh[...]
hear such things?" ‡ [...]
he sought to see him.
10 ‡ And the APOST[...]
having returned, rel[...]
him what things they [...]
done. ‡ And taking [...]
aside, he withdrew [...]
vately into * a desert [...]
of a City, called Beth[...]
11 And the cr[...]

* VATICAN MANUSCRIPT.—2. the SICK—omit. 3. each—omit. 7. by him—[...]
8. a certain Prophet of the ANCIENTS was. 9. But HEROD. 9. I hear. [...]
desert place—omit.

‡ 1. Matt. x. 1; Mark iii. 12; vi. 7. ‡ 2. Matt. x. 7; Mark vi. 12; Luke [...]
‡ 3. Matt. x. 9; Mark vi. 8; Luke x. 4; xxii. 35. ‡ 4. Matt. x. 11; Mark [...]
‡ 5. Acts xiii. 51. ‡ 6. Mark vi. 12. ‡ 7. Matt. xiv. 1; Mark vi. 14. ‡ 9. [...]
xxiii. 8. ‡ 10. Mark vi. 30. ‡ 10. Matt. xiv. 13.

ολουθησαν αυτῳ. Και δεξαμενος
they followed him. And having received
λει αυτοις περι της βασιλειας του
the to them concerning the kingdom of the
υς χρειαν εχοντας θεραπειας, ιατο.
need having of healing, he cured.
μερα ηρξατο κλινειν· προσελθοντες
day began to decline; coming
, ειπον αυτῳ· Απολυσον τον οχλον,
said to him; Dismiss the crowd,
τες εις τας κυκλῳ κωμας και τους
into the surrounding villages and the
λυσωσι, και εὑρωσιν επισιτισμον·
may lodge, and find provisions;
ημῳ τοπῳ εσμεν. 13 Ειπε δε προς
desert place we are. He said but to
τε αυτοις ὑμεις φαγειν. Οἱ δε
to them you to eat. They and
εισιν ἡμιν πλειον η πεντε αρτοι,
are to us more than five loaves,
υα, ει μητι πορευθεντες ἡμεις αγο-
if not going we may
παντα τον λαον τουτον βρωματα.
all the people this food.
ὡσει ανδρες πεντακισχιλιοι. Ειπε
about men five thousand. He said
ς μαθητας αὑτου· Κατακλινατε
disciples of himself; Make recline
ας ανα πεντηκοντα. 15 Και εποιη-
in each fifty. And they
ιαι ανεκλιναν ἁπαντας. 16 Λαβων
and they made recline all. Taking
τε αρτους και τους δυο ιχθυας,
loaves and the two fishes,
ις τον ουρανον, ευλογησεν αυτους·
the heaven, he blessed them;
τε, και εδιδου τοις μαθηταις, παρα-
and gave to the disciples, to
χλῳ. 17 Και εφαγον, και εχορτασ-
crowd. And they ate, and were satis-
ι· και ηρθη το περισσευσαν αυ-
and was taken up that having been left to
των, κοφινοι δωδεκα.
baskets twelve.
ετο εν τῳ ειναι αυτον προσευχο-
happened in the to be him praying
νας, συνησαν αυτῳ οἱ μαθηται·
came to him the disciples;
ησεν αυτους, λεγων· Τινα με
them, saying; Who me
οχλοι ειναι; 19 Οἱ δε αποκριθεντες
crowds to be? They and answering
ην τον βαπτιστην· αλλοι δε, Ηλιαν,
the dipper; others but, Elias
προφητης τις των αρχαιων ανεστη.
a prophet one of the ancients has stood up.
τοις· Ὑμεις δε τινα με λεγετε
them; You but who me say you

knowing it, followed him; and having * gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of Healing.

12 ‡ * The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and * Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13 But he said to them, "You supply them." And THEY said, "We have no more than Five Loaves and Two Fishes; unless we should go and buy Food for All this PEOPLE;"

14 for they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of * fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17 And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

18 ‡ And it came to pass, as he WAS praying in private, the DISCIPLES came to him; and he asked them, saying, "Who do the CROWDS say that I am?"

19 And THEY answering said, ‡ "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

20 And he said to them, "But who do you say that

...ANUSCRIPT.—11. gladly received. 12. The DAY already began to de-
...TWELVE came. 12. Farms. 14. as it were by.
...9, 10; Mark vi. 35; John vi. 1, 5. ‡ 18. Matt. xvi. 13; Mark viii. 27.
... ver. 7, 8.

ειναι; Αποκριθεις δε ὁ Πετρος ειπε· Τον
to be? Answering and the Peter said, The
Χριστον του θεου. [21] Ὁ δε επιτιμησας αυτοις,
Anointed of the God. He and having strictly charged them,
παρηγγειλε μηδενι λεγειν τουτο· [22] ειπων· Ὁτι
commanded to no one to tell this; saying; That
δει τον υἱον του ανθρωπου πολλα παθειν, και
must the son of the man many things to suffer, and
αποδοκιμασθηναι απο των πρεσβυτερων και
to be rejected by the elders and
αρχιερεων και γραμματεων, και αποκτανθηναι,
high-priests and scribes, and to be killed,
και τῃ τριτῃ ἡμερᾳ εγερθηναι.
and the third day to be raised.

[23] Ελεγε δε προς παντας· Ει τις θελει οπισω
He said and to all; If any one wishes after
μου ερχεσθαι, αρνησασθω ἑαυτον, και αρατω
me to come, let him deny himself, and let him bear
τον σταυρον αὑτου καθ' ἡμεραν, και ακολου-
the cross of himself every day, and fol-
θειτω μοι. [24] Ὁς γαρ αν θελῃ την ψυχην
low me. Who for ever may wish the life
αὑτου σωσαι, απολεσει αυτην· ὁς δ' αν απο-
of himself to save, shall lose her; who but ever may
λεσῃ την ψυχην αὑτου ἑνεκεν εμου, οὑτος σωσει
lose the life of himself on account of me, he shall save
αυτην. [25] Τι γαρ ωφελειται ανθρωπος κερδησας
her. What for is profited a man having won
τον κοσμον ὁλον, ἑαυτον δε απολεσας, η ζημιω-
the world whole, himself and having lost, or having for-
θεις; [26] Ὁς γαρ αν επαισχυνθῃ με και τους
feited? Who for ever may be ashamed me and the
εμους λογους, τουτον ὁ υἱος του ανθρωπου
my words, this the son of the man
επαισχυνθησεται, ὁταν ελθῃ εν τῃ δοξῃ
will be ashamed, when he may come in the glory
αὑτου, και του πατρος, και των ἁγιων αγγελων.
of himself, and of the father, and of the holy messengers.
[27] Λεγω δε ὑμιν αληθως, εισι τινες των ὡδε
I say but to you truly, are some of those here
ἑστωτων, οἱ ου μη γευσωνται θανατου, ἑως αν
standing, who not not shall taste of death, till
ιδωσι την βασιλειαν του θεου.
they may see the royal majesty of the God.

[28] Εγενετο δε μετα τους λογους τουτους,
It happened and after the words these
ὡσει ἡμεραι οκτω, και παραλαβων Πετρον και
about days eight, and having taken Peter and
Ιωαννην και Ιακωβον, ανεβη εις το ορος
John and James, he went up into the mountain
προσευξασθαι. [29] Και εγενετο, εν τῳ προσευ-
to pray. And it occurred, in the to
χεσθαι αυτον, το ειδος του προσωπου αυτου
pray him, the form of the face of him
ἑτερον, και ὁ ἱματισμος αυτου λευκος εξαστραπ-
different, and the raiment of him whiteness flashing

I am? ‡ And *Peter answering said, "The Christ of God."

21 ‡ And he having strictly charged them, ordered them to tell this to no one;

22 saying, ‡ "The son of man must suffer many things, and be rejected by the elders, and high-priests, and Scribes, and be killed, and on the third Day be raised."

23 ‡ And he said to all, "If any one wish to come after me, let him renounce himself, and take up his cross daily, and follow me.

24 For whoever would save his life, shall lose it; and whoever loses his life on my account, he shall save it.

25 ‡ For what is a Man profited, if he gain the whole world, and destroy or forfeit Himself.

26 ‡ For whoever is ashamed of me, and my Words, of him the son of man will be ashamed, when he comes in his own glory, and that of the Father, and of the holy Angels.

27 ‡ But I tell you truly, There are some standing *here, who will not taste of Death, till they see God's royal majesty."

28 And it occurred about eight Days after these words, taking *Peter, and John, and James, he went up into the mountain to pray.

29 And it happened, as he prayed, the form of his face was changed, and his raiment became white and dazzling.

* Vatican Manuscript.—20. Peter. 27. there, who.

‡ 20. Matt. xvi. 16; John vi. 69. ‡ 21. Matt. xvi. 20. ‡ 22. Matt. xvi. 21; xvii. 22. ‡ 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27. ‡ 25. Matt. xvi. 26; Mark viii. 36. ‡ 26. Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12. ‡ 27. Matt. xvi. 28; Mark ix. 1.

των. 30 Και ιδου, ανδρες δυο συνελαλουν αυτῳ,
forth. And lo, men two were talking with him,
οἵτινες ησαν Μωσης και Ηλιας· 31 οἱ οφθεντες
who were Moses and Elias: they appearing
εν δοξῃ, ελεγον την εξοδον αυτου, ἡν εμελλε
in glory, spoke of the departure of him, which he was about
πληρουν εν Ἱερουσαλημ. 32 Ὁ δε Πετρος και
to fulfil in Jerusalem. The but Peter and
οἱ συν αυτῳ ησαν βεβαρημενοι ὑπνῳ. Δια-
those with him were having been heavy with sleep. Hav-
γρηγορησαντες δε ειδον την δοξαν αυτου, και
ing awakened but they saw the glory of him, and
τους δυο ανδρας τους συνεστωτας αυτῳ. 33 Και
the two men those standing with him. And
εγενετο εν τῳ διαχωριζεσθαι αυτους απ' αυτου,
it happened in the to depart them from him,
ειπεν ὁ Πετρος προς τον Ιησουν· Επιστατα,
said the Peter to the Jesus: O master,
καλον εστιν ἡμας ὡδε ειναι· και ποιησωμεν
good it is us here to be: and we may make
σκηνας τρεις, μιαν σοι, και μιαν Μωσει, και
tents three, one for thee, and one for Moses, and
μιαν Ηλιᾳ· μη ειδως ὁ λεγει. 34 Ταυτα δε αυτου
one for Elias: not knowing what he says. These and of him
λεγοντος, εγενετο νεφελη, και επεσκιασεν
saying, came a cloud, and overshadowed
αυτους, εφοβηθησαν δε εν τῳ εκεινους εισηλθειν
them, they feared and in the those to enter
εις την νεφελην. 35 Και φωνη εγενετο εκ της
into the cloud. And a voice came out of the
νεφελης, λεγουσα· «Οὗτος εστιν ὁ υἱος μου ὁ
cloud, saying: "This is the son of me the
αγαπητος· αυτου ακουετε.» 36 Και εν τῳ
beloved: him hear you." And in the
γενεσθαι την φωνην, εὑρεθη ὁ Ιησους μονος.
to have been the voice, was found the Jesus alone,
Και αυτοι εσιγησαν, και ουδενι απηγγειλαν εν
And they were silent, and to no one told in
εκειναις ταις ἡμεραις ουδεν ὡν ἑωρακασιν.
those the days nothing of what they had seen.

37 Εγενετο δε εν τῃ ἑξης ἡμερᾳ, κατελθοντων
It happened and in the next day, having come down
αυτων απο του ορους, συνηντησεν αυτῳ οχλος
they from the mountain, met him a crowd
πολυς. 38 Και ιδου, ανηρ απο του οχλου ανε-
great. And lo, a man from the crowd cried
βοησε, λεγων· Διδασκαλε, δεομαι σου, επιβλε-
out, saying: O teacher, I pray thee, to look
ψαι επι τον υἱον μου, ὁτι μονογενης εστι μοι·
on the son of me, for only-born he is to me,
39 και ιδου, πνευμα λαμβανει αυτον, και εξαι-
and lo, a spirit seizes him, and sud-

30 And behold, two Men were conversing with him; and these were Moses and Elijah;

31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

32 Now PETER and THOSE with him ‡were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO Men STANDING with him.

33 And it occurred, when they were DEPARTING from him, PETER said to JESUS, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;" not knowing what he said.

34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when *they ENTERED the CLOUD.

35 And a Voice proceeded from the CLOUD, saying, ‡"This is my *SON, the BELOVED; ‡hear him."

36 And when the VOICE had ceased, *Jesus was found alone. ‡And they were †silent, and told no one in Those DAYS what they had seen.

37 ‡Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

38 And behold, a Man from the CROWD, cried loudly, saying, "Teacher, I beseech thee, to look on my SON, For he is my Only Child.

39 And behold, a Spirit seizes him, and he suddenly

* VATICAN MANUSCRIPT.—34. they. 35. CHOSEN SON. 36. Jesus.

† 36. ...enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. ...his resurrection; and probably one principal reason of this injunction of se... ...disciples might be our Lord's unwillingness to force the people into a belief of ...racter by a degree of evidence which would control the mind, and not leave ...the exercise of the moral dispositions and the ingenuous workings of the heart. ...have consulted this purpose, on all occasions, with particular attention.—

‡ 32. ...iii. 18; x. 8. ‡ 35. Matt. iii. 17. ‡ 35. Acts iii. 22. ‡ 36. Matt. ...

‡ 37. Matt. xvii. 14; Mark ix. 14, 17.

εως ποτε εσομαι προς ὑμας,
been perverted; till when shall I be with you,
ανεξομαι ὑμων; Προσαγαγε τον υἱον σου
bear with you? Lead the son of thee
41 Ετι δε προσερχομενου αυτου, ερρηξεν αυ
While and coming to him, dashed down
το δαιμονιον, και συνεσπαραξεν. Επετιμησ
the demon, and violently convulsed. Rebuked
ὁ Ιησους τῳ πνευματι τῳ ακαθαρτῳ, και ιασ
the Jesus the spirit the unclean, and hea
τον παιδα, και απεδωκεν αυτον τῳ πατρι αυτ
the child, and delivered him to the father of
42 Εξεπλησσοντο δε παντες επι τῃ μεγαλειοτ
Were amazed and all at the majesty
του θεου.
of the God.

Παντων δε θαυμαζοντων επι πασιν οἱς εποι
All and were wondering at all which did
ὁ Ιησους, ειπε προς τους μαθητας αὑτο
the Jesus, he said to the disciples of himse
44 Θεσθε ὑμεις εις τα ωτα ὑμων τους λογου
Place you into the ears of you the
τουτους· ὁ γαρ υἱος του ανθρωπου μελλει παρα
these; the for son of the man is about to
διδοσθαι εις χειρας ανθρωπων· 45 Οἱ δε ηγνοου
delivered into hands of men; They but understood no
το ῥημα τουτο, και ην παρακεκαλυμμενον απ
the word this, and it was having been veiled from
αυτων, ἱνα μη αισθωνται αυτο· και εφοβουντο
them, that not they might perceive it; and they feared
ερωτησαι αυτον περι του ῥηματος τουτου.
to ask him concerning the word this.
46 Εισηλθε δε διαλογισμος εν αυτοις, το, τις αν
Arose and a dispute among them, that, which
ειη μειζων αυτων. 47 Ὁ δε Ιησους ιδων τον
would be greater of them. The and Jesus perceiving the
διαλογισμον της καρδιας αυτων, επιλαβομενος
thought of the heart of them, having taken
παιδιου, εστησεν αυτο παρ' ἑαυτῳ, και ειπεν
a little child, placed it near himself, and
αυτοις· 48 Ὁς εαν δε...

μεγας. 49 *Αποκριθεις δε ὁ Ἰωαννης ειπεν· Επισ-
great. Answering and the John said; O mas-
τατα, ειδομεν τινα επι τῳ ονοματι σου εκβαλ-
ter, we saw one in the name of thee casting
λοντα τα δαιμονια· και εκωλυσαμεν αυτον, ὁτι
out the demons; and we forbade him, because
ουκ ακολουθει μεθ' ἡμων. 50 Και ειπε προς
not he follows with us. And said to
αυτον ὁ Ἰησους· Μη κωλυετε· ὁς γαρ ουκ εστι
him the Jesus; Not forbid you; who for not is
καθ' ὑμων, ὑπερ ὑμων εστιν.
against you, for you is.

51 Εγενετο δε εν τῳ συμπληρουσθαι τας
It came to pass and in the to be completed the
ἡμερας της αναληψεως αυτου, και αυτος το
days of the withdrawing of him, and he the
προσωπον αὑτου εστηριξε του πορευεσθαι εις
face of himself firmly set of the to go to
Ἱερουσαλημ. 52 Και απεστειλεν αγγελους
Jerusalem. And he sent messengers
προ προσωπου αὑτου· και πορευθεντες εισηλθον
before face of himself; and having gone they entered
εις κωμην Σαμαρειτων, ὡστε ἑτοιμασαι αυτῳ.
into a village of Samaritans, so as to prepare for him.
53 Και ουκ εδεξαντο αυτον, ὁτι το προσωπον
And not they received him, because the face
αυτου ην πορευομενον εις Ἱερουσαλημ. 54 Ιδον-
of him was going to Jerusalem. See-
τες δε οἱ μαθηται αυτου, Ιακωβος και Ιωαννης,
ing and the disciples of him, James and John,
ειπον· Κυριε, θελεις ειπωμεν πυρ καταβηναι
said; O Lord, wilt thou we speak fire to come down
απο του ουρανου, και αναλωσαι αυτους, *[ὡς και
from the heaven, and to consume them, [as even
Ηλιας εποιησε;] 55 Στραφεις δε επετιμησεν
Elias did?] Turning and he rebuked
αυτοις, [και ειπεν· Ουκ οιδατε, οἱου πνευματος
them, [and said; Not you know, of what spirit
εστε ὑμεις;] 56 Και επορευθησαν εις ἑτεραν
are you?] And they went to another
κωμην.
village.

57 *[Εγενετο] δε πορευομενων αυτων εν τῃ
[It happened] and going of them in the
ὁδῳ, ειπε τις προς αυτον· Ακολουθησω σοι,
way, said one to him; I will follow thee,
ὁπου αν απερχῃ, *[κυριε.] 58 Και ειπεν αυτῳ
wherever thou mayest go, [O master.] And said to him
ὁ Ἰησους· Αἱ αλωπεκες φωλεους εχουσι, και τα
the Jesus; The foxes dens have, and the

49 ‡ And * John answering said, "Master, we saw one expelling * Demons in thy NAME; and we forbade him, Because he does not follow us."

50 But * Jesus said, "Forbid him not; ‡ for he who is not against you is for you."

51 Now it occurred, when the DAYS of his † RETIREMENT were COMPLETED, he resolutely set his FACE to GO to Jerusalem.

52 And he sent Messengers before him; and having gone, they went into a Village of the Samaritans, in order to make preparation for him.

53 And ‡ they did not receive him, Because he was going towards Jerusalem.

54 And * his DISCIPLES, James and John, observing this, said, "Master, dost thou wish that we command Fire to come down from HEAVEN, to consume them?"

55 But turning he rebuked them;

56 and they went to Another Village.

57 ‡ And as they were travelling on the ROAD, one said to him, "I will follow thee wherever thou goest."

58 And * Jesus said to him, "The FOXES have Holes, and the BIRDS of

* VATICAN MANUSCRIPT.—49. John. 49. Demons. 50. Jesus. 54. the DISCIPLES. 54. as even Elias did—*omit*. 55. and said, "Know ye not of what spirit you are"—*omit*. 57. It happened—*omit*. 57. O master—*omit*. 58. Jesus.

† 51. "I think the word *analepsees* must signify, of Jesus's *retiring or withdrawing* himself, and not of his being *received up*; because the word *sumpleerousthai* here used before it, denotes a time *completed*, which that of his *ascension* was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done; for he had lived altogether in *Galilee*, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. John says, chap. vii. 1, *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.* Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."—*Pearce*.

‡ 49. Mark ix. 38; see Num. xi. 28. ‡ 50. See Matt. xii. 30; Luke xi. 23. ‡ 53. John iv. 4, 9. ‡ 57. Matt. viii. 19.

πετεινα του ουρανου κατασκηνωσεις· ὁ δε υἱος
birds of the heaven roosts; the but son
του αν[illegible] [illegible] ουκ εχει, που την κεφαλην κλινῃ.
of the man not has, where the head he may rest.
59 Ειπε δε προς ἑτερον· Ακολουθει μοι. Ὁ δε
He said and to another; Follow me. He but
ειπε· Κυριε, επιτρεψον μοι απελθοντι πρωτον
said; O master, permit thou me having gone first
θαψαι τον πατερα μου. 60 Ειπε δε αυτῳ ὁ
to bury the father of me. Said and to him the
Ιησους· Αφες τους νεκρους θαψαι τους ἑαυτων
Jesus; Leave the dead ones to bury the of themselves
νεκρους· συ δε απελθων διαγγελλε την βασι-
dead ones; thou and having gone publish the king-
λειαν του θεου. 61 Ειπε δε και ἑτερος· Ακολου-
dom of the God. Said and also another; I will
θησω σοι, κυριε· πρωτον δε επιτρεψον μοι
follow thee, O master; first but permit thou me
αποταξασθαι τοις εις τον οικον μου. 62 Ειπε δε
to [illegible] farewell to those in the house of me. Said but
*[προς αυτον] ὁ Ιησους· Ουδεις επιβαλων την
[to him] the Jesus; No one having put the
χειρα αὐτου επ' αροτρον, και βλεπων εις τα
hand of himself on a plough, and looking for the things
οπισω, ευθετος εστιν εις την βασιλειαν του θεου.
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ί. 10.

1 Μετα δε ταυτα ανεδειξεν ὁ κυριος *[και]
After now these things appointed the lord [also]
ἑτερους ἑβδομηκοντα, και απεστειλεν αυτους
others seventy, and sent them
ανα δυο προ προσωπου αὐτου εις πασαν πολιν
each two before face of himself into every city
και τοπον, οὑ εμελλεν αυτος ερχεσθαι. 2 Ελε-
and place, where was about he to go. He
γεν ουν προς αυτους· Ὁ μεν θερισμος πολυς,
said then to them; The indeed harvest great,
οἱ δε εργαται ολιγοι· δεηθητε ουν του κυριου
the but laborers few; implore therefore the lord
του θερισμου, ὁπως εκβαλῃ εργατας εις τον
of the harvest, that he would send out laborers into the
θερισμον αὐτου. 3 Ὑπαγετε· ιδου, εγω αποσ-
harvest of himself. Go you; lo, I send
τελλω ὑμας ὡς αρνας εν μεσῳ λυκων. 4 Μη
you as lambs in midst of wolves. Not
βασταζετε βαλαντιον, μη πηραν μηδε ὑποδη-
carry you a purse, nor a bag nor san-
ματα· και μηδενα κατα την ὁδον ασπασησθε.
dals; and no one by the way salute.
5 Εις ἡν δ' αν οικιαν εισερχησθε, πρωτον λεγετε·
Into what and ever house you may enter, first say you.
Ειρηνη τῳ οικῳ τουτῳ. 6 Και εαν ᾐ εκει
Peace to the house this. And if may be there
υἱος ειρηνης, επαναπαυσεται επ' αυτον ἡ ειρηνη
a son of peace, shall rest on him the peace

HEAVEN places of shelter; but the SON of MAN has not where he may recline his HEAD."

59 ‡ And he said to another, "Follow me." But HE said, "Sir, permit me first to go and bury my FATHER."

60 * And he said to him, "Leave the DEAD ONES to inter THEIR own Dead; but go thou and publish the KINGDOM of GOD."

61 And another also said, "Sir, ‡ I will follow thee; but permit me first to set in order my affairs at HOME."

62 But JESUS said, "No one, having put his HAND on the Plough, and looking BEHIND, is properly disposed towards the KINGDOM of GOD."

CHAPTER X.

1 Now after this, the LORD appointed * Seventy Others, and ‡ sent them two by two before him into Every City and Place, where he was about to go.

2 * And he said to them, ‡ "The HARVEST indeed is plenteous, but the REAPERS are few; beseech, therefore, the LORD of the HARVEST, that he would send out Laborers to REAP it.

3 Go; ‡ behold, * I send you forth as Lambs among Wolves.

4 ‡ Carry no Purse, nor Bag, nor Shoes, and salute no one by the ROAD.

5 ‡ And into Whatever House you enter, say first, 'Peace to this HOUSE.'

6 And if a Son of Peace is there, your PEACE shall

* VATICAN MANUSCRIPT.—60. And he said. 62. to him—omit. 1. Seventy-two, and sent. 1. also—omit. 2. and he said. 3. I send.

‡ 59. Matt. viii. 23. ‡ 61. See 1 Kings xix. 20. ‡ 1. Matt. x. 1; Mark vi. [illegible] ‡ 2. Matt. ix. 37, 38; John iv. 35. ‡ 3. Matt. x. 1[illegible] ‡ 4. Matt. x. 9, 10; Mark vi. [illegible] ‡ 5. Matt. x. 12.

ὑμων· ει δε μηγε, εφ' ὑμας ανακαμψει. [7] Εν
of you; if but not, on you it shall return. In
αυτῃ δε τῃ οικιᾳ μενετε, εσθιοντες και πινοντες
this and the house remain, eating and drinking
τα παρ' αυτων· αξιος γαρ ὁ εργατης του
the things with them: worthy for the laborer of the
μισθου αὑτου εστι.
reward of himself is.
Μη μεταβαινετε εξ οικιας εις οικιαν. [8] Και
Not go you from house to house. Also
εις ἡν δ' αν πολιν εισερχησθε, και δεχωνται
into what and ever city you may enter, and they may receive
ὑμας, εσθιετε τα παρατιθεμενα ὑμιν, [9] και
you, eat you the things being set before you, and
θεραπευετε τους εν αυτῃ ασθενεις, και λεγετε
cure you those in her sick, and say you
αυτοις· Ηγγικεν εφ' ὑμας ἡ βασιλεια του θεου.
to them; Has come nigh to you the kingdom of the God.
[10] Εις ἡν δ' αν πολιν εισερχησθε, και μη
Into what but ever city you may enter, and not
δεχωνται ὑμας, εξελθοντες εις τας πλατειας
they may receive you, going out into the wide places
αυτης, ειπατε· [11] Και τον κονιορτον, τον κολλη-
of her, say you: Even the dust, that clea-
θεντα ὑμιν εκ της πολεως ὑμων, απομασσομεθα
ving to us from the city of you, we wipe off
ὑμιν· πλην τουτο γινωσκετε, ὁτι ηγγικεν ἡ
for you: however this know you, that has approached the
βασιλεια του θεου. [12] Λεγω ὑμιν, ὁτι Σοδομοις
kingdom of the God. I say to you, that for Sodom
εν τῃ ἡμερᾳ εκεινῃ ανεκτοτερον εσται η τῃ
in the day that more tolerable it will be than the
πολει εκεινῃ. [13] Ουαι σοι, Χοραζιν, ουαι σοι,
city that. Woe to thee, Chorazin, woe to thee,
Βηθσαιδα· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο
Bethsaida: for if in Tyre and Sidon had been done
αἱ δυναμεις, αἱ γενομεναι εν ὑμιν, παλαι αν εν
the miracles, those being done in you, long ago would in
σακκῳ και σποδῳ καθημεναι μετενοησαν.
sackcloth and ashes sitting they have reformed.
[14] Πλην Τυρῳ και Σιδωνι ανεκτοτερον εσται εν
But for Tyre and Sidon more tolerable it will be in
τῃ κρισει, η ὑμιν. [15] Και συ, Καπερναουμ, ἡ
the judgment, than for you. And thou, Capernaum, which
ἑως του ουρανου ὑψωθεισα, ἑως ᾁδου κατα-
even to the heaven art being exalted, even to invisibility down
βιβασθησῃ. [16] Ὁ ακουων ὑμων, εμου ακουει·
shalt be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

7 ‡ And in That HOUSE remain, eating and drinking the THINGS with them; for the LABORER is worthy of his REWARD. Go not from House to House.

8 And into Whatever City you enter, and they receive you, eat WHAT is PLACED BEFORE you;

9 and ‡ cure the SICK in it, and say to them, 'The KINGDOM of GOD has approached you.'

10 But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES, say,—

11 ‡ 'even THAT DUST of your CITY which adheres * to our FEET, we wipe off for you; however, know this, That the KINGDOM of GOD has approached.'

12 But I tell you, ‡ that it will be more tolerable for Sodom, in that DAY, than for that CITY.

13 ‡ Woe to thee, Chorasin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in Sackcloth and Ashes.

14 But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

15 ‡ And thou, Capernaum, THOU * which art BEING EXALTED to HEAVEN, wilt be brought down to † Hades.

16 ‡ HE who HEARS you, hears Me; and HE who

* VATICAN MANUSCRIPT.—11. to our FEET, we. 15. shalt not be exalted to HEAVEN, thou shalt go down.

† 11. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xlii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes." Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—*Burder*. † 15. See note on Matt. xi. 23.

‡ 7. Matt. x. 11. ‡ 9. Luke ix. 2. ‡ 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51; xviii. 6. ‡ 12. Matt. x. 15; Mark vi. 11. ‡ 13. Matt. xi. 21. ‡ 15. Matt. xi. 23. ‡ 16. Matt. x. 40; Mark ix. 37; John xiii. 20.

και ὁ αθετων ὑμας εμε αθετει· ὁ δε εμε αθετων,
and he rejecting you me rejects: he and me rejecting,
αθετει, τον αποστειλαντα με.
rejects, the one sending me.

17 Ὑπεστρεψαν δε οἱ ἑβδομηκοντα μετα χαρας,
Having returned and the seventy with joy,
λεγοντες· Κυριε, και τα δαιμονια ὑποτασσεται
saying: O lord, and the demons are subject
ἡμιν εν τῳ ονοματι σου. 18 Ειπε δε αυτοις· Εθεω-
to us in the name of thee. He said and to them; I be-
ρουν τον σαταναν ὡς αστραπην εκ του ουρανου
held the adversary as lightning out of the heaven
πεσοντα. 19 Ιδου, διδωμι ὑμιν την εξουσιαν
having fallen. Lo, I give to you the authority
του πατειν επανω οφεων και σκορπιων, και επι
of the to tread on serpents and scorpions, and on
πασαν την δυναμιν του εχθρου· και ουδεν ὑμας
all the power of the enemy; and nothing you
ου μη αδικηση. 20 Πλην εν τουτῳ μη χαιρετε,
not not you may hurt. But in this not rejoice,
ὁτι τα πνευματα ὑμιν ὑποτασσεται· χαιρετε δε,
that the spirits to you are subject; rejoice you but,
ὁτι τα ονοματα ὑμων εγραφη εν τοις ουρανοις.
that the names of you are written in the heavens.

21 Εν αυτῃ τῃ ὡρᾳ ηγαλλιασατο τῳ πνευματι
In this the hour exulted the spirit
ὁ Ιησους, και ειπεν· Εξομολογουμαι σοι, πατερ,
the Jesus, and said; I praise thee, O father,
κυριε του ουρανου και της γης, ὁτι απεκρυψας
O lord of the heaven and the earth, that thou hast hid
ταυτα απο σοφων και συνετων, και απεκαλυψας
these things from wise men and discerning men, and thou hast revealed
αυτα νηπιοις· ναι, ὁ πατηρ, ὁτι οὑτως εγενετο
them to babes; yes, the father, for even so it was
ευδοκια εμπροσθεν σου. 22 Παντα μοι παρεδοθη
good in presence of thee. All to me are given
ὑπο του πατρος μου· και ουδεις γινωσκει, τις
by the father of me; and no one knows, who
εστιν ὁ υἱος ει μη ὁ πατηρ· και τις εστιν ὁ
is the son if not the father; and who is the
πατηρ, ει μη ὁ υἱος, και ᾡ εαν βουληται ὁ
father, if not the son, and to whom may be willing the
υἱος αποκαλυψαι. 23 Και στραφεις προς τους
son to reveal. And turning to the
μαθητας, κατ᾽ ιδιαν ειπε· Μακαριοι οἱ οφθαλμοι,
disciples, privately he said; Blessed the eyes,
οἱ βλεποντες, ἁ βλεπετε. 24 Λεγω γαρ ὑμιν,
those seeing, what you see. I say for to you,
ὁτι πολλοι προφηται και βασιλεις ηθελησαν
that many prophets and kings desired
ιδειν, ἁ ὑμεις βλεπετε, και ουκ ειδον· και
to see, what you see, and not saw; and
ακουσαι, ἁ ακουετε, και ουκ ηκουσαν.
to hear, what you hear, and not heard.

REJECTS you, rejects Me; and he who REJECTS Me, rejects HIM who SENT me."

17 And the *SEVENTY returned with Joy, saying, "Lord, even the DEMONS are subject to us by thy NAME."

18 And he said to them, "I saw the ADVERSARY falling from HEAVEN like Lightning.

19 Behold, *I have given you AUTHORITY to TREAD on Serpents and Scorpions, and on All *THAT POWER which is of the ENEMY; and nothing shall by any means injure You;

20 but rejoice not in this, That the SPIRITS are subject to you; but rejoice That ‡your NAMES *have been enrolled in the HEAVENS."

21 ‡In That HOUR *he exulted in the HOLY SPIRIT, and said, "I adore thee, O Father, Lord of HEAVEN and EARTH, Because, having concealed these things from the Wise and Intelligent, thou hast revealed them to Babes; yes, FATHER; For thus it was well-pleasing in thy sight.

22 ‡All things are imparted to me by my FATHER; and no one knows who the SON is, except the FATHER; and who the FATHER is, except the SON, and he to whom the SON may be disposed to reveal him."

23 And turning to his DISCIPLES, he said privately, ‡"Happy are THOSE EYES which see what you see;

24 For I tell you, ‡That Many Prophets and Kings desired to see the things which you see, and saw them not; and to hear the things which you *hear, and heard them not."

* VATICAN MANUSCRIPT.—17. SEVENTY-TWO. 19. I have given. 19. that POWER which is of the ENEMY. 20. have been enrolled in. 21. he exulted in the HOLY SPIRIT, and. 24. hear of me, and.

‡ 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27. ‡ 21. Matt. xi. 25. ‡ 22. Matt. xxviii. 18; John iii. 35; v. 27; xvii. 2. ‡ 23. Matt. xiii. 16. ‡ 24. 1 Pet. i. 10.

25 Και ιδου, νομικος τις ανεστη, εκπειραζων
And lo, a lawyer certain stood up, tempting
αυτον, και λεγων· Διδασκαλε, τι ποιησας ζωην
him, and saying; O teacher, what shall I do life
αιωνιαν κληρονομησω; 26 Ὁ δε ειπε προς αυτον·
age-lasting I may inherit? He and said to him;
Εν τῳ νομῳ τι γεγραπται; πως αναγινωσκεις;
In the law what has been written? how readest thou?
27 Ὁ δε αποκριθεις ειπεν· "Αγαπησεις κυριον
He and answering said: "Thou shalt love Lord
τον θεον σου εξ ὁλης της καρδιας σου, και εξ
the God of thee out of whole of the heart of thee, and out of
ὁλης της ψυχης σου, και εξ ὁλης της ισχυος
whole of the soul of thee, and out of whole of the strength
σου, και εξ ὁλης της διανοιας σου· και τον
of thee, and out of whole of the mind of thee: and the
πλησιον σου ὡς σεαυτον." 28 Ειπε δε αυτῳ·
neighbor of thee as thyself." He said and to him:
Ορθως απεκριθης· τουτο ποιει, και ζησῃ. 29 Ὁ
Rightly thou hast answered: this do, and thou shalt live. He
δε θελων δικαιουν ἑαυτον, ειπε προς τον Ιησουν·
but choosing to justify himself, said to the Jesus;
Και τις εστι μου πλησιον; 30 Ὑπολαβων *[δε] ὁ
And who is of me a neighbor? Replying and the
Ιησους ειπεν· Ανθρωπος τις κατεβαινεν απο
Jesus said: A man certain was going down from
Ἱερουσαλημ εις Ἱεριχω, και λῃσταις περιεπεσεν·
Jerusalem to Jericho, and robbers fell among;
οἱ και εκδυσαντες αυτον και πληγας επιθεντες,
who both stripping him and blows having inflicted,
απηλθον, αφεντες ἡμιθανη τυγχανοντα. 31 Κατα
they departed, leaving half-dead being. By
συγκυριαν δε ἱερευς τις κατεβαινεν εν τῃ ὁδῳ
chance and a priest certain was going down in the way
εκεινῃ, και ιδων αυτον, αντιπαρηλθεν. 32 Ὁμοιως
that, and seeing him, passed along. In like manner
δε και Λευιτης, *[γενομενος] κατα τον τοπον,
and also a Levite, [having come] near the place,
ελθων και ιδων, αντιπαρηλθε. 33 Σαμαρειτης δε
coming and seeing, passed along. A Samaritan but
τις ὁδευων, ηλθε κατ' αυτον, και ιδων αυτον,
certain traveling, came near him, and seeing him,
εσπλαγχνισθη. 34 Και προσελθων κατεδησε
he was moved with pity. And having approached he bound
τα τραυματα αυτου, επιχεων ελαιον και οινον·
the wounds of him, pouring on oil and wine;
επιβιβασας δε αυτον επι το ιδιον κτηνος ηγαγεν
having set and him on the own beast led
αυτον εις πανδοχειον, και επεμεληθη αυτου.
him to an inn, and he took care of him.
35 Και επι την αυριον *[εξελθων,] εκβαλων
And on the next day [having come out,] having taken out
δυο δηναρια εδωκε τῳ πανδοχει, και ειπεν
two denarii he gave to the innkeeper, and said
*[αυτῳ·] Επιμεληθητι αυτου· και ὁ, τι αν
[to him;] Take care of him; and whatever

25 And, behold, a certain Lawyer, stood up to try him, saying, ‡"Teacher, what shall I do to inherit aionian Life?"

26 And HE said to him, "What is written in the LAW? How dost thou read?"

27 And HE answering, said, ‡"Thou shalt love "Jehovah thy GOD with "All thy HEART, and with "All thy SOUL, and with "All thy STRENGTH, and "with All thy MIND, and "‡ thy NEIGHBOR as thy-"self."

28 And HE said to him, "Thou hast answered correctly; ‡ do this, and thou shalt live."

29 But HE, wishing ‡ to justify himself, said to JESUS, "Who is My Neighbor?"

30 JESUS replying, said, "A certain Man was going down from Jerusalem to Jericho, and fell among Robbers, who both having stripped him, and inflicted blows, they departed, leaving him half dead.

31 And by Chance a certain Priest was going down that ROAD, and seeing him, he passed along.

32 And in like manner also a Levite, coming near the PLACE, and seeing, passed along.

33 But a certain ‡ Samaritan traveling, came near him, and seeing him, he was moved with pity;

34 and approaching, he bound up his WOUNDS, pouring on Oil and Wine; and having placed him on his OWN Beast, brought him to an Inn, and took care of him.

35 And on the NEXT DAY, having taken out Two Denarii, he gave them to the INNKEEPER, and said, 'Take care of him, and

* VATICAN MANUSCRIPT.—30. And—omit. 32. having come—omit. 35. having come out—omit. 35. to him—omit.

‡ 25. Matt. xix. 16; xxii. 35. ‡ 27. Deut. vi. 5. ‡ 27. Lev. xix. 18. ‡ 28. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; xiii. 21; Rom. x. 5. ‡ 29. Luke xvi. 15. ‡ 33. John iv. 9.

πορευου, και συ ποιει ὁμοιως.
Go, and thou do in like manner.
38 *[Εγενετο] δε εν τῳ πορευεσθαι αυ
[It happened] and in the to go
*[και] αυτος εισηλθεν εις κωμην τινα· γυ
[and] he entered into a village certain; a wo
τις ονοματι Μαρθα, ὑπεδεξατο αυτον *[ει
certain to a name, Martha, received him [into
οικον αὑτης.] 39 Και τῃδε ην αδελφη καλου
house of herself.] And to her was a sister having been
Μαρια, η και παρακαθισασα παρα τους π
Mary, who also having sat at the
του Ιησου, ηκουε τον λογον αυτου. 40 Ἡ
of the Jesus, heard the word of him.
Μαρθα περιεσπατο περι πολλην διακον
Martha was-over-busied about much serving
επιστασα δε ειπε· Κυριε, ου μελει σοι, ὁτ
having come near and said; O lord, not concerns thee, tha
αδελφη μου μονην με κατελιπε διακονειν; ε
sister of me alone me has left to serve?
ουν αυτῃ, ἱνα μοι συναντιλαβηται. 41 Αποκ
then to her, that to me she may give aid.
θεις δε ειπεν αυτῃ ὁ Ιησους· Μαρθα, Μαρθ
ing and said to her the Jesus; Martha, Mar
μεριμνας και τυρβαζῃ περι πολλα· 42 ἑνος
thou art anxious and troubled about many things; of one
εστι χρεια. Μαρια δε την αγαθην μερι
is need. Mary and the good part
εξελεξατο, ἡτις ουκ αφαιρεθησεται απ' αυτη
has chosen, which not shall be taken away from her.

ΚΕΦ. ια'. 11.

1 Και εγενετο εν τῳ ειναι αυτον εν τοπῳ τιν
And it happened in the to be him in a place certain
προσευχομενον, ὡς επαυσατο, ειπε τις των
praying, when he ceased, said one of the
μαθητων αυτου προς αυτον· Κυριε, διδαξον ἡμας
disciples of him to him; O lord, teach us
προσευχεσθαι, καθως και Ιωαννης εδιδαξε
to pray, as

αφες ἡμιν τας αμαρτιας ἡμων, και γαρ αυτοι
forgive to us the sins of us, even for ourselves
αφιεμεν παντι οφειλοντι ἡμιν· και μη εισενεγ-
forgive all owing us; and not thou mayest
κῃς ἡμας εις πειρασμον. 5 Και ειπε προς αυτους·
lead us into temptation. And he said to them;
Τις εξ ὑμων ἑξει φιλον, και πορευσεται προς
Which of you shall have a friend, and shall go to
αυτον μεσονυκτιου, και ειπῃ αυτῳ· Φιλε,
him at midnight, and say to him; O friend,
χρησον μοι τρεις αρτους· 6 επειδη φιλος μου
lend to me three loaves; because a friend of me
παρεγενετο εξ ὁδου προς με, και ουκ εχω ὁ
has come from a way to me, and not I have what
παραθησω αυτῳ· 7 κακεινος εσωθεν αποκριθεις
I shall set for him; And he from within answering
ειπῃ· Μη μοι κοπους παρεχε· ηδη ἡ θυρα
should say; Not to me trouble do thou cause; already the door
κεκλεισται, και τα παιδια μου μετ' εμου εις την
has been shut, and the children of me with me in the
κοιτην εισιν· ου δυναμαι αναστας δουναι σοι.
bed are; not I am able having arisen to give to thee.
8 Λεγω ὑμιν, ει και ου δωσει αυτῳ αναστας,
I say to you, if and not will give to him having arisen,
δια το ειναι αυτου φιλον, δια γε την αναιδειαν
because the to be of him a friend, through indeed the importunity
αυτου εγερθεις δωσει αυτῳ ὁσων χρηζει. 9 Κα-
of him arising he will give to him as many as he wants. And
γω ὑμιν λεγω· Αιτειτε, και δοθησεται ὑμιν·
I to you say; Ask you, and it shall be given to you;
ζητειτε, και εὑρησετε· κρουετε, και ανοιγησε-
seek you, and you shall find; knock you, and it shall be
ται ὑμιν. 10 Πας γαρ ὁ αιτων λαμβανει· και
opened to you. All for the asking receives; and
ὁ ζητων εὑρισκει· και τῳ κρουοντι ανοιγησεται.
the seeking finds; and to the knocking it shall be opened.
11 Τινα δε ὑμων τον πατερα αιτησει ὁ υἱος αρτον,
Which now of you the father shall ask the son bread,
μη λιθον επιδωσει αυτῳ; η και ιχθυν, μη αντι
not a stone will give to him? or also a fish, not in place of
ιχθυος οφιν επιδωσει αυτῳ; 12 η και εαν αιτησῃ
a fish a serpent will give to him? or also if he may ask
ωον, μη επιδωσει αυτῳ σκορπιον; 13 Ει ουν
an egg, not will give to him a scorpion? If then
ὑμεις, πονηροι ὑπαρχοντες, οιδατε δοματα
you, evil being, know you gifts
αγαθα διδοναι τοις τεκνοις ὑμων, ποσῳ μαλλον
good to give to the children of you, how much more
ὁ πατηρ, ὁ εξ ουρανου, δωσει πνευμα ἁγιον τοις
the father, that of heaven, will give a spirit holy to those
αιτουσιν αυτον;
asking him?

14 Και ην εκβαλλων δαιμονιον, και αυτου ην
And he was casting out a demon, and it was

4 and forgive us our SINS; for we ourselves also forgive every one who is indebted to us; and abandon us not to Trial."

5 And he said to them, "Which of you shall have a Friend, and shall go to him at Midnight, and say to him, 'Friend, lend me Three Loaves;

6 for a Friend of mine has come to me out of his Road, and I have nothing to place before him?'

7 And he answering from within should say, 'Do not trouble me; the DOOR is now closed, and my CHILDREN are with me in BED; I cannot rise to give thee.'

8 I tell you, ‡ Though he will not rise and give him because he is His Friend, yet because of his IMPORTUNITY indeed, he will rise and give him as many as he needs.

9 ‡ And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

10 For EVERY ONE who ASKS, receives; and HE who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

11 ‡ * And What FATHER among you, who, if his SON request Bread, will give him a Stone? or if he ask for a Fish, will instead of a Fish give him a Serpent?

12 or also, if he should ask an Egg, will give him a Scorpion?

13 If you, then, being Evil, know how to impart good Gifts to your CHILDREN, how much more will the FATHER, THAT of HEAVEN, give holy Spirit to THOSE who ASK him?"

14 ‡ And he was casting out * a dumb Demon. And

* VATICAN MANUSCRIPT.—10. is opened. 11. If a SON ask a Fish of any one of you that is a FATHER, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 14. dumb Demon. And it.

‡ 8. Luke xviii. 1. ‡ 9. Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James i. 6; 1 John iii. 22. ‡ 11. Matt. vii. 9. ‡ 14. Matt. ix. 32; xii. 22.

... σημειον παρ
... but ... tempting, a sign from
εζητουν εξ ουρανου. 17 Αυτος δε ειδως
sought from heaven. He but knowing
τα διανοηματα, ειπεν αυτοις· Πασα βα
the thoughts, said to them; Every ki
εφ' ἑαυτην διαμερισθεισα, ερημουται
against herself having been divided, is brought to desol
οικος επι οικον πιπτει. 18 Ει δε και ὁ σα
house upon house falls. If and also the
εφ' ἑαυτον διεμερισθη, πως σταθησε
gainst himself has been divided, how shall stan
βασιλεια αυτου; ὁτι λεγετε, εν Βεελζ
kingdom of him? for you say, by Beelz
εκβαλλειν με τα δαιμονια. 19 Ει δε εγ
to cast out me the demons. If but I
Βεελζεβουλ εκβαλλω τα δαιμονια, οἱ
Beelzebul cast out the demons, the
ὑμων εν τινι εκβαλλουσι; Δια τουτο κρ
of you by whom do they cast out? Through this j
ὑμων αυτοι εσονται. 20 Ει δε εν δακτυλῳ
of you they shall be. If but by a finger
εκβαλλω τα δαιμονια, αρα εφθασεν εφ' ὑ
I cast out the demons, then has suddenly come upon
ἡ βασιλεια του θεου. 21 Όταν ὁ ισχυρος κα
the royal majesty of the God. When the strong one h
πλισμενος φυλασσῃ την ἑαυτου αυλην,
been armed should he guard the of himself a palace,
ειρηνῃ εστι τα ὑπαρχοντα αυτου· 22 επαν δε
peace are the possessions of him; as soon as but
ισχυροτερος αυτου επελθων νικησῃ αυτ
stronger of him having entered should overcome him
την πανοπλιαν αυτου αιρει, εφ' ᾗ επεποιθ
the arms of him takes away, in which he had confid
και τα σκυλα αυτου διαδιδωσιν. 23 Ὁ μη ω
and the spoils of him distributed. He not bei
μετ' εμου, κατ' εμου εστι· και ὁ μη συναγω
with me, against me is; and he not gathering
μετ' εμου, σκορπιζει. 24 Όταν το ακαθαρτο
with me, scatters. When the unclean
πνευμα εξελθῃ απο του ανθρωπου, διερχετ
spirit may come out from ...

παραλαμβανει ἑπτα ἑτερα πνευματα
takes with seven other spirits
ρα ἑαυτου, και εισελθοντα κατοικει
of itself, and they having entered dwell
γινεται τα εσχατα του ανθρωπου
becomes the last of the man
ειρονα των πρωτων. 27 Εγενετο δε εν
worse of the first. It happened and in
ν αυτον ταυτα, επαρασα τις γυνη
him these things, having lifted certain woman
του οχλου, ειπεν αυτῳ· Μακαρια ἡ
the crowd, said to him; Blessed the
βαστασασα σε, και μαστοι οὑς εθη-
having carried thee, and breasts those thou
28 Αυτος δε ειπε· Μενουνγε μακαριοι
He but said, Yea rather blessed
τες τον λογον του θεου, και φυλασ-
the word of the God, and obser-

δε οχλων επαθροιζομενων, ηρξατο
and crowds gathering together, he began
η γενεα αὑτη πονηρα εστι· σημειον
the generation this evil is; a sign
και σημειον ου δοθησεται αυτῃ, ει μη
and a sign not shall be given to her, except
ν Ιωνα. 30 Καθως γαρ εγενετο Ιωνας
of Jonas. Even as for became Jonas
οις Νινευιταις, οὑτως εσται και ὁ
the Ninevites, so will be also the
νθρωπου τῃ γενεᾳ ταυτῃ. 31 Βασιλ-
man to the generation this. A queen
υ εγερθησεται εν τῃ κρισει μετα των
will be raised in the judgment with the
ης γενεας ταυτης, και κατακρινει
the generation this, and will condemn
τι ηλθεν εκ των περατων της γης
she came from the ends of the earth
ν σοφιαν Σολομωνος· και ιδου, πλειον
wisdom of Solomon; and lo, a greater
ὡδε. 32 Ανδρες Νινευι αναστησονται
here. Men of Nineveh will stand up
σει μετα της γενεας ταυτης, και
ment with the generation this, and
νουσιν αυτην· ὁτι μετενοησαν εις το
her; because they reformed at the
ωνα· και ιδου, πλειον Ιωνα ὡδε.
Jonas; and lo, a greater of Jonas here.
δε λυχνον ἁψας, εις κρυπτην
and a lamp having lighted, into a secret place
ουδε ὑπο τον μοδιον, αλλ' επι την
neither under the corn-measure, but on the
να οἱ εισπορευομενοι το φεγγος βλε-
that those entering the light may

takes with it Seven Other Spirits more wicked than itself, and entering, they abide there; and the LAST state of that MAN becomes worse than the FIRST."

27 And it occurred, while he was speaking these things, a Certain Woman from the CROWD, raising her Voice, said to him, ‡ "Happy is THAT WOMB which BORE thee, and those Breasts which thou hast sucked!"

28 But he said, ‡ "Yes, rather, happy THOSE who HEAR the WORD of GOD, and keep it!"

29 And the CROWDS gathering about him, he began to say, * 'This GENERATION is a wicked Generation. It demands a Sign; but no Sign will be given it, except the SIGN of Jonah.

30 ‡ For as * JONAH became a Sign to the NINEVITES, thus also will the SON of MAN be to this GENERATION.

31 ‡ The Queen of the South will rise up at the JUDGMENT with the MEN of this GENERATION, and cause them to be condemned; Because she came from the EXTREMITIES of the LAND to hear the WISDOM of Solomon; and behold, one greater than Solomon is here.

32 The Ninevites will stand up in the JUDGMENT with this GENERATION, and cause it to be condemned; ‡ Because they reformed at the WARNING of Jonah; and behold, one greater than Jonah is here.

33 No one having lighted a LAMP, ‡ places it in a Secret place, neither under the CORN-MEASURE, but on the LAMP-STAND; that THOSE ENTERING may see the LIGHT.

* VATICAN MANUSCRIPT.—29. This GENERATION is a wicked Generation. 30. Jonah.

... i. 28, 48. ‡ 28. Matt. vii. 21; Luke viii. 21; James i. 25. ‡ 30. Jonah ... ‡ 31. 1 Kings x. 1. ‡ 32. Jonah iii. 5. ‡ 33. Matt. v. 15; Mark ... iv. 21.

πωσιν. 34 'Ο λυχνος του σωματος εστιν ὁ
see. The lamp of the body is the
οφθαλμος· ὁταν *[ουν] ὁ οφθαλμος σου ἁπλους
eye; when [therefore] the eye of thee sound
'ῃ, και ὁλον το σωμα σου φωτεινον εστιν·
may be, also whole the body of thee enlightened is:
επαν δε πονηρος 'ῃ, και το σωμα σου σκοτεινον.
when but evil may be, also the body of thee darkened.
35 Σκοπει ουν, μη το φως το εν σοι σκοτος εστιν.
Take heed therefore, not the light that in thee darkness is.
36 Ει ουν το σωμα σου ὁλον φωτεινον, μη εχον
If therefore the body of thee whole is enlightened, not having
τι μερος σκοτεινον, εσται φωτεινον ὁλον, ὡς
any part dark, will be enlightened whole, as
ὁταν ὁ λυχνος τῃ αστραπῃ φωτιζῃ σε.
when the lamp by the brightness may enlighten thee.

37 Εν δε τῳ λαλησαι, ηρωτα αυτον Φαρισαιος
In and the to have spoken, asked him a Pharisee
*[τις] ὁπως αριστησῃ παρ' αυτῳ. Εισελθων
[certain] that he might dine with him. Having entered
δε ανεπεσεν. 38 'Ο δε Φαρισαιος ιδων εθαυμα-
and he reclined. The and Pharisee seeing wondered
σεν, ὁτι ου πρωτον εβαπτισθη προ του αριστου.
because not first he was dipped before the dinner.
39 Ειπε δε ὁ κυριος προς αυτον· Νυν ὑμεις οἱ
Said and the Lord to him; Now you the
Φαρισαιοι το εξωθεν του ποτηριου και του πινα-
Pharisees the outside of the cup and of the plat-
κος καθαριζετε· το δε εσωθεν ὑμων γεμει
ter you cleanse; the but inside of you is full
ἁρπαγης και πονηριας. 40 Αφρονες, ουχ ὁ
of extortion and of evil. O unwise, not he
ποιησας το εξωθεν, και το εσωθεν εποιησε;
having made the outside, also the inside made?
41 Πλην τα ενοντα δοτε ελεημοσυνην· και
But the things being within give you alms; and
ιδου, παντα καθαρα ὑμιν εστιν. 42 Αλλ' ουαι
lo, all things clean to you is. But woe
ὑμιν τοις Φαρισαιοις, ὁτι αποδεκατουτε το
to you the Pharisees, for you tithe the
ἡδυοσμον, και το πηγανον, και παν λαχανον·
mint, and the rue, and every pot-herb;
και παρερχεσθε την κρισιν και την αγαπην του
and you pass by the justice and the love of the
θεου. Ταυτα εδει ποιησαι, κακεινα μη
God. These things you ought to have done, and those not
αφιεναι.
to omit.
43 Ουαι ὑμιν τοις Φαρισαιοις, ὁτι αγαπατε
Woe to you the Pharisees, for you love

34 ‡ The LAM[P]
BODY is * thine EY[E]
thine EYE is ...
Whole BODY also ...
ened; but when ...
thy BODY also is d...
35 Take heed ...
that THAT LIGHT ...
in thee be not D...
36 If, theref...
whole BODY be ...
ened, having no ...
the Whole will be ...
ened, as when the ...
by * BRIGHTNESS ...
thee."
37 And whil[e]
speaking a Phari[see]
ted him † to dine ...
and he went in, ...
clined.
38 And ‡ the P...
noticing it, ...
he did not first † ...
before the DINNE[R]
39 ‡ And the L...
to him, "Now ye ...
SEES cleanse the ...
of the CUP and ...
but ‡ your INSIDE ...
Extortion and Wi...
40 Senseless ...
not HE who ...
OUTSIDE make th...
also?
41 ‡ But give ...
the THINGS WITH...
behold, all things ...
to you.
42 ‡ But Woe ...
PHARISEES! Bec...
tithe of MINT, ...
and Every Pot-h...
disregard JUSTICE ...
LOVE of GOD; the...
you ought to prac...
not to omit those.
43 ‡ Woe to you ...
SEES! Because ...

* VATICAN MANUSCRIPT.—34. thine EYE. 34. therefore—omit. 37 certa...

† 37. Perhaps, rather, "to breakfast with him," as ariston, signifies a morning ... Jews made but two meals in the day: their ariston, may be called their breakfa... dinner, because it was both, and was but a slight meal. Their chief meal was th... or supper, after the heat of the day was over and the same was the principal ... the Greeks and Romans. Josephus, in his life, says, sec. 54, that the legal hour o... the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. Wh... was on the other days of the week, he does not say; but probably it was much th... Pearce. † 38. Some critics refer this to the dipping of the hands; others t... mersion of the whole person. From Mark vii. 3, 4, it is evident, that both were ... as well as various other ablutions.

‡ 34. Matt. vi. 22. ‡ 38. Mark vii. 3. ‡ 39. Matt. xxiii. 25. ‡ ... i. 15. ‡ 41. Isa. lviii. 7; Dan. iv. 27; Luke xii. 33. ‡ 42. Matt. xxiii. 23. ... Matt. xxiii. 6; Mark xii. 38, 39.

την πρωτοκαθεδριαν εν ταις συναγωγαις, και
the first seat in the synagogues, and
τους ασπασμους εν ταις αγοραις. 44 Ουαι ὑμιν,
the salutations in the markets. Woe to you,
ὁτι εστε ὡς τα μνημεια τα αδηλα, και οἱ
for you are like the tombs those unseen, and the
ανθρωποι, οἱ περιπατουντες επανω, ουκ οιδασιν.
men, those walking over, not know.
45 Αποκριθεις δε τις των νομικων λεγει αυτῳ·
Answering and one of the lawyers says to him;
Διδασκαλε, ταυτα λεγων και ἡμας ὑβριζεις.
O teacher, these things saying also us thou reproachest.
46 Ὁ δε ειπε· Και ὑμιν τοις νομικοις ουαι, ὁτι
He and said; Also to you the lawyers woe, for
φορτιζετε τους ανθρωπους φορτια δυσβαστακτα,
you load the men burdens oppressive,
και αυτοι ἑνι των δακτυλων ὑμων ου προσ-
and yourselves with one of the fingers of you not you
…ψαυετε τοις φορτιοις.
touch the burdens.
47 Ουαι ὑμιν, ὁτι οικοδομειτε τα μνημεια των
Woe to you, for you build the tombs of the
…φητων, οἱ δε πατερες ὑμων απεκτειναν
prophets, the and fathers of you killed
…τους. 48 Αρα μαρτυρειτε και συνευδοκειτε
them. Therefore you testify and you consent
…ς εργοις των πατερων ὑμων· ὁτι αυτοι μεν
… works of the fathers of you; for they indeed
…κτειναν αυτους, ὑμεις δε οικοδομειτε *[αυ-
killed them, you and build [of
…των τα μνημεια.] 49 Δια τουτο και ἡ σοφια
… the tombs.] Because of this and the wisdom
…θεου ειπεν· Αποστελω εις αυτους προφητας
God said, I will send to them prophets
…αποστολους, και εξ αυτων αποκτενουσι
… apostles, and out of them they will kill
…διωξουσιν· 50 ἱνα εκζητηθῃ το αἱμα παν-
… persecute; so that may be required the blood of
…των προφητων, το εκχυνομενον απο κατα-
… the prophets, that being shed from a lay-
…βολης κοσμου, απο της γενεας ταυτης· 51 απο
… of a world, from the generation this; from
…ματος Αβελ ἑως του αἱματος Ζαχαριου,
… blood of Abel to the blood of Zecharias,
…λομενου μεταξυ του θυσιαστηριου και
… perished between the altar and
…… Ναι λεγω ὑμιν, εκζητηθησεται απο
… Yes I say to you, it will be required from
…ας ταυτης.
… this.
… ὑμιν τοις νομικοις, ὁτι ηρατε την
… to you the lawyers, for you took away the
…ς γνωσεως· αυτοι ουκ εισηλθετε, και
… knowledge; yourselves not you entered, and
…χομενους εκωλυσατε. 53 Λεγοντος δε
… coming you hindered. Saying and

the CHIEF SEAT in th…
SYNAGOGUES, and SALU…
TATIONS in the PUBLIC
PLACES.

44 ‡ Woe to you! Be-
cause you are like those
CONCEALED TOMBS, which
MEN WALKING over, know
not."

45 Then one of the LAW-
YERS, answering, says to
him, "Teacher, in saying
these things thou reproach-
est Us also."

46 And HE said, "Woe
to you, LAWYERS! ‡ For
you impose oppressive Bur-
dens on MEN, and yet, you
yourselves touch not the
BURDENS with one of your
FINGERS.

47 ‡ Woe to you! For
you build the SEPULCHRES
of the PROPHETS, and your
FATHERS killed them.

48 Thus you testify that
you approve the ACTS of
your FATHERS; For they,
indeed, killed them, and
you build.

49 And because of this,
the WISDOM of GOD said,
‡ 'I will send them Pro-
phets and Apostles, and
some of them they will kill
and persecute;'

50 so that the BLOOD of
All the PROPHETS being
shed from the Formation of
the World, may be required
of this GENERATION;

51 from the * Blood of
Abel to the * Blood of THAT
Zechariah, † who will perish
between the ALTAR and
the HOUSE. Yes, I tell
you, it will be required of
this GENERATION.

52 ‡ Woe to you, LAW-
YERS! Because you have
taken away the KEY of
KNOWLEDGE; you entered
not yourselves, and THOSE
APPROACHING, you hin-
dered."

MANUSCRIPTS—48. Their TOMBS—omit. 51. Blood. 51. Blood.

…de on Matt. xxiii. 23. …xiii. 27. ‡ 46. Matt. xxiii. 4. ‡ 47. Matt. xxiii. 29. ‡ 49. Matt. …
‡ 52. Matt. xxiii. 14.

αυτου ταυτα προς αυτους, ηρξαντο οἱ γραμματεις
of him these things to them, began the scribes
και οἱ Φαρισαιοι δεινως ενεχειν, και αποστο-
and the Pharisees greatly to be incensed, and to make
ματιζειν αυτον περι πλειονων· [54] ενεδρευοντες
speak off-hand him about many things; trying to ensnare
αυτον, *[ζητουντες] θηρευσαι τι εκ του
him, [seeking] to catch something out of the
στοματος αυτου, ἱνα κατηγορησωσιν αυτου.
mouth of him, that they might accuse him.

ΚΕΦ. ιβ'. 12. [1] Εν οἱς επισυναχθεισων των
In those having assembled of the
μυριαδων του οχλου, ὡστε καταπατειν αλλη-
myriads of the crowd, so as to tread upon one
λους, ηρξατο λεγειν προς τους μαθητας αὑτου·
another, he began to say to the disciples of himself,
Πρωτον προσεχετε ἑαυτοις απο της ζυμης των
First take heed to yourselves of the leaven of the
Φαρισαιων, ἡτις εστιν ὑποκρισις. [2] Ουδεν δε
Pharisees, which is hypocrisy. Nothing and
συγκεκαλυμμενον εστιν, ὁ ουκ αποκαλυφθησε-
having been covered is, which not shall be uncovered
ται· και κρυπτον, ὁ ου γνωσθησεται. [3] Ανθ'
and secret, which not shall be known. On which
ὡν ὁσα εν τῃ σκοτιᾳ ειπατε, εν τῳ φωτι
account what in the dark you speak, in the light
ακουσθησεται· και ὁ προς το ους ελαλησατε εν
shall be heard; and what to the ear you spoke in
τοις ταμειοις, κηρυχθησεται επι των δωματων.
the closets, shall be published on the house-tops.
[4] Λεγω δε ὑμιν τοις φιλοις μου· Μη φοβηθητε
I say and to you the friends of me: Not you be afraid
απο των αποκτεινοντων το σωμα, και μετα ταυτα
of those killing the body, and after these
μη εχοντων περισσοτερον τι ποιησαι. [5] Ὑπο-
not having more anything to have done. I will
δειξω δε ὑμιν, τινα φοβηθητε· φοβηθητε τον
point out and to you, whom you should fear; you should fear the
μετα το αποκτειναι, εξουσιαν εχοντα εμβαλειν
after the to have killed, authority having to cast
εις την γεενναν· ναι λεγω ὑμιν, τουτον φοβη-
into the Gehenna; yes I say to you, this fear
θητε. [6] Ουχι πεντε στρουθια πωλειται ασσαριων
you. Not five sparrows are sold assarii
δυο; και ἑν εξ αυτων ουκ εστιν επιλελησμενον
two? and one out of them not is being forgotten
ενωπιον του θεου. [7] Αλλα και αἱ τριχες της
in presence of the God. But also the hairs of the
κεφαλης ὑμων πασαι ηριθμηνται. Μη *[ουν]
head of you all have been numbered. Not [therefore]
φοβεισθε· πολλων στρουθιων διαφερετε. [8] Λεγω
fear you; many sparrows you are better. I say
δε ὑμιν· Πας ὁς αν ὁμολογησῃ εν εμοι εμπροσ-
and to you: All whoever may confess to me in pres-
θεν των ανθρωπων, και ὁ υἱος του ανθρωπου
ence of the men, also the son of the man

53 And *having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak unguardedly on many things,

54 trying to ensnare him, and ‡to catch something from his MOUTH, that they might accuse him.

CHAPTER XII.

1 At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, ‡guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

2 ‡And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

3 Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered in the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

4 ‡But I say to you, my FRIENDS, Be not afraid of THOSE who KILL the BODY, and after this can do no more.

5 But I will show you whom you should fear; Fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yes, I tell you, Fear him.

6 Are not Five Sparrows sold for two †Assarii? and yet not one of them is forgotten before GOD.

7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 ‡And I say to you, Whoever may acknowledge me before MEN, the SON of

* VATICAN MANUSCRIPT.—53. having gone out thence, the SCRIBES. 54. seeking—omit. 7. therefore—omit.

† 6. An assarion was about one cent and five mills in value, or three farthings sterling.

‡ 54. Mark xii. 13. ‡ 1. Matt. xvi. 6; Mark viii. 15. ‡ 2. Matt. x. 26; Mark iv. 22; Luke viii. 17. ‡ 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8. ‡ 8. Matt. x. 32; Mark viii. 38; 2 Tim. ii. 12; 1 John ii. 23.

ὁμολογησει εν αυτῳ εμπροσθεν των αγγελων
του θεου. 9 Ὁ δε αρνησαμενος με ενωπιον των
ανθρωπων, απαρνηθησεται ενωπιον των αγγε-
λων του θεου. 10 Και πας ὁς ερει λογον εις τον
ιον του ανθρωπου, αφεθησεται αυτῳ· τῳ δε
ς το ἁγιον πνευμα βλασφημησαντι ουκ αφε-
θησεται. 11 Ὁταν δε προσφερωσιν ὑμας επι
τας συναγωγας και τας αρχας και τας εξουσιας,
μεριμνατε, πως η τι απολογησησθε, η τι
πητε· 12 το γαρ ἁγιον πνευμα διδαξει ὑμας εν
τῃ ὡρᾳ, ἁ δει ειπειν.
Ειπε δε τις αυτῳ εκ του οχλου· Διδασ-
ειπε τῳ αδελφῳ μου μερισασθαι μετ'
την κληρονομιαν. 14 Ὁ δε ειπεν αυτῳ·
τις με κατεστησε δικαστην η μεριστ-
ὑμας; 15 Ειπε δε προς αυτους· Ὁρατε
ασσεσθε απο της πλεονεξιας· ὁτι ουκ εν
σευειν τινι ἡ ζωη αυτου εστιν εκ των
των αυτου.
δε παραβολην προς αυτους, λεγων·
τινος πλουσιου ευφορησεν ἡ χωρα.
γιζετο εν ἑαυτῳ, λεγων· Τι ποιησω;
ω, που συναξω τους καρπους μου.
Τουτο ποιησω· καθελω μου τας
ας μειζονας οικοδομησω· και συναξω
α γενηματα μου, και τα αγαθα μου·
ψυχῃ μου· Ψυχη, εχεις πολλα

MAN will also acknowledge him in the presence of the ANGELS of GOD.
9 But he who has RENOUNCED me before MEN, will be renounced in the presence of the ANGELS of GOD.
10 ‡ And every one who may speak a Word against the SON of MAN, it will be forgiven him; but HE who BLASPHEMES against the HOLY Spirit shall not be forgiven.
11 ‡ And when they may bring you to the SYNAGOGUES, and the RULERS, and the MAGISTRATES, be not anxious how you may defend yourselves, or what you may say;
12 for the HOLY Spirit will instruct you, in that HOUR, what it is proper to say."
13 Then one out of the CROWD said to him, "O Teacher, speak to my BROTHER to divide the INHERITANCE with me."
14 But HE replied to him, ‡ "Man, who appointed Me a Judge or Arbiter over you?"
15 And he said to them, ‡ "See, and beware of * All Covetousness; for one's LIFE is not in the ABUNDANCE of his POSSESSIONS."
16 And he spoke a Parable to them, saying, "The FARM of a certain rich Man produced abundantly;
17 and he reasoned within himself, saying, 'What shall I do? For I have no place where to deposit my FRUITS.'
18 And he said, 'I will do this; I will pull down My STOREHOUSES, and build Greater; and there I will bring together All my * WHEAT and my GOOD things;
19 and I will say to MYSELF, 'Life! thou hast an

* VERBATIM.—15. All Covetousness. 18. WHEAT and.
‡ 10. Mark iii. 28; 1 John v. 16. ‡ 11. Matt. x. 19; Mark xiii. 11; ‡ 14. Exod. ii. 14. ‡ 15. 1 Tim. vi. 7—19.

shall be? Οὑτως ὁ θησαυριζων ἑαυτῳ,
Thus he laying up treasure for himsel
εις θεον πλουτων. 22 Ειπε δε προς τους
for God being rich. He said and to the
αὑτου· Δια τουτο ὑμιν λεγω, μη με
of himself; Through this to you I say, not be
τῃ ψυχῇ ὑμων, τι φαγητε· μηδε τῳ
for the life of you, what you may eat, nor for the
τι ενδυσησθε. 23 Ἡ ψυχη πλειον εσ
what you may put on. The life greater is
τροφης· και το σωμα του ενδυματος. 24
food, and the body of the clothing.
νοησατε τους κορακας, ὁτι ου σπειρουσιν
serve you the ravens, that not they sow,
θεριζουσιν· οἱς ουκ εστι ταμειον, ουδε
reap, for whom not is a store-house, nor
κη· και ὁ θεος τρεφει αυτους. Ποσῳ μ
and the God feeds them. How much
ὑμεις διαφερετε των πατεινων; 25 Τις δε εξ
you are valuable of the birds? Which and of
μεριμνων δυναται προσθειναι επι την ἡλ
being anxious is able to add to the
αὑτου πηχυν ἑνα; 26 Ει ουν ουτε ελαχι
of himself span one? If then not even lea
δυνασθε, τι περι των λοιπων μεριμν
you are able, why about the remaining ones are you an
27 Καтανοησατε τα κρινα, πως αυξανει·
Observe you the lilies, how it grows;
κοπιᾳ, ουδε νηθει. Λεγω δε ὑμιν, ουδε Σ
it labors, nor it spins. I say but to you, not even
μων εν πασῃ τῃ δοξῃ αὑτου περιεβαλετο ὡς
mon in all the glory of himself was clothed like
τουτων. 28 Ει δε τον χορτον εν τῳ αγ
of these. If and the grass in the fi
σημερον οντα και αυριον εις κλιβανον βαλ
to-day existing and to-morrow into an oven is b
μενον, ὁ θεος οὑτως αμφι

φαγητε η τι πιητε· και μη μετεωριζεσθε.
what you may eat or what you may drink; and not be you in anxiety.
30 Ταυτα γαρ παντα τα εθνη του κοσμου επιζη-
These for all the nations of the world seeks;
τει· ὑμων δε ὁ πατηρ οιδεν, ὁτι χρηζετε τουτων.
of you and the father knows, that you have need of these.
31 Πλην ζητειτε την βασιλειαν του θεου, και
But seek you the kingdom of the God, and
ταυτα *[παντα] προστεθησεται ὑμιν.
these [all] shall be superadded to you.
32 Μη φοβου, το μικρον ποιμνιον· ὁτι ευδο-
Not fear, the little flock; for it has
κησεν ὁ πατηρ ὑμων δουναι ὑμιν την βασιλειαν.
pleased the father of you to give to you the kingdom.
33 Πωλησατε τα ὑπαρχοντα ὑμων, και δοτε
Sell you the possessions of you, and give you
ελεημοσυνην. Ποιησατε ἑαυτοις βαλαντια μη
alms. Make for yourself bags not
παλαιουμενα, θησαυρον ανεκλειπτον εν τοις
growing old, a treasure exhaustless in the
ουρανοις, ὁπου κλεπτης ουκ εγγιζει, ουδε σης
heavens, where a thief not approaches, nor moth
διαφθειρει. 34 Ὁπου γαρ εστιν ὁ θησαυρος
destroys. Where for is the treasure
ὑμων, εκει και ἡ καρδια ὑμων εσται.
of you, there also the heart of you will be.
35 Εστωσαν ὑμων αἱ οσφυες περιεζωσμεναι,
Let be of you the loins having been girded,
και οἱ λυχνοι καιομενοι· 36 και ὑμεις ὁμοιοι
and the lamps burning; and you like
ανθρωποις προσδεχομενοις τον κυριον ἑαυτων,
to men looking for the lord of themselves,
ποτε αναλυσει εκ των γαμων· ἱνα ελθοντος
when he will return from the marriage feasts; that having come
και κρουσαντος, ευθεως ανοιξωσιν αυτῳ.
and having knocked, immediately it may be opened to him.
37 Μακαριοι οἱ δουλοι εκεινοι, οὑς ελθων ὁ
Blessed the slaves those, whom having come the
κυριος εὑρησει γρηγορουντας· αμην λεγω ὑμιν,
lord shall find watching; indeed I say to you,
ὁτι περιζωσεται, και ανακλινει αυτους, και
that he will gird himself, and will make to recline them, and
παρελθων διακονησει αυτοις. 38 Και εαν ελ-
coming forth he will minister to them. And if he may
θῃ εν τῃ δευτερᾳ *[φυλακῃ,] και εν τῃ τριτῃ
come in the second [watch,] or in the third
φυλακῃ *[ελθῃ,] και εὑρῃ οὑτω· μακαριοι εισιν
watch [may come,] and may find thus; blessed are
οἱ δουλοι εκεινοι. 39 Τουτο δε γινωσκετε, ὁτι,
the slaves those. This and know you, that,
ει ᾐδει ὁ οικοδεσποτης, ποιᾳ ὡρᾳ ὁ κλεπτης
if had known the householder, in what hour the thief
ερχεται, εγρηγορησεν αν, και ουκ αν αφηκε
comes, he would watch, and not would allow
διορυγηναι τον οικον αὑτου. 40 Και ὑμεις *[ουν]
to be dug through the house of himself. And you [therefore]

what you shall drink; and be not in restless suspense.

30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.

31 ‡ But seek * his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; ‡ For it has pleased your FATHER to give you the KINGDOM.

33 Sell your POSSESSIONS, and give Alms; ‡ make for yourselves Purses which grow not old, an unfailing Treasure in the HEAVENS, where no Thief approaches, nor Moth destroys.

34 For where your TREASURE is, there your HEART will also be.

35 ‡ Stand with Your LOINS girded, and ‡ and LAMPS burning;

36 and be you like Men waiting for their MASTER, when he will return from the NUPTIAL FEASTS; that when he comes and knocks, they may instantly open to him.

37 ‡ Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are * they!

39 ‡ Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his HOUSE.

40 ‡ Be you also pre-

* VATICAN MANUSCRIPT.—31. his KINGDOM; and these. 31. all—omit. 38. they. 38. watch—omit. 38. may come—omit. 40. therefore—omit.

‡ 31. Matt. vi. 33. ‡ 32. Matt. xi. 25, 26. ‡ 33. Matt. vi. 20; Luke xvi. 9; 1 Tim. vi. 19. ‡ 35. Eph. vi. 14; 1 Pet. i. 13. ‡ 35. Matt. xxv. 1, etc. ‡ 37. Matt. xxiv. 46. ‡ 39. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 40. Mark xiii. 33; Luke xxi. 34.

οικονομος και φρονιμος, ὁν καταστησει
steward and wise, whom will appoint
επι της θεραπειας αὐτου του διδοναι
over the domestics of himself the to give
το σιτομετριον; 43 Μακαριος ὁ δουλος
the measure of food? Blessed the slave
ὁν ελθων ὁ κυριος αυτου εὑρησει ποιουντ
whom coming the lord of him will find doing
44 Αληθως λεγω ὑμιν, ὁτι επι πασι τοις
Truly I say to you, that over all to the
χουσιν αὐτου καταστησει αυτον. 45
longing of himself he will appoint him.
ειπῃ ὁ δουλος εκεινος εν τῃ καρδιᾳ
should say the slave that in the heart
Χρονιζει ὁ κυριος μου ερχεσθαι· και
Delays the lord of me to come; and
τυπτειν τους παιδας και τας παιδισκας,
to strike the servants and the maidens,
τε και πινειν και μεθυσκεσθαι· 46 ἡξει ὁ
and also to drink and to be drunken, will come the
του δουλου εκεινου εν ἡμερᾳ, ᾑ ου προσ
the slave that in a day, to which not
και εν ὡρᾳ ᾑ ου γινωσκει· και διχοτο
and in an hour which not he knows; and
αυτον, και το μερος αυτου μετα των απ
him, and the part of him with the
θησει. 47 Εκεινος δε ὁ δουλος ὁ γνους
will place. That and the slave who having kn
θελημα του κυριου ἑαυτου, και μη ἑτοιμ
will of the lord of himself, and not having
μηδε ποιησας προς το θελημα αυτου, δαρ
neither having done according to the will of him, shall
ται πολλας· 48 ὁ δε μη γνους, ποιησα
ten many; he but not having known, having
αξια πληγων δαρησεται ολιγας. Παντι δε
deserving of stripes shall be beaten few. To all and
εδοθη πολυ, πολυ ζητηθησεται παρ' αυ
is given much, much will be required from
και ᾡ παρεθεντο πολυ, περισσοτερον α
and to whom they have entrust

βαπτισθηναι· και πως συνεχομαι, ἑως οὑ
to be dipped; and how I am pressed, till
τελεσθῃ. 51 Δοκειτε, ὁτι ειρηνην παρεγενομην
may be finished. Do you think, that peace I came
δουναι εν τῃ γῃ; Ουχι, λεγω ὑμιν, αλλ' η
to give in the earth? No, I say to you, but rather
διαμερισμον. 52 Εσονται γαρ απο του νυν
division. Shall be for from the now
πεντε εν οικῳ ἑνι διαμεμερισμενοι, τρεις επι
five in house one having been divided, three against
δυσι, και δυο επι τρισι. 53 Διαμερισθησεται
two, and two against three. Will be divided
πατηρ εφ' υἱῳ, και υἱος επι πατρι· μητηρ επι
a father against a son, and a son against a father: a mother against
θυγατρι, και θυγατηρ επι μητρι· πενθερα
a daughter, and a daughter against a mother: a mother-in-law
επι την νυμφην αὑτης, και νυμφη επι
against the a daughter-in-law of herself, and a daughter-in-law against
την πενθεραν αὑτης.
the mother-in-law of herself.

54 Ελεγε δε και τοις οχλοις· Ὁταν ιδητε την
He said and also to the crowds: When you see the
νεφελην ανατελλουσαν απο δυσμων, ευθεως
cloud rising from west, immediately
λεγετε· Ομβρος ερχεται· και γινεται οὑτω.
you say: A shower comes: and it happens so.
55 Και ὁταν Νοτον πνεοντα, λεγετε· Ὁτι καυ-
And when South wind is blowing, you say: That burning
σων εσται· και γινεται. 56 Ὑποκριται, το
heat shall be: and it happens. O hypocrites, the
προσωπον της γης και του ουρανου οιδατε
face of the earth and of the heaven you know
δοκιμαζειν· τον δε καιρον τουτον πως ου
to discern: the but season this how not
δοκιμαζετε; 57 Τι δε και αφ' ἑαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you
το δικαιον; 58 Ὡς γαρ ὑπαγεις μετα του αντι-
the right? When for thou goest with the oppo-
δικου σου επ' αρχοντα, εν τῃ ὁδῳ δος εργασιαν
nent of thee to a ruler, in the way give thou labor
απηλλαχθαι απ' αυτου· μηποτε κατασυρῃ σε
to be set free from him: lest he may drag thee
προς τον κριτην, και ὁ κριτης σε παραδῳ τῳ
to the judge, and the judge thee may deliver to the
πρακτορι, και ὁ πρακτωρ σε βαλῃ εις φυλα-
officer, and the officer thee may cast into prison.
κην. 59 Λεγω σοι, ου μη εξελθῃς εκειθεν,
I say to thee, not not thou mayest come out thence,
ἑως οὑ και το εσχατον λεπτον αποδῳς.
till even the last lepton thou hast paid.

mersion ‡ to undergo; and how am I pressed, till it may be consummated?

51 ‡ Do you imagine That I can come to give Peace in the LAND? I tell you, No; but rather Division.

52 For from this TIME, five in * One House will be divided; three against two, and two against three;—

53 ‡ a Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

54 And he said also to the CROWDS, ‡ "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

55 And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

56 O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you * cannot discern this TIME?

57 And why do you not, even of yourselves, judge what is RIGHT?

58 ‡ When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

59 I tell thee, thou wilt by no means be released, till thou hast paid even the LAST † Lepton!"

* VATICAN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER. 54. a Cloud. 56. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer. † 59. *Lepton*, in value about two mills, or half a farthing.

‡ 50. Mark x. 38. ‡ 51. Matt. x. 34. ‡ 53. Micah vii. 6. ‡ 54. Matt. xvi. 2. ‡ 58. Prov. xxv. 8; Matt. v. 25.

ὁ Ἰησους ειπεν αυτοις·
And answering the Jesus said to them;
ὁτι οἱ Γαλιλαιοι οὑτοι ἁμαρτωλοι παρα
that the Galileans these sinners above
τους Γαλιλαιους εγενοντο, ὁτι τοιαυτα π
the Galileans were, because such things
σιν; 3 Ουχι, λεγω ὑμιν· αλλ' εαν μη μετ
suffered? No, I say to you; but except you
παντες ὡσαυτως απολεισθε. 4 Η εκε
all in like manner you will perish. Or the
δεκα και οκτω, εφ' οὑς επεσεν ὁ πυργος
ten and eight, on whom fell the tower
Σιλωαμ, και απεκτεινεν αυτους, δοκειτ
Siloam, and killed them, suppose yo
οὑτοι οφειλεται εγενοντο παρα παντας α
they offenders were above all
πους τους κατοικουντας εν Ἰερουσαλημ; 5
those dwelling in Jerusalem?
λεγω ὑμιν· αλλ' εαν μη μετανοητε, π
I say to you; but except you reform,
ὁμοιως απολεισθε. 6 Ελεγε δε ταυτην
in like manner you will perish. He spoke and this
παραβολην· Συκην ειχε τις εν τῳ αμπ
parable; A fig-tree had one in the vine
αὑτου πεφυτευμενην· και ηλθε ζητων κα
of himself having been planted; and came seeking
εν αυτῃ, και ουκ εὑρεν. 7 Ειπε δε προς
on her, and not found. He said and to
αμπελουργον· Ιδου, τρια ετη ερχομαι ζη
vine-dresser; Lo, three years came
καρπον εν τῃ συκῃ ταυτῃ, και ουχ εὑρισ
fruit on the fig-tree this, and not
εκκοψον αυτην· ἱνατι και την γην καταρ
cut down her; why and the earth it renders use
8 Ὁ δε αποκριθεις λεγει αυτῳ· Κυριε, α
He and answering says to him; O lord,
αυτην και τουτο το ετος, ἑως ὁτου σκαψω π
her also this the year, till I may dig a
αυτην, και βαλω κοπρια· 9 καν μεν ποιη
her, and I may put dung; and if indeed it may
καρπον· ει δε μηγε, εις το μελλον
fruit;

γωγων εν τοις σαββασι. [11] Και ιδου, γυνη ην
gogues in the sabbaths. And lo, a woman was
πνευμα εχουσα ασθενειας ετη δεκα και οκτω·
a spirit having of infirmity years ten and eight;
και ην συγκυπτουσα, και μη δυναμενη ανακυψαι
and was being bent double, and not being able to raise up
εις το παντελες. [12] Ιδων δε αυτην ὁ Ιησους,
for all time. Seeing and her the Jesus,
προσεφωνησε, και ειπεν αυτη· Γυναι, απολε-
he called to, and said to her; O woman, thou hast
λυσαι της ασθενειας σου. [13] Και επεθηκεν
been loosed of the infirmity of thee. And he placed
αυτη τας χειρας· και παραχρημα ανωρθωθη,
to her the hands, and immediately she stood erect,
και εδοξαζε τον θεον. [14] Αποκριθεις δε ὁ αρχι-
and glorified the God. Answering and the syna-
συναγωγος, αγανακτων, ὁτι τῳ σαββατῳ εθερα-
gogue-ruler, being angry, because in the sabbath healed
πευσεν ὁ Ιησους, ελεγε τῳ οχλῳ· Ἑξ ἡμεραι
the Jesus, he said to the crowd; Six days
εισιν, εν αἱς δει εργαζεσθαι· εν ταυταις ουν
are, in which it is proper to work; in these therefore
ερχομενοι θεραπευεσθε, και μη τῃ ἡμερᾳ του
coming be you healed, and not in the day of the
σαββατου. [15] Απεκριθη ουν αυτῳ ὁ κυριος, και
sabbath. Answered therefore to him the lord, and
ειπεν· Ὑποκριτα, ἑκαστος ὑμων τῳ σαββατῳ
said; O hypocrites, each one of you in the sabbath
ου λυει τον βουν αὑτου η τον ονον απο της
not loose the ox of himself or the ass from the
φατνης, και απαγαγων ποτιζει; [16] Ταυτην δε,
stall, and having led he drinks? This and,
θυγατερα Αβρααμ ουσαν ἡν εδησεν ὁ σατανας
a daughter of Abraham being, whom bound the adversary
ιδου δεκα και οκτω ετη, ουκ εδει λυθηναι απο
lo ten and eight years, not ought to be loosed from
του δεσμου τουτου τῃ ἡμερᾳ του σαββατου;
the bond this in the day of the sabbath?
[17] Και ταυτα λεγοντος αυτου, κατῃσχυνοντο
And these things saying of him, were ashamed
παντες οἱ αντικειμενοι αυτῳ· και πας ὁ οχλος
all the opponents to him; and all the crowd
εχαιρεν επι πασι τοις ενδοξοις τοις γινομενοις
rejoiced for all the glorious things those being done
ὑπ' αυτου.
by him.

[18] Ελεγε δε· Τινι ὁμοια εστιν ἡ βασιλεια του
He said and, To what like is the kingdom of the
θεου; και τινι ὁμοιωσω αυτην; [19] Ὁμοια εστι
God, and to what shall I compare her; Like it is
κοκκῳ σιναπεως, ὁν λαβων ανθρωπος εβαλεν
a grain of mustard, which having taken a man he cast
εις κηπον ἑαυτου· και ηυξησε, και εγενετο εις
into a garden of himself; and it grew, and became into
δενδρον *[μεγα,] και τα πετεινα του ουρανου
a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES on the SABBATH.

11 And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

12 And JESUS seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

13 ‡ And he placed his HANDS on her; and immediately she stood erect, and praised GOD.

14 And the SYNAGOGUE-RULER, being angry, because JESUS had healed on the SABBATH, answering, said to the CROWD, ‡ "There are Six Days in which you ought to labor, in these, therefore, come and be cured, ‡ and not on the SABBATH."

15 * But the LORD answered him, and said, "Hypocrites! ‡ does not every one of you, on the SABBATH, loose his OX or his ASS from the STALL, and lead him to DRINK?

16 And was it not proper, that this woman, ‡ being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Eighteen Years, to be released from this BOND on the SABBATH?"

17 And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All THOSE GLORIOUS WORKS which were PERFORMED by him.

18 And he said, ‡ "What is the KINGDOM of GOD like? and to what shall I compare it?

19 It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—omit.

‡ 13. Mark xvi. 18; Acts ix. 17. ‡ 14. Exod. xx. 9. ‡ 14. Matt. xii. 10; Mark iii. 2; Luke vi. 7; xiv. 3. ‡ 15. Luke xv. 5. ‡ 16. Luke xix. 9. ‡ 18. Matt. xiii. 31; Mark iv. 30.

... And ...πορευετο κατα
και κωμας, διδασκων, και πορειαν ποι
and towns, teaching, and went on
εις Ἰερουσαλημ. 23 Ειπε δε τις αυτῳ·
for Jerusalem. Said and one to him:
ει ολιγοι οἱ σωζομενοι; Ὁ δε ειπε προς α
are few those being saved: He and said to
24 Αγωνιζεσθε εισελθειν δια της στενης
Agonize you to enter through the strait
ὁτι πολλοι, λεγω ὑμιν, ζητησουσιν εισε
for many, I say to you, will seek to
και ουκ ισχυσουσιν. 25 Αφ' οὑ αν εγε
and not will be able. From, when may be rai
οικοδεσποτης, και αποκλεισῃ την θυραν
householder, and may have shut the door,
αρξησθε εξω ἑσταναι, και κρουειν την θ
you may begin without to stand, and to knock the
λεγοντες· Κυριε, *[κυριε,] ανοιξον ἡμιν·
saying: O lord, [O lord,] open thou to us:
αποκριθεις ερει ὑμιν· Ουκ οιδα ὑμας, π
answering he will say to you: Not I know you, w
εστε. 26 Τοτε αρξεσθε λεγειν· Εφαγομεν ε
you are. Then you will begin to say: We ate
πιον σου και εν ταις πλατειαις ἡμων εδιδα
sence of thee and in the wide places of us thou hast ta
27 Και ερει· Λεγω ὑμιν, ουκ οιδα *[ὑμα
And he will say: I say to you, not I know [yo
ποθεν εστε· αποστητε απ' εμου παντες
whence you are: depart you from me all
εργαται της αδικιας. 28 Εκει εσται ὁ κλαυθμ
workers of the wrong. There will be the weepi
και ὁ βρυγμος των οδοντων, ὁταν οψησθε Αβρα
and the gnashing of the teeth, when you may see Abraam
και Ισαακ και Ιακωβ και παντας τους προφητα
and Isaac and Jacob and all the prophets
εν τῃ βασιλειᾳ του θεου, ὑμας δε εκβαλομενο
in the kingdom of the God, ...

And he said to them; Having gone
τῃ αλωπεκι ταυτῃ· Ιδου, εκβαλλω δαι-
to the fox this; Lo, I cast out de-
και ιασεις επιτελω σημερον και αυριον,
and cures perform to-day and to-morrow,
ῃ τριτῃ τελειουμαι. 33 Πλην δει με
the third I shall have ended. But it behoves me
ον και αυριον και τῃ ερχομενῃ πορευεσθαι·
and to-morrow and in the coming to go;
ων ενδεχεται προφητην απολεσθαι εξω
it is possible a prophet to perish out
σαλημ. 34 Ἱερουσαλημ, Ἱερουσαλημ, ἡ
salem. Jerusalem, Jerusalem, the
εινουσα τους προφητας, και λιθολουσα
ing the prophets, and stoning
απεσταλμενους προς αυτην, ποσακις ηθε-
having been sent to her, how often I de-
επισυναξαι τα τεκνα σου, ὁν τροπον
to gather the children of thee, what manner
την ἑαυτης νοσσιαν ὑπο τας πτερυγας;
the of herself brood under the wings?
ουκ ηθελησατε. 35 Ιδου, αφιεται ὑμιν ὁ
not you were willing. Lo, is left to you the
ὑμων. Λεγω δε ὑμιν, ὁτι ου μη με ιδητε,
of you. I say and to you, that not not me you may see,
[αν ἡξῃ ὁτε] ειπητε· Ευλογημενος ὁ
[may come when] you may say; Having been blessed he
μενος εν ονοματι κυριου.
ing in name of Lord.

ΚΕΦ. ιδ'. 14.

Και εγενετο εν τῳ ελθειν αυτον εις οικον
And it happened in the to come him into a house
τινος αρχοντων των Φαρισαιων σαββατῳ
of the rulers of the Pharisees in a sabbath
ν αρτον, και αυτοι ησαν παρατηρουμενοι
bread, and they were watching
2 Και ιδου, ανθρωπος τις ην ὑδρωπικος
And lo, a man certain was dropsical
σθεν αυτου. 3 Και αποκριθεις ὁ Ιησους

"Go, and tell that † FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished.

33 But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

34 ‡ O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

35 Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, ‡ 'Blessed be HE who COMES in the Name of Jehovah.'"

CHAPTER XIV.

1 And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

2 And behold, there was a certain dropsical Person in his presence.

3 And JESUS answering, spoke to the LAWYERS and

day of the sabbath? [6] Και ουκ ισχυσ
ποκριθηναι *[αυτῳ] προς ταυτα.
reply [to him] to these things.
7 Ελεγε δε προς τους κεκλημενους παρ
He spoke and to those having been invited
επεχων πως τας πρωτοκλισιας εξελ
observing how the first reclining places they were ch
λεγων προς αυτους· 8 Όταν κληθης
saying to them; When thou mayest be i
τινος εις γαμους, μη κατακλιθης εις τη
any one to marriage-feasts, not thou mayest recline in the
τοκλισιαν· μηποτε εντιμοτερος σου η
reclining place; lest a more honourable of thee may be
μενος ὑπ' αυτου· 9 και ελθων ὁ σε και
been invited by him; and coming he thee and
καλεσας, ερει σοι· Δος τουτῳ τοπον
having invited, shall say to thee: Give thou to this a place;
τοτε αρξῃ μετ' αισχυνης τον εσ
then thou shouldst begin with shame the fa
τοπον κατεχειν. 10 Αλλ' ὁταν κλ
place to occupy; But when thou mayest be
πορευθεις αναπεσαι εις τον εσχατον τοπον
having gone recline thou in the farthest place,
ὁταν ελθῃ ὁ κεκληκως σε, ειπῃ σοι·
when may come he having invited thee, may say to thee; O
προσαναβηθι ανωτερον. Τοτε εσται σοι
go thou up to a higher place. Then will be to thee
ενωπιον των συνανακειμενων σοι. 11 Ότι
in presence of those reclining with thee. For eve
ὁ ὑψων ἑαυτον, ταπεινωθησεται· και ὁ τα
the exalting himself, shall be humbled; and the
νων ἑαυτον ὑψωθησεται. 12 Ελεγε δε και
bling himself shall be exalted. He said and also to
κεκληκοτι αυτον· Όταν ποιῃς αριστον
(one) having invited him: When thou mayest make a dinner
δειπνον, μη φωνει τους φιλους σου, μηδε το
a supper, not call the friends of thee, nor th
αδελφους σου, μηδε τους συγγεν
brethren of thee

for to thee in the resurrection of the
. [15] Ακουσας δε τις των συνανακειμενων
Hearing and one of those reclining
ειπεν αυτῳ· Μακαριος, ὁς φαγεται αρτον
said to him: Blessed, who shall eat bread
βασιλεια του θεου. [16] Ὁ δε ειπεν αυτῳ·
kingdom of the God. He and said to him:
πος τις εποιησε δειπνον μεγα, και εκαλεσε
certain made a supper great, and invited
ς. [17] Και απεστειλε τον δουλον αὑτου
And he sent the slave of himself
του δειπνου ειπειν τοις κεκλημενοις·
of the supper to say to those having been invited
, ὁτι ηδη ἑτοιμα εστι *[παντα.] [18] Και
for now ready is [all.] And
απο μιας παραιτεισθαι παντες. Ὁ
from one to excuse themselves all. The
ειπεν αυτῳ· Αγρον ηγορασα, και εχω
said to him: A field I bought, and I have
εξελθειν και ιδειν αυτον· ερωτω σε,
to go out and to see him: I beseech thee,
παρῃτημενον. [19] Και ἑτερος ειπε· Ζευγη
having been excused. And another said: Yokes
γορασα πεντε, και πορευομαι δοκιμασαι
bought five, and I go to try
ερωτω σε, εχε με παρῃτημενον. [20] Και
beseech thee, have me having been excused. And
ειπε· Γυναικα εγημα, και δια τουτο ου
said: A wife I married, and because of this not
ελθειν· [21] Και παραγενομενος ὁ δουλος
to come. And having come the slave
απηγγειλε τῳ κυριῳ αὑτου ταυτα. Τοτε
reported to the lord of himself these. Then
ς ὁ οικοδεσποτης ειπε τῳ δουλῳ αὑτου·
the householder said to the slave of himself;
ταχεως εις τας πλατειας και ῥυμας της
quickly into the wide places and streets of the

at the RESURRECTION of the RIGHTEOUS."

15 And one of THOSE RECLINING with him, hearing this, said to him, ‡ "Happy he who shall eat † Bread in the KINGDOM of GOD."

16 ‡ And HE said to him, "A certain Man made a great SUPPER, and invited many.

17 And ‡ he sent his SERVANT, at the HOUR of the SUPPER, to say to THOSE who had been INVITED, 'Come, for it is now ready.'

18 And they all began, with one accord, to excuse themselves. The FIRST said to him, 'I have bought a Field, and I must go out and see it; I beseech thee to have Me excused.'

19 And another said, 'I have bought five Yoke of Oxen, and I am going to try them; I entreat thee to have Me excused.'

20 And another said, 'I have married a Wife, and, therefore, I cannot come.'

21 And that SERVANT having returned, related all to his MASTER. Then the HOUSEHOLDER, being angry, said to his SERVANT, 'Go out quickly into the OPEN SQUARES and Streets

αγαθα κειμενα εις ετη πολλα· αναπαυου,
good things being laid up for years many; rest thou,
φαγε, πιε, ευφραινου. [20] Ειπε δε αυτῳ ὁ θεος·
eat, drink, be glad. Said but to him the God;
Αφρον, ταυτῃ τῃ νυκτι την ψυχην σου απαι-
O unwise, this the night the life of thee they
τουσιν απο σου· ἁ δε ητοιμασας, τινι
require from thee; what and thou hast prepared, for whom
εσται; [21] Οὑτως ὁ θησαυριζων ἑαυτῳ, και μη
shall be? Thus he laying up treasure for himself, and not
εις θεον πλουτων. [22] Ειπε δε προς τους μαθητας
for God being rich. He said and to the disciples
αὑτου· Δια τουτο ὑμιν λεγω, μη μεριμνατε
of himself; Through this to you I say, not be you anxious
τῃ ψυχῃ ὑμων, τι φαγητε· μηδε τῳ σωματι,
for the life of you, what you may eat, nor for the body,
τι ενδυσησθε. [23] Ἡ ψυχη πλειον εστι της
what you may put on. The life greater it is of the
τροφης· και το σωμα του ενδυματος. [24] Κατα-
food, and the body of the clothing. Ob-
νοησατε τους κορακας, ὁτι ου σπειρουσιν, ουδε
serve you the ravens, that not they sow, nor
θεριζουσιν· οἱς ουκ εστι ταμειον, ουδε αποθη-
reap; for whom not is a store-house, nor a barn;
κη· και ὁ θεος τρεφει αυτους. Ποσῳ μαλλον
and the God feeds them. How much more
ὑμεις διαφερετε των πετεινων; [25] Τις δε εξ ὑμων
you are valuable of the birds? Which and of you
μεριμνων δυναται προσθειναι επι την ἡλικιαν
being anxious is able to add to the age
αὑτου πηχυν ἑνα; [26] Ει ουν ουτε ελαχιστον
of himself span one? If then not even least
δυνασθε, τι περι των λοιπων μεριμνατε;
you are able, why about the remaining ones are you anxious?
[27] Κατανοησατε τα κρινα, πως αυξανει· ου
Observe you the lilies, how it grows: not
κοπιᾳ, ουδε νηθει. Λεγω δε ὑμιν, ουδε Σολο-
it labors, nor it spins. I say but to you, not even Solo-
μων εν πασῃ τῃ δοξῃ αὑτου περιεβαλετο ὡς ἑν
mon in all the glory of himself was clothed like one
τουτων. [28] Ει δε τον χορτον εν τῳ αγρῳ,
of these. If and the grass in the field,
σημερον οντα και αυριον εις κλιβανον βαλλο-
to-day existing and to-morrow into an oven is being
μενον, ὁ θεος οὑτως αμφιεννυσι, ποσῳ μαλλον
cast, the God so clothes, how much more
ὑμας, ολιγοπιστοι; [29] Και ὑμεις μη ζητειτε,
you, O you of weak faith? And you not seek,

Abundance of Good things laid up for many Years; ‡ rest, eat, drink, and enjoy thyself.'

20 But God said to him, 'Foolish man! This NIGHT they will demand ‡ thy LIFE from thee; ‡ and who then will possess what thou hast provided?'

21 Thus is he who AMASSES TREASURE for himself, and is not ‡ rich with respect to God."

22 And he said to * his DISCIPLES, "For this reason I charge you, Be not anxious about * your LIFE, what you shall eat, nor for * the BODY, what you shall put on.

23 * For the LIFE is of more value than FOOD, and the BODY than RAIMENT.

24 Observe the RAVENS; For they neither sow nor reap; have no Storehouse nor Granary; but God feeds them. How much more valuable are you than the BIRDS!

25 And which of you by being anxious, can prolong his LIFE † one Moment?

26 If, then, you are not able to do the least, why are you anxious about the REST?

27 Observe the LILIES! How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in All his SPLENDOR, was arrayed like one of these.

28 If, then, God so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

29 And seek you not what you shall eat, * and

* VATICAN MANUSCRIPT.—22. the DISCIPLES. 22. the LIFE. 22. your BODY. 23. For the LIFE. 29. and.

† 25. Literally, to add a *cubit* or *span* to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the *measure* of my days? Thou hast made my days *hand-breadths*?" To add a cubit to one's stature would be an extraordinary accession of height.

‡ 19. Eccl. xi. 9; 1 Cor. xv. 32; James v. 5. ‡ 20. Job xx. 22; xxvii. 8; Psa. lii. 7; James iv. 14. ‡ 20. Psa. xxxix. 6; Jer. xvii. 11. ‡ 21. Matt. vi. 20; ver. 33; 1 Tim. vi. 18, 19; James ii. 5.

η τι πιητε· και μη μετεωριζεσθε.
or what you may drink; and not be you in anxiety.
ρ παντα τα εθνη του κοσμου επιζη-
the all the nations of the world seeks,
δε ὁ πατηρ οιδεν, ὁτι χρηζετε τουτων.
and the father knows, that you have need of these.
ητειτε την βασιλειαν του θεου, και
seek you the kingdom of the God, and
παντα] προστεθησεται ὑμιν.
[all] shall be superadded to you.
οβου, το μικρον ποιμνιον· ὁτι ευδο-
fear, the little flock; for it has
ατηρ ὑμων δουναι ὑμιν την βασιλειαν.
father of you to give to you the kingdom.
τε τα ὑπαρχοντα ὑμων, και δοτε
the possessions of you, and give you
ην. Ποιησατε ἑαυτοις βαλαντια μη
Make for yourself bags not
να, θησαυρον ανεκλειπτον εν τοις
a treasure exhaustless in the
ὁπου κλεπτης ουκ εγγιζει, ουδε σης
where a thief not approaches, nor moth
34 Ὁπου γαρ εστιν ὁ θησαυρος
Where for is the treasure
και ἡ καρδια ὑμων εσται.
also the heart of you will be.
ων ὑμων αἱ οσφυες περιεζωσμεναι,
of you the loins having been girded,
χνοι καιομενοι· 36 και ὑμεις ὁμοιοι
lamps burning; and you like
προσδεχομενοις τον κυριον ἑαυτων,
looking for the lord of themselves,
σει εκ των γαμων· ἱνα ελθοντος
return from the marriage feasts, that having come
σαντος, ευθεως ανοιξωσιν αυτῳ.
knocked, immediately it may be opened to him.
οἱ δουλοι εκεινοι, οὑς ελθων ὁ
the slaves those, whom having come the
ησει γρηγορουντας· αμην λεγω ὑμιν,
find watching; indeed I say to you,
σεται, και ανακλινει αυτους, και
himself, and will make to recline them, and
διακονησει αυτοις. 38 Και εαν ελ-
he will minister to them. And if he may
δευτερᾳ *[φυλακῃ,] και εν τῃ τριτῃ
second [watch,] or in the third
ελθῃ,] και εὑρῃ οὑτω· μακαριοι εισιν
may come,] and may find thus; blessed are
εκεινοι. 39 Τουτο δε γινωσκετε, ὁτι,
those. This and know you, that,
οικοδεσποτης, ποιᾳ ὡρᾳ ὁ κλεπτης
householder, in what hour the thief
εγρηγορησεν αν, και ουκ αν αφηκε
he would watch, and not would allow
τον οικον αὑτου. 40 Και ὑμεις *[ουν]
the house of himself. And you [therefore]

what you shall drink; and be not in restless suspense.
30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.
31 ‡ But seek * his KINGDOM; and these shall be superadded to you.
32 Fear not, LITTLE Flock; ‡ For it has pleased your FATHER to give you the KINGDOM.
33 Sell your POSSESSIONS, and give Alms; ‡ make for yourselves Purses which grow not old, an unfailing Treasure in the HEAVENS, where no Thief approaches, nor Moth destroys.
34 For where your TREASURE is, there your HEART will also be.
35 ‡ Stand with Your LOINS girded, and ‡ and LAMPS burning;
36 and be you like Men waiting for their MASTER, when he will return from the NUPTIAL FEASTS; that when he comes and knocks, they may instantly open to him.
37 ‡ Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.
38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are * they!
39 ‡ Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his HOUSE.
40 ‡ Be you also pre-

VATICAN MANUSCRIPT.—31. his KINGDOM; and these. 31. all—omit. 38. they.
...d. 38. may come—omit. 40. therefore—omit.

...i. 22. ‡ 32. Matt. xi. 25, 26. ‡ 33. Matt. vi. 20; Luke xvi. 9; 1 ...
‡ 35. Eph. vi. 14; 1 Pet. i. 13. ‡ 35. Matt. xxv. 1, etc. ‡ 37. Matt.
‡ 39. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 40. Mark xiii.
34.

φρονιμος, ὁν καταστησει ὁ
steward and wise, whom will appoint the
επι της θεραπειας αὑτου του διδοναι εν
over the domestics of himself the to give in
το σιτομετριον; 43 Μακαριος ὁ δουλος εκ
the measure of food? Blessed the slave
ὁν ελθων ὁ κυριος αυτου εὑρησει ποιουντα
whom coming the lord of him will find doing
44 Αληθως λεγω ὑμιν, ὁτι επι πασι τοις
Truly I say to you, that over all to the
χουσιν αὑτου καταστησει αυτον. 45 Εα
longing of himself he will appoint him.
ειπῃ ὁ δουλος εκεινος εν τῃ καρδιᾳ α
should say the slave that in the heart of h
Χρονιζει ὁ κυριος μου ερχεσθαι· και αρ
Delays the lord of me to come; and
τυπτειν τους παιδας και τας παιδισκας, εσ
to strike the servants and the maidens,
τε και πινειν και μεθυσκεσθαι· 46 ἡξει ὁ κυ
and also to drink and to be drunken; will come the
του δουλου εκεινου εν ἡμερᾳ, ᾑ ου προσδ
the slave that in a day, in which not he loo
και εν ὡρᾳ ᾑ ου γινωσκει· και διχοτομ
and in an hour which not he knows; and shall cut as
αυτον, και το μερος αυτου μετα των απισ
him, and the part of him with the unbel
θησει. 47 Εκεινος δε ὁ δουλος ὁ γνους
will place. That and the slave who having know
θελημα του κυριου ἑαυτου, και μη ἑτοιμασ
will of the lord of himself, and not having prep
μηδε ποιησας προς το θελημα αυτου, δαρη
neither having done according to the will of him, shall be
ται πολλας· 48 ὁ δε μη γνους, ποιησας
ten many; he but not having known, having done
αξια πληγων δαρησεται ολιγας. Παντι δε
deserving of stripes shall be beaten few. To all and to wh
εδοθη πολυ, πολυ ζητηθησεται παρ' αυτ
is given much, much will be required from him
και ᾧ παρεθεντο πολυ, περισσοτερον αιτ
and to whom they have entrusted much,

βαπτισθηναι· και πως συνεχομαι, έως ού
to be dipped; and how I am pressed, till
τελεσθη. 51 Δοκειτε, ότι ειρηνην παρεγενομην
may be finished. Do you think, that peace I came
δουναι εν τη γη; Ουχι, λεγω ὑμιν, αλλ' η
to give in the earth? No, I say to you, but rather
διαμερισμον. 52 Εσονται γαρ απο του νυν
division. Shall be for from the now
πεντε εν οικῳ ένι διαμεμερισμενοι, τρεις επι
five in house one having been divided, three against
δυσι, και δυο επι τρισι. 53 Διαμερισθησεται
two, and two against three. Will be divided
πατηρ εφ' υἱῳ, και υἱος επι πατρι· μητηρ επι
a father against a son, and a son against a father: a mother against
θυγατρι, και θυγατηρ επι μητρι· πενθερα
a daughter, and a daughter against a mother; a mother-in-law
επι την νυμφην αὑτης, και νυμφη επι
against the a daughter-in-law of herself, and a daughter-in-law against
την πενθεραν αὑτης.
the mother-in-law of herself.
54 Ελεγε δε και τοις οχλοις· Όταν ιδητε την
He said and also to the crowds: When you see the
νεφελην ανατελλουσαν απο δυσμων, ευθεως
cloud rising from west, immediately
λεγετε· Ομβρος ερχεται· και γινεται οὑτω.
you say: A shower comes; and it happens so.
55 Και όταν Νοτον πνεοντα, λεγετε· Ότι καυ-
And when South wind is blowing, you say: That burning
σων εσται· και γινεται. 56 Ὑποκριται, το
heat shall be; and it happens. O hypocrites, the
προσωπον της γης και του ουρανου οιδατε
face of the earth and of the heaven you know
δοκιμαζειν· τον δε καιρον τουτον πως ου
to discern; the but season this how not
δοκιμαζετε; 57 Τι δε και αφ' ἑαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you
το δικαιον; 58 Ὡς γαρ ὑπαγεις μετα του αντι-
the right? When for thou goest with the oppo-
δικου σου επ' αρχοντα, εν τῃ ὁδῳ δος εργασιαν
nent of thee to a ruler, in the way give thou labor
απηλλαχθαι απ' αυτου· μηποτε κατασυρῃ σε
to be set free from him; lest he may drag thee
προς τον κριτην, και ὁ κριτης σε παραδῳ τῳ
to the judge, and the judge thee may deliver to the
πρακτορι, και ὁ πρακτωρ σε βαλῃ εις φυλα-
officer, and the officer thee may cast into prison.
κην. 59 Λεγω σοι, ου μη εξελθῃς εκειθεν,
I say to thee, not not thou mayest come out thence,
έως ού *και το εσχατον λεπτον αποδῳς.
till even the last lepton thou hast paid.

mersion ‡ to undergo; and how am I pressed, till it may be consummated?

51 ‡ Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

52 For from this TIME, five in * One House will be divided; three against two, and two against three;—

53 ‡ a Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

54 And he said also to the CROWDS, ‡ "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

55 And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

56 O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you * cannot discern this TIME?

57 And why do you not, even of yourselves, judge what is RIGHT?

58 ‡ When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

59 I tell thee, thou wilt by no means be released, till thou hast paid even the LAST † Lepton!"

* VATICAN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER. 54. a Cloud. 56. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—*Harmer*. † 59. *Lepton*, in value about two mills, or half a farthing.

‡ 50. Mark x. 38. ‡ 51. Matt. x. 34. ‡ 53. Micah vii. 6. ‡ 54. Matt. xvi. 2. ‡ 58. Prov. xxv. 8; Matt. v. 25.

ὁτι οἱ Γαλιλαιοι οὑτοι ἁμαρτωλοι παρα
that the Galileans these sinners above
τους Γαλιλαιους εγενοντο, ὁτι τοιαυτα πε
the Galileans were, because such things
σιν; 3 Ουχι, λεγω ὑμιν· αλλ' εαν μη μετα
suffered? No, I say to you; but except you
παντες ὡσαυτως απολεισθε. 4 Η εκει
all in like manner you will perish. Or those
δεκα και οκτω, εφ' οὑς επεσεν ὁ πυργος
ten and eight, on whom fell the tower
Σιλωαμ, και απεκτεινεν αυτους, δοκειτε
Siloam, and killed them, suppose you
οὑτοι οφειλεται εγενοντο παρα παντας α
they offenders were above all
πους τους κατοικουντας εν Ἱερουσαλημ; 5 Ο
those dwelling in Jerusalem?
λεγω ὑμιν· αλλ' εαν μη μετανοητε, πα
I say to you; but except you reform,
ὁμοιως απολεισθε. 6 Ελεγε δε ταυτην
in like manner you will perish. He spoke and this
παραβολην· Συκην ειχε τις εν τῳ αμπελ
parable; A fig-tree had one in the vineya
αὑτου πεφυτευμενην· και ηλθε ζητων καρ
of himself having been planted; and came seeking
εν αυτῃ, και ουκ εὑρεν. 7 Ειπε δε προς
on her, and not found. He said and to
αμπελουργον· Ιδου, τρια ετη ερχομαι ζητ
vine-dresser, Lo, three years came see
καρπον εν τῃ συκῃ, ταυτῃ, και ουχ εὑρισ
fruit on the fig-tree this, and not to fin
εκκοψον αυτην· ἱνατι και την γην καταργ
cut down her; why and the earth it renders usele
8 Ὁ δε αποκριθεις λεγει αυτῳ· Κυριε, αφ
He and answering says to him; O lord, le
αυτην και τουτο το ετος, ἑως ὁτου σκαψω πε
her also this the year, till I may dig abo
αυτην, και βαλω κοπρια· 9 καν μεν ποιη
her, and I may put dung; and if indeed it may be
καρπον· ει δε μηγε, εις το μελλον εκκοψε
fruit; if and not, in the future

γωγων εν τοις σαββασι. [11] Και ιδου, γυνη ην
gogues in the sabbaths. And lo, a woman was
πνευμα εχουσα ασθενειας ετη δεκα και οκτω·
a spirit having of infirmity years ten and eight;
και ην συγκυπτουσα, και μη δυναμενη ανακυψαι
and was being bent double, and not being able to raise up
εις το παντελες. [12] Ιδων δε αυτην ὁ Ιησους,
for all time. Seeing and her the Jesus,
προσεφωνησε, και ειπεν αυτῃ· Γυναι, απολε-
he called to, and said to her; O woman, thou hast
λυσαι της ασθενειας σου. [13] Και επεθηκεν
been loosed of the infirmity of thee. And he placed
αυτῃ τας χειρας· και παραχρημα ανωρθωθη,
on her the hands; and immediately she stood erect,
και εδοξαζε τον θεον. [14] Αποκριθεις δε ὁ αρχι-
and glorified the God. Answering and the syna-
συναγωγος, αγανακτων, ὁτι τῳ σαββατῳ εθερα-
gogue-ruler, being angry, because in the sabbath healed
πευσεν ὁ Ιησους, ελεγε τῳ οχλῳ· Ἑξ ἡμεραι
the Jesus, he said to the crowd; Six days
εισιν, εν αἱς δει εργαζεσθαι· εν ταυταις ουν
are, in which it is proper to work; in these therefore
ερχομενοι θεραπευεσθε, και μη τῃ ἡμερᾳ του
coming be you healed, and not in the day of the
σαββατου. [15] Απεκριθη ουν αυτῳ ὁ κυριος, και
sabbath. Answered therefore to him the lord, and
ειπεν· Ὑποκριτα, ἑκαστος ὑμων τῳ σαββατῳ
said; O hypocrites, each one of you in the sabbath
ου λυει τον βουν αὑτου η τον ονον απο της
not loose the ox of himself or the ass from the
φατνης, και απαγαγων ποτιζει; [16] Ταυτην δε,
stall, and having led he drinks? This and,
θυγατερα Αβρααμ ουσαν ἡν εδησεν ὁ σατανας
a daughter of Abraham being, whom bound the adversary
ιδου δεκα και οκτω ετη, ουκ εδει λυθηναι απο
lo ten and eight years, not ought to be loosed from
του δεσμου τουτου τῃ ἡμερᾳ του σαββατου;
the bond this in the day of the sabbath?
[17] Και ταυτα λεγοντος αυτου, κατῃσχυνοντο
And these things saying of him, were ashamed
παντες οἱ αντικειμενοι αυτῳ· και πας ὁ οχλος
all the opponents to him: and all the crowd
εχαιρεν επι πασι τοις ενδοξοις τοις γινομενοις
rejoiced for all the glorious things those being done
ὑπ' αυτου.
by him.

[18] Ελεγε δε· Τινι ὁμοια εστιν ἡ βασιλεια του
He said and; To what like is the kingdom of the
θεου; και τινι ὁμοιωσω αυτην; [19] Ὁμοια εστι
God, and to what shall I compare her; Like it is
κοκκῳ σιναπεως, ὁν λαβων ανθρωπος εβαλεν
a grain of mustard, which having taken a man he cast
εις κηπον ἑαυτου· και ηυξησε, και εγενετο εις
into a garden of himself; and it grew, and became into
δενδρον *[μεγα,] και τα πετεινα του ουρανου
a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES on the SABBATH.

11 And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

12 And JESUS seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

13 ‡ And he placed his HANDS on her; and immediately she stood erect, and praised GOD.

14 And the SYNAGOGUE-RULER, being angry, because JESUS had healed on the SABBATH, answering, said to the CROWD, ‡ "There are Six Days in which you ought to labor, in these, therefore, come and be cured, ‡ and not on the SABBATH."

15 * But the LORD answered him, and said, "Hypocrites! ‡ does not every one of you, on the SABBATH, loose his OX or his ASS from the STALL, and lead him to DRINK?

16 And was it not proper, that this WOMAN, ‡ being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Eighteen Years, to be released from this BOND on the SABBATH?"

17 And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All THOSE GLORIOUS WORKS which were PERFORMED by him.

18 And he said, ‡ "What is the KINGDOM of GOD like? and to what shall I compare it?

19 It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—omit.

‡ 13. Mark xvi. 18; Acts ix. 17. ‡ 14. Exod. xx. 9. ‡ 14. Matt. xii. 10; Mark iii. 2; Luke vi. 7; xiv. 3. ‡ 15. Luke xv. 5. ‡ 16. Luke xix. 9. ‡ 18. Matt. xiii. 31; Mark iv. 30.

κατεσκηνωσεν εν τοις κλαδοις αυτου. [20] Και
lodged in † the branches of it. And
παλιν ειπε· Τινι ὁμοιωσω την βασιλειαν του
again he said: To what shall I compare the kingdom of the
θεου; [21] Ὁμοια εστι ζυμῃ, ἡν λαβουσα γυνη
of God? Like it is to leaven, which having taken a woman
ενεκρυψεν εις αλευρου σατα τρια, ἑως οὑ εζυ-
mixed into of meal measures three, till was
μωθη ὁλον. [22] Και διεπορευετο κατα πολεις
leavened whole. And he passed throughout cities
και κωμας, διδασκων, και πορειαν ποιουμενος
and towns, teaching, and went on making
εις Ἱερουσαλημ. [23] Ειπε δε τις αυτῳ· Κυριε,
for Jerusalem. Said and one to him: O lord,
ει ολιγοι οἱ σωζομενοι; Ὁ δε ειπε προς αυτους·
are few those being saved: He and said to them:
[24] Αγωνιζεσθε εισελθειν δια της στενης θυρας·
Agonize you to enter through the strait door:
ὁτι πολλοι, λεγω ὑμιν, ζητησουσιν εισελθειν,
for many, I say to you, will seek to enter,
και ουκ ισχυσουσιν. [25] Αφ' οὑ αν εγερθῃ ὁ
and not will be able. From when may be raised the
οικοδεσποτης, και αποκλεισῃ την θυραν, και
householder, and may have shut the door, and
αρξησθε εξω ἑσταναι, και κρουειν την θυραν,
you may begin without to stand, and to knock the door,
λεγοντες· Κυριε, *[κυριε,] ανοιξον ἡμιν· και
saying: O lord, [O lord,] open thou to us: and
αποκριθεις ερει ὑμιν· Ουκ οιδα ὑμας, ποθεν
answering he will say to you: Not I know you, whence
εστε. [26] Τοτε αρξεσθε λεγειν· Εφαγομεν ενω-
you are. Then you will begin to say: We ate in pre-
πιον σου και επιομεν, και εν ταις πλατειαις ἡμων εδιδαξας.
sence of thee and in the wide places of us thou hast taught.
[27] Και ερει· Λεγω ὑμιν, ουκ οιδα *[ὑμας,]
And he will say: I say to you, not I know [you,]
ποθεν εστε· αποστητε απ' εμου παντες οἱ
whence you are: depart you from me all the
εργαται της αδικιας· [28] Εκει εσται ὁ κλαυθμος
workers of the wrong. There will be the weeping
και ὁ βρυγμος των οδοντων, ὁταν οψησθε Αβρααμ
and the gnashing of the teeth, when you may see Abraham
και Ισαακ και Ιακωβ και παντας τους προφητας
and Isaac and Jacob and all the prophets
εν τῃ βασιλειᾳ του θεου, ὑμας δε εκβαλλομενους
in the kingdom of the God, you and being cast
εξω. [29] Και ἡξουσιν απο ανατολων και δυσμων,
outside. And they will come from east and west,
και απο Βορῥα και Νοτου· και ανακλιθησονται
and from North and South: and will recline
εν τῃ βασιλειᾳ του θεου. [30] Και ιδου, εισιν
in the kingdom of the God. And lo, they are

built their nests in its BRANCHES."

20 And again he said, "To what shall I compare the KINGDOM of GOD?

21 It resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented."

22 ‡ And he passed through Cities and Villages, teaching, and traveling towards Jerusalem.

23 And some one said to him, "Master, are those few who are BEING saved?" And HE said to them,

24 ‡ "Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able.

25 When the HOUSEHOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, ‡ 'Master, open to us;' and he shall answer and say to you, 'I do not recognize you; whence are you?'

26 you will then begin to say, 'We have eaten and drank in thy presence, and thou hast taught in our OPEN SQUARES.'

27 ‡ But he will say * to you, 'I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.'

28 There will be the WEEPING and the GNASHING of TEETH, ‡ when you shall see Abraham, and Isaac, and Jacob, and all the PROPHETS in the KINGDOM of GOD, and you cast out.

29 And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of GOD.

30 ‡ And behold, they

* VATICAN MANUSCRIPT.—25. Lord—omit. 27. speaking to you, I know not. 27. you—omit.

† 21. See Note on Matt. xiii. 33.

‡ 22. Matt. ix. 35; Mark vi. 6. ‡ 24. Matt. vii. 13. ‡ 25. Luke [illegible] ‡ 27. Matt. vii. 23; xxv. 41. ‡ 28. Matt. viii. 11. ‡ 30. Matt. xix. 30; xx. 16; Mark x. 31.

εσχατοι, οἱ εσονται πρωτοι· και εισι πρωτοι, οἱ
last, who shall be first; and they are first, who
εσονται εσχατοι. 31 Εν αυτῃ τῃ ἡμερᾳ προσηλ-
will be last. In this the day approached
θον τινες Φαρισαιοι, λεγοντες αυτῳ· Εξελθε,
certain of Pharisees, saying to him; Come out,
και πορευου εντευθεν· ὁτι Ἡρωδης θελει σε
and go thou hence; for Herod wishes thee
αποκτειναι. 32 Και ειπεν αυτοις· Πορευθεντες
to kill. And he said to them; Having gone
ειπατε τῃ αλωπεκι ταυτῃ· Ιδου, εκβαλλω δαι-
say you to the fox this; Lo, I cast out de-
μονια και ιασεις επιτελω σημερον και αυριον,
mons and cures perform to-day and to-morrow,
και τῃ τριτῃ τελειουμαι. 33 Πλην δει με
and in the third I shall have ended. But it behoves me
σημερον και αυριον και τῃ ερχομενῃ πορευεσθαι·
to-day and to-morrow and in the coming to go;
ὁτι ουκ ενδεχεται προφητην απολεσθαι εξω
for not it is possible a prophet to perish out
Ἱερουσαλημ. 34 Ἱερουσαλημ, Ἱερουσαλημ, ἡ
of Jerusalem. Jerusalem, Jerusalem, the
αποκτεινουσα τους προφητας, και λιθολουσα
killing the prophets, and stoning
τους απεσταλμενους προς αυτην, ποσακις ηθε-
those having been sent to her, how often I de-
λησα επισυναξαι τα τεκνα σου, ὃν τροπον
sired to gather the children of thee, what manner
ορνις την ἑαυτης νοσσιαν ὑπο τας πτερυγας;
a bird the of herself brood under the wings?
και ουκ ηθελησατε. 35 Ιδου, αφιεται ὑμιν ὁ
and not you were willing. Lo, is left to you the
οικος ὑμων. Λεγω δε ὑμιν, ὁτι ου μη με ιδητε,
house of you. I say and to you, that not not me you may see,
ἑως *[αν ἡξῃ ὁτε] ειπητε· Ευλογημενος ὁ
till [may come when] you may say; Having been blessed he
ερχομενος εν ονοματι κυριου.
coming in name of Lord.

are last who will be first, and they are first who will be last.

31 On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

32 And he said to them, "Go, and tell that † FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished.

33 But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

34 ‡ O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

35 Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, ‡ 'Blessed be HE who COMES in the Name of Jehovah.'"

ΚΕΦ. ιδ'. 14.

1 Και εγενετο εν τῳ ελθειν αυτον εις οικον
And it happened in the to come him into a house
τινος των αρχοντων των Φαρισαιων σαββατῳ
of one of the rulers of the Pharisees in a sabbath
φαγειν αρτον, και αυτοι ησαν παρατηρουμενοι
to eat bread, and they were watching
αυτον. 2 Και ιδου, ανθρωπος τις ην ὑδρωπικος
him. And lo, a man certain was dropsical
εμπροσθεν αυτου. 3 Και αποκριθεις ὁ Ιησους
in presence of him. And answering the Jesus
ειπε προς τους νομικους και Φαρισαιους, λεγων·
said to the lawyers and Pharisees, saying;
Ει εξεστι τῳ σαββατῳ θεραπευειν; Οἱ δε
If it is lawful in the sabbath to cure? They but

CHAPTER XIV.

1 And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

2 And behold, there was a certain dropsical Person in his presence.

3 And JESUS answering, spoke to the LAWYERS and Pharisees, saying, ‡ "Is it lawful to cure on the SABBATH * Day, or not?

4 But THEY were silent.

* VATICAN MANUSCRIPT.—32. Day. 35. may come, when—omit. 3. Day, or not? Omit.

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—*Pearce.* * 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—*Lightfoot.*

‡ 34. Matt. xxiii. 37. ‡ 35. Psa. cxviii. 26. ‡ 3. Matt. xii. 10.

αποκριθηναι *[αυτῳ] προς ταυτα.
reply [to him] to those things. And not they were able

7 Ελεγε δε προς τους κεκλημενους παραβολη
He spoke and to those having been invited a parable,
επεχων πως τας πρωτοκλισιας εξελεγοντ
observing how the first reclining places they were choosing
λεγων προς αυτους· 8 Ὁταν κληθῃς ὑ
saying to them; When thou mayest be invited
τινος εις γαμους, μη κατακλιθῃς εις την πρ
any one to marriage-feasts, not thou mayest recline in the
τοκλισιαν· μηποτε εντιμοτερος σου ῃ κεκλ
reclining place; lest a more honorable of thee may be
μενος ὑπ᾽ αυτου· 9 και ελθων ὁ σε και αυτο
been invited by him; and coming he thee and him
καλεσας, ερει σοι· Δος τουτῳ τοπον· κα
having invited, shall say to thee: Give thou to this a place;
τοτε αρξῃ μετ᾽ αισχυνης τον εσχατο
then thou shouldst begin with shame the farthest
τοπον κατεχειν· 10 Αλλ᾽ ὁταν κληθῃς,
place to occupy; But when thou mayest be invited,
πορευθεις αναπεσαι εις τον εσχατον τοπων, ἱνα
having gone recline thou in the farthest place, that
ὁταν ελθῃ ὁ κεκληκως σε, ειπῃ σοι· Φιλε,
when may come he having invited thee, may say to thee; O friend,
προσαναβηθι ανωτερον. Τοτε εσται σοι δοξα
go thou up to a higher place. Then will be to thee glory
ενωπιον των συνανακειμενων σοι. 11 Ὁτι πας
in presence of those reclining with thee. For every one
ὁ ὑψων ἑαυτον, ταπεινωθησεται· και ὁ ταπει-
the exalting himself, shall be humbled; and the hum-
νων ἑαυτον ὑψωθησεται. 12 Ελεγε δε και τῳ
bling himself shall be exalted. He said and also to the
κεκληκοτι αυτον· Ὁταν ποιῃς αριστον η
(one) having invited him: When thou mayest make a dinner or
δειπνον, μη φωνει τους φιλους σου, μηδε τους
a supper, not call the friends of thee, nor the
αδελφους σου, μηδε τους συγγενεις σου, μηδε
brethren of thee, nor the relatives

…ντωσι, και γενηται σοι ανταποδομα.
…ee again, and be made to thee a recompense.
ὁταν ποιῃς δοχην, καλει πτωχους,
when thou mayest make a feast, invite poor ones,
…ους, χωλους, τυφλους· [14] και μακαριος
…ees, lame ones, blind ones: and blessed
ὁτι ουκ εχουσιν ανταποδουναι σοι·
…, because not they have to recompense to thee:
…οδοθησεται γαρ σοι εν τῃ αναστασει των
…compensed for to thee in the resurrection of the
[15] Ακουσας δε τις των συνανακειμενων
Hearing and one of those reclining
ειπεν αυτῳ· Μακαριος, ὁς φαγεται αρτον
said to him: Blessed, who shall eat bread
…ασιλειᾳ του θεου. [16] Ὁ δε ειπεν αυτῳ·
…kingdom of the God. He and said to him:
…ος τις εποιησε δειπνον μεγα, και εκαλεσε
…certain made a supper great, and invited
…. [17] Και απεστειλε τον δουλον αὑτου
And he sent the slave of himself
…του δειπνου ειπειν τοις κεκλημενοις·
…of the supper to say to those having been invited
…, ὁτι ηδη ἑτοιμα εστι *[παντα.] [18] Και
for now ready is [all.] And
…απο μιας παραιτεισθαι παντες. Ὁ
from one to excuse themselves all. The
…ειπεν αυτῳ· Αγρον ηγορασα, και εχω
said to him: A field I bought, and I have
… εξελθειν και ιδειν αυτον· ερωτω σε,
to go out and to see him: I beseech thee,
…παρῃτημενον. [19] Και ἑτερος ειπε· Ζευγη
…ving been excused. And another said: Yokes
…ηγορασα πεντε, και πορευομαι δοκιμασαι
…ought five, and I go to try
…ρωτω σε, εχε με παρῃτημενον. [20] Και
…eseech thee, have me having been excused. And
…ειπε· Γυναικα εγημα, και δια τουτο ου
…aid: A wife I married, and because of this not
…ελθειν· [21] Και παραγενομενος ὁ δουλος
…to come. And having come the slave
…απηγγειλε τῳ κυριῳ αὑτου ταυτα. Τοτε
reported to the lord of himself these. Then
… ὁ οικοδεσποτης ειπε τῳ δουλῳ αὑτου·
the householder said to the slave of himself:
…ταχεως εις τας πλατειας και ῥυμας της
quickly into the wide places and streets of the
… και τους πτωχους και αναπηρους και
and the poor ones and maimed ones and
…και τυφλους εισαγαγε ὡδε. [22] Και ειπεν
and blind ones bring in hither. And said

invite Thee again, and a Recompense be made thee.
13 But when thou makest a Feast, invite the Poor, the Crippled, the Lame, the Blind;
14 and thou wilt be happy; Because they have no means to repay thee, therefore thou shalt be repaid at the RESURRECTION of the RIGHTEOUS."
15 And one of THOSE RECLINING with him, hearing this, said to him, ‡ "Happy he who shall eat Bread in the KINGDOM of GOD."
16 ‡ And HE said to him, "A certain Man made a great SUPPER, and invited many.
17 And ‡ he sent his SERVANT, at the HOUR of the SUPPER, to say to THOSE who had been INVITED, 'Come, for it is now ready.'
18 And they all began, with one accord, to excuse themselves. The FIRST said to him, 'I have bought a Field, and I must go out and see it; I beseech thee to have Me excused.'
19 And another said, 'I have bought five Yoke of Oxen, and I am going to try them; I entreat thee to have Me excused.'
20 And another said, 'I have married a Wife, and, therefore, I cannot come.'
21 And that SERVANT having returned, related all to his MASTER. Then the HOUSEHOLDER, being angry, said to his SERVANT, 'Go out quickly into the OPEN SQUARES and Streets of the CITY, and bring in hither † the POOR, and Crippled, and * Blind, and Lame.'
22 And the SERVANT

…AN MANUSCRIPT.—17. All—*omit*. 21. Blind and Lame.

…ead of *ariston*, bread, some one hundred MSS., with some Versions and Fathers, … a dinner. This is probably the best reading, as they were now at dinner.—*Clarke*. …remains of indiscriminate invitations to Oriental entertainments at this …att. xxii. 9; Prov. ix. 21. Dr. Pococke speaks of the admission of the poor to the … great. "The Arabs never set by any thing that is brought to table, but call in …ers and the poor, and finish every thing." An Arab prince will often dine in …efore his door, and call to all that pass, even beggars, who come and sit down.

…, xix. 9. ‡ 16. Matt. xxii. 2. ‡ 17. Prov. ix. 2, 5.

των κεκλημενων γευσεται μου του δειπνου.
the having been invited shall taste of me the supper.
25 Συνεπορευοντο δε αυτῳ οχλοι πολλοι·
Were going with and him crowds great;
στραφεις ειπε προς αυτους· 26 Ει τις ερχετ
turning he said to them; If any one come
προς με, και ου μισει τον πατερα ἑαυτου, κ
to me, and not hates the father of himself,
την μητορα, και την γυναικα, και τα τεκνα, κ
the mother, and the wife, and the children,
τους αδελφους, και τας αδελφας, ετι δε και τη
the brothers, and the sisters, still more and even th
ἑαυτου ψυχην, ου δυναται μου μαθητης ειναι
of himself life, not is able of me a disciple to be
27 Και ὁστις ου βασταζει τον σταυρον αὑτου
And whoever not bears the cross of himself
και ερχεται οπισω μου, ου δυναται μου ειναι
and comes after me, not is able of me to be
μαθητης. 28 Τις γαρ εξ ὑμων, θελων πυργον
a disciple. Who for of you, wishing a tower
οικοδομησαι, ουχι πρωτον καθισας ψηφιζει την
to build, not first having sat down computes the
δαπανην, ει εχει εις απαρτισμον; 29 ἱνα μηποτε
cost, if he has to finish; that lest
θεντος αυτου θεμελιον, και μη ισχυοντος εκτε-
having laid of him a foundation, and not being able to
λεσαι, παντες οἱ θεωρουντες αρξωνται εμπαιζειν
finish, all those beholding should begin to deride
αυτῳ, 30 λεγοντες· Ὁτι οὑτος ὁ ανθρωπος ηρξατο
him, saying; That this the man began
οικοδομειν, και ουκ ισχυσεν εκτελεσαι. 31 Η
to build, and not was able to finish. Or
τις βασιλευς πορευομενος συμβαλειν ἑτερῳ
what king going to engage with another
βασιλει εις πολεμον, ουχι καθισας πρωτον
king in battle, not having sat down first

* VATICAN MANUSCRIPT—22. I have done what thou didst c
26. his own LIFE. 27. Whoever therefore does not bear hi
not first sit down and consult.

† 26. This is one amongst many examples in the ...
language, where the ...

ει δυνατος εστιν εν δεκα χιλιασιν
if able he is with ten thousand
τῳ μετα εικοσι χιλιαδων ερχομενῳ
[one] with twenty thousand coming
32 Ει δε μηγε, ετι αυτου πορρω
If but not, while of him far off
βειαν αποστειλας, ερωτᾳ *[τα] προς
embassy having sent, he asks [the] to
33 Οὑτως ουν πας εξ ὑμων, ὁς ουκ
So then all of you, who not
πασι τοις ἑαυτου ὑπαρχουσιν, ου
to all the of himself possessions, not
ειναι μαθητης. 34 Καλον το ἁλας
to be a disciple. Good the salt;
ας μωρανθῃ, εν τινι αρτυθησεται;
it should be tasteless, by what shall it be salted?
την, ουτε εις κοπριαν ευθετον εστιν·
land, nor for manure fit it is;
σιν αυτο. Ὁ εχων ωτα ακουειν,
it. He having ears to hear,

ΚΕΦ. ιε'. 15.

εγγιζοντες αὐτῳ παντες οἱ τελω-
drawing near to him all the tax-gath-
ἁμαρτωλοι, ακουειν αυτου. 2 Και
sinners, to hear him. And
οἱ Φαρισαιοι και οἱ γραμματεις,
the Pharisees and the scribes,
ὁτι οὑτος ἁμαρτωλους προσδεχεται,
that this sinners receives,
ει αυτοις. 3 Ειπε δε προς αυτους
them. He said and to them
ην ταυτην, λεγων. 4 Τις ανθρωπος
this, saying: What man
ων ἑκατον προβατα, και απολεσας
having a hundred sheep, and having lost
ουκ καταλειπει τα εννενηκονταεννεα
not leaves behind the ninety-nine
και πορευεται επι το απολωλος,
and goes after that having been lost,
ο; 5 Και εὑρων, επιτιθησιν επι τους
And having found, he lays on the
χαιρων· 6 και ελθων εις τον οικον
rejoicing: and coming into the house
ους φιλους και τους γειτονας, λεγων
friends and the neighbors, saying
χαρητε μοι, ὁτι εὑρον το προβατον
rejoice with me, for I found the sheep
ωλος. 7 Λεγω ὑμιν, ὁτι οὑτω χαρα
been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet HIM who COMES against him with Twenty Thousand.

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

34 ‡SALT is good; †but if *the SALT should become insipid, how shall it recover its savor?

35 It is not fit for Land, nor for Manure; they throw it away. HE who HAS Ears to hear, let him hear."

CHAPTER XV.

1 ‡And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

2 And *both the PHARISEES and SCRIBES murmured, saying, "This man receives Sinners, ‡and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 ‡"What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the DESERT, and go after THAT which is LOST, till he finds it?

5 And having found it, he lays it on his SHOULDERS, rejoicing.

6 And coming to the HOUSE, he calls together his FRIENDS and NEIGHBORS, saying to them, 'Rejoice with me, For I have found THAT SHEEP of mine ‡which was LOST.'

7 I say to you, That

...NUSCRIPT.—32. the—omit. 34. also the SALT. 2. both the.

...e is possible in Palestine, is proved by what Mr. Maundrell says, in des... ...y of Salt. He remarks, "Along on one side of the valley, towards Gebel, there ...ice about two men's lengths, occasioned by the continual taking away of the ...you may see how the veins of it lie. I broke a piece of it, of which that part ...to the rain, sun, and air, though it had the sparks and particles of salt, ...ectly lost its savor: the inner part, which was connected to the rock, ...r; as I found by proof."

...13; Mark ix. 50. † 1. Matt. ix. 10. ‡ 2. Acts xi. 3; Gal ii. 12.
...12. ‡ 6. 1 Pet. ii. 10, 25.

carefully, till she finds?
εὑρουσα συγκαλειται τας φιλας και τας γ
having found she calls together the friends and the
νας, λεγουσα· Συγχαρητε μοι, ὁτι εὑρον
bors, saying; Rejoice with me, for I found
δραχμην, ἡν απωλεσα. 10 Οὑτω, λεγω
drachma, which I lost. Thus, I say
χαρα γινεται ενωπιον των αγγελων του
joy is produced in presence of the messengers of the
επι ἑνι ἁμαρτωλῳ μετανοουντι.
over one sinner reforming.
11 Ειπε δε· Ανθρωπος τις ειχε δυο υ
He said and; A man certain had two
12 Και ειπεν ὁ νεωτερος αυτων τῳ πατρι· Πα
And said the younger of them to the father: O fa
δος μοι το επιβαλλον μερος της ουσιας.
give to me the falling to part of the property.
διειλεν αυτοις τον βιον. 13 Και μετ' ου πολ
he divided to them the living. And after not ma
ἡμερας συναγαγων ἁπαντα ὁ νεωτερος υ
days having gathered together all the younger
απεδημησεν εις χωραν μακραν· και
went abroad into a country distant: and
διεσκορπισε την ουσιαν αὑτου, ζων ασωτ
wasted the property of himself, living dissolut
14 Δαπανησαντος δε αυτου παντα, εγενετο λιμ
Having expended and of him all, came a fam
ισχυρος κατα την χωραν εκεινην· και αυτ
mighty throughout the country that: and he
ηρξατο ὑστερεισθαι. 15 Και πορευθεις εκολλη
began to be in want. And having gone he united
ἑνι των πολιτων της χωρας εκεινης· και επε
with one of the citizens of the country that; and
ψεν αυτον εις τους αγρους αὑτου βοσκειν χοιρου
sent him into the fields of himself to feed swine.
16 Και επεθυμει γεμισαι την κοιλιαν αὑτου απ
And he longed to fill the belly of himself from
των κερατιων, ὡν ησθιον οἱ χοιροι· και ουδε
the pods, which

πατρος μου περισσευουσιν
father of me have an abundance
μῳ απολλυμαι. 18 Αναστ-
hunger am perishing. Having
τον πατερα μου, και ερω
the father of me, and will say
τον εις τον ουρανον και
ed against the heaven and
ειμι αξιος κληθηναι υἱος
I am fit to be called a son
α των μισθιων σου. 20 Και
of the hired servants of thee. And
τον πατερα ἑαυτου. Ετι
the father of himself. While
οντος, ειδεν αυτον ὁ πα-
ing, saw him the fa-
λαγχνισθη· και δραμων
oved with pity; and running
χηλον αυτου, και κατεφι-
eck of him, and repeatedly
δε αυτῳ ὁ υἱος· Πατερ,
and to him the son; O father,
νον και ενωπιον σου· και
and in presence of thee; and
ηναι υἱος σου. 22 Ειπε δε ὁ
lled a son of thee. Said but the
λους αὐτου· Εξενεγκατε
of himself; Bring you out
ην, και ενδυσατε αυτον,
and clothe you him,
ς την χειρα αυτου, και
the hand of him, and
οδας. 23 Και ενεγκαντες
feet. And having brought
τον θυσατε· και φαγοντες
do you sacrifice; and eating
τος ὁ υἱος μου νεκρος ην,
this the son of me dead was,
πολωλως ην, και εὑρεθη.
ing been lost he was, and is found.
εσθαι. 25 Ην δε ὁ υἱος
ry. Was and the son
ν αγρῳ· και ὡς ερχομενος
a field: and as he was coming
νε συμφωνιας και χορων.
a sound of music and dancers.
ς ἑνα των παιδων, επυν-
one of the servants, he in-
; 27 Ὁ δε ειπεν αυτῳ·
ge? He and said to him;
ει· και εθυσεν ὁ πατηρ
come: and has sacrificed the father
ιτευτον, ὁτι ὑγιαινοντα
fatted, because safe
ργισθη δε, και ουκ ηθε-
was angry and, and not was dis-

self, he said, 'How many
of my FATHER's Hired ser-
vants have an abundance
of Bread, and I am perish-
ing here with Hunger!
18 I will arise and go to
my FATHER, and will say
to him, Father, I have sin-
ned against HEAVEN, and
before thee.
19 I am no longer worthy
to be called thy Son; make
me as one of thy HIRED
SERVANTS.'
20 And he arose, and
went to his FATHER. But
while he was yet at some
distance, his FATHER saw
him, and was moved with
pity; and running, he fell
on his neck, and repeatedly
kissed him.
21 And the SON said to
him, 'Father, I have sinned
against HEAVEN, and be-
fore * thee. I am no longer
worthy to be called thy
Son; make me as one of
thy HIRED SERVANTS.'
22 But the FATHER said
to his SERVANTS, 'Bring
* out quickly that CHIEF
ROBE, and clothe him; and
attach a Ring to his HAND,
and Sandals to his FEET;
23 and bring the FATTED
CALF, and kill it; and let
us eat, and be joyful;
24 For This my SON was
dead, but is restored to life;
he was even lost, but is
found.' And they began
to be joyful.
25 Now his OLDER SON
was in the Field, and as he
was coming and approached
the HOUSE, he heard Mu-
sic and † Dancing.
26 And summoning one
of the SERVANTS, he asked
him the reason of this.
27 And HE said to him,
'Thy BROTHER is come;
and thy FATHER has killed
the FATTED CALF, Because
he has received him in
health.'
28 And he was enraged,

* 21. thee. I am no longer worthy to be called thy Son; make ... ANTS. But. * 22. out quickly. 24. again—omit.
... to be rendered *a choir of singers*. Le Clerc denies that the ... Symphonia, translated *music*, may mean the musical instru... e choir of singers.

φαγων σου τον βιον μετα πορνων, ηλθεν,
devoured of thee the living with harlots, came,
σας αυτῳ τον μοσχον τον σιτευτον. 31
sacrificed for him the calf the fatted.
ειπεν αυτῳ· Τεκνον, συ παντοτε μετ᾽ εμο
said to him: O child, thou always with me
και παντα τα εμα σα εστιν. 32 Ευφρανθηνα
and all the mine thine is.; To be joyful
και χαρηναι εδει, ὁτι ὁ αδελφος σου ο
and to be glad it is proper, for the brother of thee
νεκρος ην, και [αν]εζησε· και απολωλως
dead was, and [again] is alive; and having been lost
και εὑρεθη.
and is found.

ΚΕΦ. ιϛ'. 16.

1 Ελεγε δε και προς τους μαθητας αὐτ
He said and also to the disciples of him
Ανθρωπος τις ην πλουσιος, ὁς ειχεν οικονομ
A man certain was rich, who had a steward
και οὑτος διεβληθη αυτῳ ὡς διασκορπιζων
and this was accused to him as wasting
ὑπαρχοντα αυτου. 2 Και φωνησας αυτον, ειπ
possessions of him. And having called him, he
αυτῳ· Τι τουτο ακουω περι σου; αποδος τ
to him, What this I hear concerning thee? render
λογον της οικονομιας σου· ου γαρ δυνηση ε
account of the stewardship of thee: not for thou wilt be able long
οικονομειν. 3 Ειπε δε εν ἑαυτῳ ὁ οικονομος· Τ
to be steward. Said and in himself the steward; Wh
ποιησω, ὁτι ὁ κυριος μου αφαιρειται την οικονο
shall I do, for the lord of me takes the steward
μιαν απ᾽ εμου; Σκαπτειν ουκ ισχυω, επαιτει
ship from me? To dig not I have strength, to beg
αισχυνομαι. 4 Εγνων τι ποιησω, ἱνα, ὁταν
I am ashamed. I know what I will do, that, when
μετασταθω της οικονομιας, δεξωνται με
I may be put out of the

6 Ὁ δε ειπεν· Ἑκατον βατους ελαιου.
He and said; A hundred baths of oil.
Και ειπεν αυτῳ· Δεξαι σου το γραμμα, και
And he said to him; Receive of thee the bill, and
καθισας ταχεως γραψον πεντηκοντα. 7 Επειτα
sitting quickly write thou fifty. Then
ἑτερῳ ειπε· Συ δε ποσον οφειλεις; Ὁ δε ειπεν·
to another he said; Thou and how much owest thou? He and said;
Ἑκατον κορους σιτου. *[Και] λεγει αυτῳ·
A hundred cors of wheat. [And] he says to him;
Δεξαι σου το γραμμα, και γραψον ογδοηκοντα.
Receive of thee the bill, and write eighty.
8 Και επῃνεσεν ὁ κυριος τον οικονομον της
And praised the lord the steward the
αδικιας, ὁτι φρονιμως εποιησεν· ὁτι οἱ υἱοι του
unjust, because prudently he had done; for the sons of the
αιωνος τουτου φρονιμωτεροι ὑπερ τους υἱους του
age this more prudent above the sons of the
φωτος εις την γενεαν την ἑαυτων εισι. 9 Καγω
light for the generation that of themselves are. And I
ὑμιν λεγω· Ποιησατε ἑαυτοις φιλους εκ του
to you say; Make you to yourselves friends out of the
μαμωνα της αδικιας· ἱνα, ὁταν εκλιπητε, δεξων-
mammon of the unjust; that, when you may fail, they may
ται ὑμας εις τας αιωνιους σκηνας. 10 Ὁ πιστος
receive you into the age-lasting tabernacles. He faithful
εν ελαχιστῳ και εν πολλῳ πιστος εστι· και ὁ
in least also in much faithful is; and he
εν ελαχιστῳ αδικος, και εν πολλῳ αδικος εστιν.
in least unjust, also in much unjust is.
11 Ει ουν εν τῳ αδικῳ μαμωνᾳ πιστοι ουκ
If therefore in the unrighteous mammon faithful not
εγενεσθε, το αληθινον τις ὑμιν πιστευσει; 12 και
you have been, the true who to you will entrust? And
ει εν τῳ αλλοτριῳ πιστοι ουκ εγενεσθε, το
if in the another faithful not you have been, the
ὑμετερον τις ὑμιν δωσει;
yours who to you will give?
13 Ουδεις οικετης δυναται δυσι κυριοις δουλευ-
No one domestic is able two lords to serve;
ειν· η γαρ τον ἑνα μισησει, και τον ἑτερον
either for the one he will hate, and the other
αγαπησει· η ἑνος ανθεξεται, και του ἑτερου
he will love; or one he will cling to, and the other
καταφρονησει. Ου δυνασθε θεῳ δουλευειν και
he will slight. Not you are able God to serve and
μαμωνᾳ.
mammon.

6 And HE said, † 'A Hundred Baths of Oil.' And * HE said to him, 'Take back * Thy ACCOUNT, and sit down quickly, and write one for fifty.'

7 Then he said to another, 'And how much dost thou owe?' And HE said, † 'A Hundred Cors of Wheat.' He says to him, 'Take back * Thy ACCOUNT, and write one for eighty.'

8 And the MASTER applauded the UNJUST STEWARD, Because he had acted prudently; For the SONS of this AGE are more prudent as to THAT GENERATION which is their own, than ‡ the SONS of LIGHT.

9 And I say to you, ‡ Make for yourselves Friends with the DECEITFUL WEALTH, that, when * it fails, they may receive you into AIONIAN Mansions.

10 ‡ HE who is FAITHFUL in a little, is also faithful in much; and HE who is UNJUST in a little, is also unjust in much.

11 If, therefore, you have not been faithful in the DELUSIVE Riches, who will confide the TRUE to you.

12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is * YOUR OWN?

13 ‡ No Domestic can serve Two Masters; for he will either hate the ONE, and love the OTHER; or he will attend to one, and neglect the OTHER. You cannot serve God and Mammon.

* VATICAN MANUSCRIPT.—6. HE said. 6. Thy LETTERS, and. 7. And—omit. 7. Thy LETTERS, and. 9. it fails. 12. OUR OWN.

† 6. The *bath* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *ephah*, i. e., to seven gallons and a half of our measure.—*Clarke.* Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons. † 7. The *cor* was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *bath* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English.

‡ 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. ‡ 9. Dan. iv. 27; Matt. vi. 19; xix. 21; 1 Tim. vi. 17—19. ‡ 10. Matt. xxv. 21; Luke xix. 17. ‡ 13. Matt. vi. 24.

θεου. ... ιον, β
of the God. highly prized, ...

16 Ὁ νομος και οἱ προφηται ἑω
The law and the prophets till
τοτε ἡ βασιλεια του θεου ευαγ
then the kingdom of the God is
πας εις αυτην βιαζεται. 17 Ευ
every one into her presses.
εστι τον ουρανον και την γην παρε
it is the heaven and the earth to pass
νομου μιαν κεραιαν πεσειν. 18 Πας
law one fine point to fall. Every one
την γυναικα αὐτου, και γαμων ἑ
the wife of himself, and marrying
χευει· και πας ὁ απολελυμενην
adultery; and every one who her being divorced
γαμων, μοιχευει.
marrying, commits adultery.

19 Ανθρωπος δε τις ην πλουσιος,
A man now certain was rich,
δυσκετο πορφυραν και βυσσον, ευφρ
clothed purple and fine linen,
καθ' ἡμεραν λαμπρως. 20 Πτωχος δε τ
every day sumptuously. A poor and cert
ονοματι Λαζαρος, *[ὁς] εβεβλητο π
named Lazarus, [who] was laid
πυλωνα αυτου ἡλκωμενος, 21 και ε
gate of him being covered with sores, and
χορτασθηναι απο των ψιχιων των πιπτ
to be fed from the crumbs those fall
απο της τραπεζης του πλουσιου· αλλα
from the table of the rich; but
κυνες ερχομενοι απελειχον τα ἑλκη α
dogs coming licked the sores
22 Εγενετο δε αποθανειν τον πτωχ
It happened and to die
νεχθηναι ...

...αμ. Απεθανε δε και ὁ πλουσιος, και
Died and also the rich, and
23 Και εν τῳ ᾅδῃ επαρας τους οφθαλ-
And in the unseen having lifted the eyes
...των, ὑπαρχων εν βασανοις, ὁρᾳ τον
himself, being in torments, sees the
απο μακροθεν, και Λαζαρον εν τοις κολ-
from a distance, and Lazarus in the bo-
...ποις. 24 Και αυτος φωνησας ειπε· Πατερ
And he crying out he said; O father
ελεησον με, και πεμψον Λαζαρον, ἱνα
do thou pity me, and send Lazarus, that
το ακρον του δακτυλου αὑτου ὑδατος,
the tip of the finger of himself of water,
...ψυξῃ την γλωσσαν μου· ὁτι οδυνωμαι
cool the tongue of me; for I am in pain
...λογι ταυτῃ. 25 Ειπε δε Αβρααμ· Τεκνον,
flame this. Said and Abraham; O child,
...τι, ὁτι απελαβες τα αγαθα σου εν τῃ
that thou didst receive the things good of thee in the
..., και Λαζαρος ὁμοιως τα κακα· νυν
and Lazarus in like manner the things bad; now
παρακαλειται, συ δε οδυνασαι. 26 Και
is comforted, thou and art in pain. And
...τουτοις, μεταξυ ἡμων και ὑμων χασμα
these, between of us and of you a chasm
...στηρικται, ὁπως οἱ θελοντες διαβηναι
has been fixed, so that those wishing to pass over
...ος ὑμας, μη δυνωνται, μηδε οἱ εκειθεν
you, not is able, nor those thence
...ας διαπερωσιν. 27 Ειπε δε· Ερωτω ουν
cross over. He said then; I beseech then
...ερ, ἱνα πεμψῃς αυτον εις τον οικον του
that thou wouldst send him to the house of the
...μου· 28 εχω γαρ πεντε αδελφους· ὁπως
of me; I have for five brothers; that
...ρτυρηται αυτοις, ἱνα μη και αυτοι ελθωσιν
testify to them, that not also they may come
...τοπον τουτον της βασανου. 29 Λεγει
place this of the torment. Says
...] Αβρααμ· Εχουσι Μωσεα και τους
Abraham; They have Moses and the
...ας· ακουσατωσαν αυτων. 30 Ὁ δε ειπεν·
let them hear them. He and said;
...ατερ, Αβρααμ· αλλ' εαν τις απο νεκρων
father, Abraham; but if one from dead ones
...προς αυτους, μετανοησουσιν. 31 Ειπε δε
to them, they will reform. He said but

† BOSOM. And the RICH man also died, and was buried;
23 and in HADES, being in Torments, he lifted up his EYES, and sees * Abraham at a distance, and Lazarus in † the FOLDS of his mantle.
24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the TIP of his FINGER in Water, and cool my TONGUE; For I am tortured in this FLAME.'
25 But Abraham said, 'Child, recollect That thou, during thy LIFE, ‡ didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now * here he is comforted, and thou art tormented.
26 And besides all this, a great Chasm is situated between us and you; so that THOSE WISHING to pass over hence to you are unable; nor can * those cross over thence to us.'
27 Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;
28 For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'
29 * But Abraham says, ‡ 'They have Moses and the PROPHETS; let them hear them.'
30 And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'
31 And he said to him,

...CAN MANUSCRIPT—2[4]. Abraham. 25. here he is comforted, and. 26. t' ose, ...braham. 29. to him—omit.

...he expression, "Abraham's bosom," alludes to the posture used by the Jews at ta... was reclining on couches after the manner of the Romans, the upper part of the ...ing upon the left elbow, and the lower lying at length upon the couch. When two ...clined on the same couch, some say the worthiest or most honorable person lay ...ightfoot says, in the middle;) the next in dignity lay with his head reclining on the ...bosom of the first, as John is said to have done on the bosom of Jesus at supper; ... is borrowed the phrase of Abraham's bosom, as denoting the state of celestial ... Abraham being esteemed the most honorable person, and the father of the Jew..., to be in his bosom signifies (in allusion to the order in which guests were placed ...ntertainment) the highest state of felicity next to that of Abraham himself. † 23. Tous kolpois, being plural, the idea seems to be as expressed in the text ...essed.

... xxi. 13; Luke vi. 24. ‡ 29. Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts xv. ...

κειται περι τον τραχηλον αυτο
was hung about the neck of him
ται εις την θαλασσαν, η ἱνα σκα
thrown into the sea, than that he sho
των μικρων τουτων. 3 Προσεχετε
of the little ones these. Take heed to y
δε ἁμαρτῃ *[εις σε] ὁ αδελφος σου,
and should sin [against thee] the brother of thee,
αυτῳ· και εαν μετανοησῃ, αφες αυ
him; and if he should reform, forgive hi
εαν ἑπτακις της ἡμερας ἁμαρτῃ ει
if seven times of the day he should sin again
ἑπτακις *[της ἡμερας] επιστρεψῃ
seven times [of the day] he should turn,
Μετανοω· αφησεις αυτῳ.
I reform, thou shalt forgive him.
5 Και ειπον οἱ αποστολοι τῳ κυριῳ·
And said the apostles to the lord,
ἡμιν πιστιν. 6 Ειπε δε ὁ κυριος· Ει
to us faith. Said and the lord, If
πιστιν ὡς κοκκον σιναπεως, ελεγετε
faith as a grain of mustard, you might
συκαμινῳ ταυτῃ· Εκριζωθητι, και φυτευ
sycamine-tree this; Be thou uprooted, and be thou pl
τῃ θαλασσῃ· και ὑπηκουσεν αν ὑμιν. 7
the sea; and it would obey you.
εξ ὑμων δουλον εχων αροτριωντα η ποιμαιν
of you a slave having ploughing or feeding
ὁς εισελθοντι εκ του αγρου ερει· Ε
who having come out of the field will say; Imme
παρελθων αναπεσαι; 8 Αλλ' ουχι ερει
going do thou recline? But not will say
Ετοιμασον τι δειπνησω, και περιζωσαμ
Make ready what I may sup, and having gird
διακονει μοι, ἑως φαγω και πιω· και μετα τα
do thou serve me, till I may eat and drink; and
φαγεσαι και πιεσαι συ; 9
shalt eat

...χθεντα ὑμιν, λεγετε· Ὁτι δουλοι
...commanded you, say you: That slaves
...ομεν· ὁτι ὁ ωφειλομεν ποιησαι,
...we are; because what we were bound to do.

...ενετο εν τῳ πορευεσθαι αυτον εις
...it happened in the to go him to
...αλημ, και αυτος διηρχετο δια μεσου
...salem, and he passed through midst
...ειας και Γαλιλαιας. 12 Και εισερχομενου
...maria and Galilee. And entering
...εις τινα κωμην, απηντησαν αυτῳ δεκα
...into a certain village, met him ten
...ροι ανδρες, οἱ εστησαν ποῤῥωθεν. 13 Και
...ous men, who stood far off. And
...ηραν φωνην, λεγοντες· Ιησου επιστατα
...they lifted up a voice, saying: Jesus master,
...ησον ἡμας. 14 Και ιδων ειπεν αυτοις·
...pity us. And seeing he said to them:
...ευθεντες επιδειξατε ἑαυτους τοις ἱερευσι.
...going show you yourselves to the priests.
...εγενετο εν τῳ ὑπαγειν αυτους, εκαθαρισθη-
...it happened in the to go them, they were cleansed.
15 Εἱς δε εξ αυτων, ιδων ὁτι ιαθη, ὑπεσ-
One and of them, seeing that he was cured, turned
...ε, μετα φωνης μεγαλης δοξαζων τον θεον·
...with a voice loud glorifying the God;
...επεσεν επι προσωπον παρα τους ποδας
...fell on face at the feet
...ευχαριστων αυτῳ· και αυτος ην Σαμα-
...giving thanks to him; and he was a Sama-
...της. 17 Αποκριθεις δε ὁ Ιησους ειπεν· Ουχι
...ritan. Answering and the Jesus said: Not
...ἱ εκαθαρισθησαν; οἱ δε εννεα που; 18 Ουχ
...were cleansed? the but nine where? Not
...ησαν ὑποστρεψαντες δουναι δοξαν τῳ θεῳ,
...found having returned to give glory to the God,
...ὁ αλλογενης οὑτος; 19 Και ειπεν αυτῳ·
...the foreigner this? And he said to him:
...τας πορευου· *[ἡ πιστις σου σεσωκε σε.]
...go thou: [the faith of thee has saved thee.]
20 Επερωτηθεις δε ὑπο των φαρισαιων, ποτε
Having been asked and by the Pharisees, when
...ται ἡ βασιλεια του θεου, απεκριθη αυτοις,
...the kingdom of the God, he answered them,
...ειπεν· Ουκ ερχεται ἡ βασιλεια του θεου
...said: Not comes the kingdom of the God
...μετα παρατηρησεως· 21 ουδε ερουσιν· Ιδου ὡδε,
...careful watching; nor will they say; Lo here,
[ιδου] εκει· ιδου γαρ, ἡ βασιλεια του θεου
[lo] there; lo for, the majesty of the God

THINGS COMMANDED you, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'"

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood ‡at a distance;

13 and they lifted up their Voice, saying, "Jesus, Master, pity us."

14 And seeing them, he said to them, ‡"Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising GOD with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Samaritan.

17 And JESUS answering, said, "Were not the TEN cleansed? but where are the NINE?

18 Were none found to return to give Praise to GOD, except this ALIEN?"

19 And he said to him; "Arise, go thy way; *thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "The KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold here! or there!' for, behold, † GOD'S ROYAL MAJESTY is among you."

...TICAN MANUSCRIPT.—19. thy FAITH has saved thee—*omit*. 21. lo—*omit*.

† ... In this verse it has been found necessary to depart from the usual signification of ... the KINGDOM of God, and render as in the text. That this rendering ... is ... and correct, see Note on Matt. iii. 2. *Basileia* here refers to the *person* to whom ... and honor of king belonged, rather than to his *territory* or *kingdom*. Prof. Whiting, ... Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "... is among you." Dr. A. Clarke in a note on the 21st verse evidently understood ... to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was ..., in some private place, known only to some of their rulers; and that by and by ... be proclaimed in a similar way to that in which *Joash* was by Jehoiada the priest. ... account, 2 Chron. xxiii. 1—11."

‡ ... Lev. xiii. 46. ‡ 14. Lev. xiii. 2; *xiv. 2*; Matt. viii. 4; Luke v. 14.

μη απελθητε, μηδε διωξητε
lo there; not you may go away, nor may you foll
γαρ ἡ αστραπη, ἡ αστραπτουσα ε
for the lightning, that flashing
ουρανον, εις την ὑπ' ουρανον λαμπ
heaven, to the under heaven shines,
εσται ὁ υἱος του ανθρωπου ⊙[εν τη ἡμερ
will be the son of the man [in the day
25 Πρωτον δε δει αυτον πολλα παθ
First but it behoves him many things to su
αποδοκιμασθηναι απο της γενεας ταυτης
to be rejected from the generation this.
καθως εγενετο εν ταις ἡμεραις Νωε, οὑτω
as it happened in the days of Noe, so
και εν ταις ἡμεραις του υἱου του ανθ
also in the days of the son of the
27 Ησθιον, επινον, εγαμουν, εξεγαμιζοντο,
They ate, they drank, they married, they were given in mar
ἡς ἡμερας εισηλθε Νωε εις την κιβωτον
of which day entered Noe into the ark;
ηλθεν ὁ κατακλυσμος, και απωλεσεν ἁπα
came the flood, and destroyed al
28 Ὁμοιως και ὡς εγενετο εν ταις ἡμεραις
In like manner also as it happened in the days
ησθιον, επινον ηγοραζον, επωλουν, εφυτε
they ate, they drank, they bought, they sold, they plan
ῳκοδομουν· 29 ᾗ δε ἡμερᾳ εξηλθε Λωτ
they built; in the but day went out Lot
Σοδομων, εβρεξε πυρ και θειον απ' ουρανου, κ
Sodom, it rained fire and brimstone from heaven,
απωλεσεν ἁπαντας· 30 κατα ταυτα εσται
destroyed all; according to these it will be in
ἡμερᾳ ὁ υἱος του ανθρωπου αποκαλυπτεται. 31 Ε
day the son of the man is revealed.
εκεινῃ τῃ ἡμερᾳ, ὃς εσται επι του δωματος, κα
that the day, who will be on the roof,
τα σκευη αυτου εν τῃ οικια
the goods of him

…ολεσει αυτην· και ὁς εαν απολεσῃ
…will lose her, and whoever may lose
…γονησει αυτην. 34 Λεγω ὑμιν· Ταυτῃ
…will preserve her. I say to you; In this
…σονται δυο επι κλινης μιας· εἱς παρα-
…will be two on bed one; one will
…ται, και ὁ ἑτερος αφεθησεται. 35 Δυο
…and the other will be left. Two
…αληθουσαι επι το αυτο· ἡ μια παραληφ-
…grinding on the same; the one will be
…και ἡ ἑτερα αφεθησεται. 36 Και αποκ-
…and the other will be left. And an-
…λεγουσιν αυτῳ· Που, κυριε; Ὁ δε
…they said to him; Where, O lord? He and
…τοις· Ὁπου το σωμα, εκει συναχθησον-
…them; Where the body, there will be gathered
…ται,
…gles.

KEΦ. ιη'. 18.

…ε δε και παραβολην αυτοις, προς το
…and also a parable to them, in order that
…τοτε προσευχεσθαι, και μη εκκακειν,
…ays to pray, and not to be weary,
…Κριτης τις ην εν τινι πολει, τον θεον
…A judge certain was in a certain city, the God
…μενος, και ανθρωπον μη εντρεπομενος.
…ing, and man not regarding.
…ην εν τῃ πολει εκεινῃ· και ηρχετο
…was in the city that; and she went
…ον, λεγουσα· Εκδικησον με απο του
…saying; Do justice me from the
…μου. 4 Και ουκ ηθελησεν επι χρονον.
…of me. And not he would for a time.
…ταυτα ειπεν εν ἑαυτῳ· Ει και τον θεον
…these he said in himself; If even the God
…μαι, και ανθρωπον ουκ εντρεπομαι·
…and man not I regard;
…παρεχειν μοι κοπον την χηραν ταυτην,
…to render to me trouble the widow this,
…αυτην· ἱνα μη εις τελος ερχομενη
…her, that not to end coming
…με. 6 Ειπε δε ὁ κυριος· Ακουσατε,
…me. Said and the lord; Hear you,
…της της αδικιας λεγει. 7 Ὁ δε θεος
…the unjust says. The and God
…οιησει την εκδικησιν των εκλεκτων
…will do the justice for the chosen ones
…ων βοωντων προς αυτον ἡμερας και
…crying to him day and
…και μακροθυμων επ' αυτοις; 8 Λεγω
…and bearing long towards them? I say
…ποιησει την εκδικησιν αυτων εν ταχει.
…he will do the justice for them in an instant.
…υἱος του ανθρωπου ελθων ἀρα εὑρησει
…son of the man coming indeed will he find
…ιν επι της γης;
…on the earth?

lose it; and whoever may lose it, will preserve it.

34 ‡ I tell you, in That NIGHT there will be two on *a Bed; One will be taken, and the OTHER left.

35 Two will be grinding together; the ONE will be taken, and the OTHER left."

36 And answering, they said to him, ‡ "Where, Lord?" And HE said to them, "Where the BODY is, there *also the EAGLES will be assembled."

CHAPTER XVIII.

1 And he also spoke a Parable to them, to show that they OUGHT ‡ to pray continually, and not be weary;

2 saying, "There was a certain Judge in a certain City, who feared not GOD, nor respected Man.

3 And there was a Widow in that City; and she went to him, saying, 'Obtain justice for me from my OPPONENT.'

4 And he would not for a time; but afterwards he said within himself 'Though I fear not GOD nor regard Man;

5 ‡ yet, because this WIDOW importunes me, I will do her justice, lest at last her coming should weary me!'"

6 And the LORD said, "Hear what the UNJUST JUDGE says;

7 and ‡ will not GOD do justice for THOSE CHOSEN ONES of his, who are CRYING to him Day and Night, and he is compassionate towards them?

8 I tell you, ‡ That he will speedily do them JUSTICE. But when the SON of MAN comes, will he find this BELIEF on the LAND?"

…n Manuscript.—34. a Bed. 37. also will.

…xxiv. 40, 41; 1 Thess. iv. 17. ‡ 36. Matt. xxiv. 28. ‡ 1. Luke xi. 5 …; Eph. vi. 18 ‡ 5. Luke xi. 8. ‡ 7. Rev. vi. 10. ‡ 8. Heb. x …

9 Ειπε δε και προς τινας τους πεποιθοτας εφ'
He spoke and also to some those trusting in
ἑαυτοις ὁτι εισι δικαιοι, και εξουθενουντας τους
themselves that they are just ones, and despising the
λοιπους, την παραβολην ταυτην· 10 Ανθρωποι
others, the parable this: Men
δυο ανεβησαν εις το ἱερον προσευξασθαι· ὁ εις
two went up into the temple to pray; the one
Φαρισαιος, και ὁ ἑτερος τελωνης. 11 Ὁ Φαρι-
a Pharisee, and the other a tax-gatherer. The Phari-
σαιος, σταθεις προς ἑαυτον, ταυτα προσηυχετο·
see, standing by himself, these he prayed:
Ὁ θεος, ευχαριστω σοι, ὁτι ουκ ειμι ὡσπερ οἱ
The God, I give thanks to thee, that not I am like the
λοιποι των ανθρωπων, ἁρπαγες, αδικοι, μοιχοι,
others of the men, plunderers, unjust ones, adulterers,
η και ὡς οὑτος ὁ τελωνης. 12 Νηστευω δις του
or even like this the tax-gatherer. I fast twice of the
σαββατου, αποδεκατω παντα ὁσα κτωμαι. 13 Και
week, I tithe all what I acquire. And
ὁ τελωνης μακροθεν ἑστως ουκ ηθελεν
the tax-gatherer at a distance having been standing not would
ουδε τους οφθαλμους εις τον ουρανον επαραι·
not even the eyes to the heaven lift up;
αλλ' ετυπτεν *[εις] το στηθος αὑτου, λεγων·
but he smote [on] the breast of himself, saying:
Ὁ θεος, ἱλασθητι μοι τῳ ἁμαρτωλῳ. 14 Λεγω
The God, be propitious to me the sinner. I say
ὑμιν, κατεβη οὑτος δεδικαιωμενος εις τον οικον
to you, went down this having been justified to the house
αὑτου, η γαρ εκεινος· ὁτι πας ὁ ὑψων ἑαυτον,
of himself, or for that: for every one the exalting himself,
ταπεινωθησεται· ὁ δε ταπεινων ἑαυτον, ὑψωθη-
will be humbled; he but humbling himself, will be
σεται.
exalted.

15 Προσεφερον δε αυτῳ και τα βρεφη, ἱνα
They brought and to him also the infants, that
αυτων ἁπτηται· ιδοντες δε οἱ μαθηται επετιμη-
them he might touch; seeing and the disciples rebuked
σαν αυτοις. 16 Ὁ δε Ιησους προσκαλεσαμενος
them. The but Jesus calling to —
αυτα, ειπεν· Αφετε τα παιδια ερχεσθαι προς με,
them, he said; Allow the little children to come — to me,
και μη κωλυετε αυτα· των γαρ τοιουτων εστιν
and not forbid them; for the because such like is
ἡ βασιλεια του θεου. 17 Αμην λεγω ὑμιν, ὁς
the kingdom of the God. Indeed I say to you, who
εαν μη δεξηται την βασιλειαν του θεου ὡς
ever not may receive the kingdom of the God as
παιδιον, ου μη εισελθῃ εις αυτην.
a little child, not not may enter into her.

9 And he spoke this PARABLE also to some, ‡who TRUSTED in themselves That they were righteous, and despised OTHERS.

10 "Two Men went up into the TEMPLE to pray; the ONE a Pharisee, and the OTHER a Tribute-taker.

11 The PHARISEE standing by himself, prayed thus; †'O GOD, I thank thee, That I am not like OTHER MEN,—Rapacious, Unjust, Dissolute, or even like This TRIBUTE-TAKER.

12 I fast twice in the WEEK, I tithe all that I acquire.'

13 *But the TRIBUTE-TAKER, standing at a distance, would not even lift up his EYES to HEAVEN, but smote his BREAST, saying, 'O GOD, be propitious to me a SINNER.'

14 I tell you, this man went down to his HOUSE justified *more than the other; ‡For EVERY one who EXALTS himself will be humbled; and HE who HUMBLES himself will be exalted."

15 ‡And they brought to him their INFANTS also, that he might touch them; but the DISCIPLES seeing it, rebuked them.

16 But JESUS calling them to him, said, "Permit the LITTLE CHILDREN to come to me, and forbid them not; for to ‡SUCH LIKE belongs the KINGDOM of GOD.

17 ‡Indeed I say to you, Whoever does not receive the KINGDOM of GOD like a Little child, he will by no means enter it."

* VATICAN MANUSCRIPT.—13. But. 13. on—omit. 14. more than the other.

† 11. The following from *Bereshith Rabba*, will illustrate this Pharisaic pride:—"Rabbi Simeon, the son of Jochai, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one."

‡ 9. Luke x. 29; xvi. 15. ‡ 14. Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; James iv. 6; 1 Pet. v. 5, 6. ‡ 15. Matt. xix. 13, Mark x. 13. ‡ 16. 1 Cor. xiv. 20; 1 Pet. ii. 2. ‡ 17. Mark x. 15.

18 Και επηρωτησε τις αυτον αρχων, λεγων·
And asked certain him ruler, saying;
Διδασκαλε αγαθε, τι ποιησας ζωην αιωνιον
O teacher good, what shall I do life age-lasting
κληρονομησω; 19 Ειπε δε αυτῳ ὁ Ιησους· Τι με
may inherit? Said and to him the Jesus; Why me
λεγεις αγαθον; ουδεις αγαθος, ει μη εἱς, ὁ
callest thou good? no one good, if not one, the
θεος. 20 Τας εντολας οιδας· "Μη μοιχευ-
God. The commandments thou knowest; "Not thou mayest
σῃς· μη φονευσῃς· μη κλεψῃς· μη
commit adultery; not thou mayest kill; not thou mayest steal; not
ψευδομαρτυρησῃς· τιμα τον πατερα σου, και
thou mayest bear false testimony; honor the father of thee, and
την μητερα [σου."] 21 Ὁ δε ειπε· Ταυτα παντα
the mother [of thee."] He and said; These all
εφυλαξαμην εκ νεοτητος μου. 22 Ακουσας δε
I observed from youth of me. Having heard and
[ταυτα] ὁ Ιησους, ειπεν αυτῳ· Ετι ἑν σοι λει-
[these] the Jesus, said to him; Yet one to thee is
πει· παντα ὁσα εχεις πωλησον, και διαδος πτω-
wanting; all what thou hast sell, and give them to poor
χοις, και ἑξεις θησαυρον εν ουρανῳ· και δευρο,
ones, and thou shalt have a treasure in heaven; and come,
ακολουθει μοι. 23 Ὁ δε ακουσας ταυτα, περιλυ-
follow me. He and having heard these, greatly
πος εγενετο· ην γαρ πλουσιος σφοδρα. 24 Ιδων δε
sorrowful became; he was for rich exceedingly. Seeing and
αυτον ὁ Ιησους [περιλυπον γενομενον,] ειπε·
him the Jesus [greatly grieved becoming,] said;
Πως δυσκολως οἱ τα χρηματα εχοντες εισελευ-
How with difficulty those the riches having shall
σονται εις την βασιλειαν του θεου. 25 Ευκοπωτε-
enter into the kingdom of the God. Easier
ρον γαρ εστι, καμηλον δια τρυμαλιας ραφιδος
for it is, a camel through hole of a needle
εισελθειν, η πλουσιον εις την βασιλειαν του
to enter, than a rich man into the kingdom of the
θεου εισελθειν. 26 Ειπον δε οἱ ακουσαντες· Και
God to enter. Said and those having heard; And
τις δυναται σωθηναι; 27 Ὁ δε ειπε· Τα αδυνατα
who is able to be saved? He but said; The things impossible
παρα ανθρωποις, δυνατα εστι παρα τῳ θεῳ.
with men, possible is with the God.
28 Ειπε δε ὁ Πετρος· Ιδου, ἡμεις αφηκαμεν
Said and the Peter; Lo, we left
παντα, και ηκολουθησαμεν σοι. 29 Ὁ δε ειπεν
all, and followed thee. He and said
αυτοις· Αμην λεγω ὑμιν, ὁτι ουδεις εστιν ὁς
to them; Indeed I say to you, that no one is who
αφηκεν οικιαν, η γονεις, η αδελφους, η γυναικα,
left house, or parents, or brethren, or wife,
η τεκνα, ἑνεκεν της βασιλειας του θεου, 30 ὁς
or children, on account of the kingdom of the God, who

18 ‡ And a Certain Ruler asked him, saying, "Good Teacher, what shall I do to inherit aionian Life?"

19 And JESUS said to him, "Why dost thou call Me good? There is none good, except one,—GOD.

20 Thou knowest the COMMANDMENTS; ‡ Do not commit adultery, Do not kill, Do not steal, Do not testify falsely, Honor thy FATHER and MOTHER."

21 And HE said, "All these have I kept from my Youth."

22 And JESUS having heard, said to him, "Yet in One thing thou art wanting; ‡ sell all that thou hast, and give to the Poor, and thou shalt have Treasure in * HEAVEN; and come follow me."

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And * Jesus seeing him, said, "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God!

25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the KINGDOM of GOD."

26 And THOSE HEARING him, said, "Who then can be saved?"

27 And HE said, ‡ "The THINGS IMPOSSIBLE with Men are possible with GOD."

28 Then PETER said, ‡ "Behold, WE have forsaken * our OWN, and followed thee."

29 And HE said to them, "Indeed, I say to you, That no one has forsaken a House, or a * Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

* VATICAN MANUSCRIPT.—20. of thee—omit. 22. these—omit. 22. HEAVENS. 24. Jesus seeing him, said. 24. becoming greatly grieved—omit. 28. our OWN, and. 29. Wife, or Brothers, or Parents, or Children.

‡ 18. Matt. xix. 16; Mark x. 17. ‡ 20. Exod. xx. 12, 16; Deut. v. 16–20; Rom. xiii. 9. ‡ 22. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 19. ‡ 27. Jer. xxxii. 17; Zech. viii. 6. ‡ 28. Matt. xix. 19–22; xix. 27.

we go to Jerusalem,
τελεσθησεται παντα τα γεγραμμενα δια τα
will be finished all the having been written through th
προφητων τῳ υἱῳ του ανθρωπου. 32 Παραδοθη
prophets in the son of the man. He will be deli
σεται γαρ τοις εθνεσι, και εμπαιχθησεται, κα
ered up for to the Gentiles, and will be derided,
ὑβρισθησεται, και εμπτυσθησεται· 33 και μασ
will be shamefully treated, and will be spit on: and havi
τιγωσαντες αποκτενουσιν αυτον· και τη ἡμερ
been scourged they will kill him: and the day
τῃ τριτῃ αναστησεται. 34 Και αυτοι ουδεν του
the third he will stand up. And they not one
των συνηκαν· και ην το ῥημα τουτο κεκρυμμε
these understood: and was the thing this having been hid
νον απ' αυτων, και ουκ εγινωσκον τα λεγομενα.
den from them, and not they knew the things being spoken
35 Εγενετο δε εν τῳ εγγιζειν αυτον εις Ἱεριχω,
It happened and in the to draw nigh him to Jericho,
τυφλος τις εκαθητο παρα την ὁδον προσαιτων.
a blind man certain sat by the way begging.
36 Ακουσας δε οχλου διαπορευομενου, επυνθανετο,
Hearing and a crowd passing along, he asked,
τι ειη τουτο; 37 Απηγγειλαν δε αυτῳ, ὁτι
what may be this? They told and him, that
Ιησους ὁ Ναζαραιος παρερχεται. 38 Και εβοησε,
Jesus the Nazarene passes by. And he shouted,
λεγων· Ιησου, υἱε Δαυιδ, ελεησον με. 39 Και
saying: Jesus, O son of David, pity me. And
οἱ προαγοντες επετιμων αυτῳ, ἱνα σιωπηση.
those going before rebuked him, that he might be silent.
Αυτος δε πολλῳ μαλλον εκραζεν· Υἱε Δαυιδ,
He but much more cried out: O son of David,
ελεησον με. 40 Σταθεις δε ὁ Ιησους εκελευσεν
pity me. Stopping and the Jesus commanded
αυτον αχθηναι προς αὑτον. Εγγισαντος δε
him to be led to himself. Having come and
αυτου, επηρωτησεν αυτον, 41 * [λεγων:] Τι

ψε, και ηκολουθει αυτῳ, δοξαζων τον
and followed him, glorifying the
και πας ὁ λαος ιδων, εδωκεν αινον τῳ θεῳ.
and all the people seeing, gave praise to the God.

ΚΕΦ. ιθ'. 19.

αι εισελθων διηρχετο την Ἱεριχω. [2] Και
and having entered he passed through the Jericho. And
ανηρ ονοματι καλουμενος Ζακχαιος· και
a man for a name being called Zaccheus, and
ην αρχιτελωνης, και οὗτος ην πλουσιος.
was a chief tax-gatherer, and this was rich.
εζητει ιδειν τον Ιησουν, τις εστι· και ουκ
he sought to see the Jesus, who he is; and not
το απο του οχλου, ὁτι τῃ ἡλικιᾳ μικρος
on account of the crowd, for the stature little
[4] Και προδραμων εμπροσθεν, ανεβη επι
And running before, he went up on
κομοραιαν, ἱνα ιδῃ αυτον· ὁτι εκεινης
sycamore, that he might see him; for that
ε διερχεσθαι. [5] Και ὡς ηλθεν επι τον
he pass by. And as he came to the
, αναβλεψας ὁ Ιησους [*][ειδεν αυτον, και]
having looked the Jesus [saw him, and]
προς αυτον· Ζακχαιε, σπευσας καταβηθι·
to him; O Zaccheus, having hastened descend thou;
ον γαρ εν τῳ οικῳ σου δει με μειναι.
for in the house of thee must me to abide.
σπευσας κατεβη, και ὑπεδεξατο αυτον
having hastened he came down, and he received him
. [7] Και ιδοντες ἁπαντες διεγογγυζον,
And seeing all murmured,
ντες· Ὁτι παρα ἁμαρτωλῳ ανδρι εισηλθε
saying; That with a sinner a man he went in
λυσαι. [8] Σταθεις δε Ζακχαιος ειπε προς
lodge. Standing up but Zaccheus said to
κυριον· Ἰδου, τα ἡμιση των ὑπαρχοντων
Lord; Lo, the half of the possessions
κυριε, διδωμι τοις πτωχοις· και ει τινος
O Lord, I give to the poor; and if of any one
εσυκοφαντησα αποδιδωμι τετραπλουν.
I extorted I give back fourfold.
δε προς αυτον ὁ Ιησους· Ὁτι σημερον
and to him the Jesus; That to-day
ρια τῳ οικῳ τουτῳ εγενετο· καθοτι και
to the house this has come; since also
υἱος Αβρααμ εστιν· [10] ηλθε γαρ ὁ υἱος
a son of Abraham is; came for the son
ανθρωπου ζητησαι και σωσαι το απολωλος.
man to seek and to save that having been lost.
ακουοντων δε αυτων ταυτα, προσθεις
Hearing and of them these things, proceeding
παραβολην, δια το εγγυς αυτον ειναι
a parable, because the near him to be
σαλημ, και δοκειν αυτους, ὁτι παραχρημα
salem, and to think them, that immediately

again, and followed him, ‡ glorifying God; and all the PEOPLE seeing it, gave Praise to GOD.

CHAPTER XIX.

1 And having entered, he was passing through JERICHO;

2 and behold, a Man named Zaccheus, (he was rich, and a Chief Tribute-taker,)

3 sought to see who JESUS was, and could not on account of the CROWD, for he was of low STATURE.

4 And running * BEFORE, he climbed a Sycamore to see him; For he was about to pass by it.

5 And when * Jesus came to the PLACE, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy HOUSE."

6 And he hastened down, and received him rejoicing.

7 And seeing it, they all murmured, saying, ‡ "He has gone in to lodge with a Sinful man."

8 But Zaccheus standing up, said to the LORD, "Behold, Master, the HALF of * My POSSESSIONS I give to the Poor; and if I have extorted any thing from any one, ‡ I restore fourfold."

9 And * Jesus said to him, "To-day has Salvation come to this HOUSE, since he also is ‡ a Son of Abraham.

10 ‡ For the SON of MAN has come to seek and to save THAT which was LOST."

11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD

* VATICAN MANUSCRIPT.—4. BEFORE. 5. Jesus. 5. saw him, and—omit. 8. My possessions I give to the Poor. 9. Jesus.

‡ ... Luke v. 29; Acts iv. 21; xi. 18. ‡ 7. Matt. ix. 11; Luke v. 30. ‡ 8. Ex. ... 1 Sam. xii. 3; 2 Sam. xii. 6. ‡ 9. Rom. iv. 11, 12, 16; Gal. iii. 7. ‡ 10. ...

αυτους· Πραγματευσασθε ἑως ερχομαι
them: Do you business till I come.
δε πολιται αυτου εμισουν αυτον, και απεσ
but citizens of him hated him, and
πρεσβειαν οπισω αυτου, λεγοντες· Ου θ
an embassy after him, saying: Not we
τουτον βασιλευσαι εφ' ἡμας. 15 Και ε
this to reign over us. And it
εν τῳ επανελθειν αυτον λαβοντα την βασι
in the to return him having received the royal
και ειπε φωνηθηναι αὐτῳ τους δουλους το
and he ordered to be called to himself the slaves
οἱς εδωκε το αργυριον· ἱνα γνῳ,
to whom he gave the silver: that he might know,
διεπραγματευσατο. 16 Παρεγενετο δε ὁ
had gained by trading. Came and the
τος, λεγων· Κυριε, ἡ μνα σου προσειργα
saying: O lord, the mina of thee has gained
δεκα μνας. 17 Και ειπεν αυτῳ· Ευ, αγαθε δ
ten minas. And he said to him: Well, O good
ὁτι εν ελαχιστῳ πιστος εγενου, ισθι
because in least faithful thou hast been, be thou
σιαν εχων επανω δεκα πολεων. 18 Και η
rity having over ten cities. And
ὁ δευτερος, λεγων· Κυριε, ἡ μνα σου εποι
the second, saying: O lord, the mina of thee has
πεντε μνας. 19 Ειπε δε και τουτῳ· Και
five minas. He said and also to this; Also
γινου επανω πεντε πολεων. 20 Και ἑτε
be over five cities. And ano
ηλθε, λεγων· Κυριε, ιδου ἡ μνα σου, ἡν ειχ
came, saying: O lord, lo the mina of thee, which I
αποκειμενην εν σουδαριῳ. 21 Εφοβουμην γ
being laid up in a napkin. I feared
σε, ὁτι ανθρωπος αυστηρος ει· αιρεις,
thee, because a man harsh thou art; thou takest up, w
ουκ εθηκας, και θεριζεις, ὁ ουκ εσπειρας
not thou didst lay down, and thou

…might have exacted it? And to those having
…ειπεν· Αρατε απ' αυτου την μναν, και
…he said, Take you from him the mina, and
…τῳ τας δεκα μνας εχοντι. 25 (Και ειπον
…to the the ten minas having. (And they said
…Κυριε, εχει δεκα μνας.) 26 Λεγω *[γαρ]
O lord, he has ten minas.) I say [for]
…ὁτι παντι τῳ εχοντι δοθησεται· απο δε
…that to every one the having will be given; from but
…μη εχοντος, και ὁ εχει, αρθησεται *[απ'
…not having, even what he has, will be taken [from
…] 27 Πλην τους εχθρους μου εκεινους,
But the enemies of me those,
…μη θελησαντας με βασιλευσαι επ' αυτους,
…not willing me to reign over them,
…ετε ὡδε, και κατασφαξατε εμπροσθεν μου.
…you hither, and slay in presence of me.
…Και ειπων ταυτα, επορευετο εμπροσθεν,
…And having said these, he went before,
…ων εις Ἱεροσολυμα. 29 Και εγενετο ὡς
…up to Jerusalem. And it happened as
…εν εις Βηθφαγη και Βηθανιαν, προς το
…near to Bethphage and Bethany, to the
…το καλουμενον ελαιων, απεστειλε δυο
…that being called of olive-trees, he sent two
…μαθητων αὑτου, 30 ειπων· Ὑπαγετε εις
…disciples of himself, saying; Go you into
…κατεναντι κωμην· εν ᾗ εισπορευομενοι
…over-against village; in which entering
…ετε πωλον δεδεμενον, εφ' ὁν ουδεις
…find a colt having been tied, on which no one
…ων ανθρωπων εκαθισε· λυσαντες αυτον
…of men sat; having loosed him
…ετε. 31 Και εαν τις ὑμας ερωτα· Διατι
…you. And if any one you may ask; Why

Same with Interest?'

24 And he said to THOSE STANDING BY, 'Take from him the MINA, and give it to HIM who has † the TEN Minas.'

25 (And they said to him, 'Sir, he has Ten Minas.')

26 'I say to you, ‡ That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.

27 But * THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.' "

28 And having said these things, ‡ he went on before, going up to Jerusalem.

29 ‡ And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of * the DISCIPLES,

30 saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him.

31 And if any one asks you, 'Why do you loose him?' you shall thus say,

mantles on the colt, they
1 Ἰησουν. 35 Πορευομενου δε αυτου, ὑπε
Jesus. Going and of him, they
τα ἱματια αὑτων εν τῃ ὁδῳ. 37 Εγγι
the mantles of them in the way. Drawi
αυτου ηδη προς τῃ καταβασει του ο
of him now to the descent of the
ελαιων, ηρξαντο ἁπαν το πληθος των
olive-trees, began all the multitude of the
χαιροντες αινειν τον θεον φωνῃ μεγ
rejoicing to praise the God with a voice lou
πασων ὧν ειδον δυναμεων, 38 λεγοντες·
all which they saw mighty works, saying:
ημενος ὁ ερχομενος βασιλευς εν ονοματ
of blessing the coming king in name
ειρηνη εν ουρανῳ, και δοξα εν ὑψιστοις.
peace in heaven, and glory in highest.
τινες των Φαρισαιων απο του οχλου ειπ
some of the Pharisees from the crowd sai
αυτον· Διδασκαλε, επιτιμησον τοις μ
him! O teacher, rebuke the
σου. 40 Και αποκριθεις ειπεν ※[αυτοις·]
of thee. And answering he said [to them:]
ὑμιν, ὁτι εαν οὑτοι σιωπησωσιν, οἱ λιθ
to you, that if these should be silent, the stone
ραξονται.
cry out.

41 Και ὡς ηγγισεν, ιδων την πολιν, εκλ
And as he drew near, seeing the city, he
επ' αυτῃ, λεγων· 42 Ὁτι ει εγνως κ
over her, saying; That if thou hadst known ev
※[καιγε] εν τῃ ἡμερᾳ ※[σου] ταυτῃ, τα
[at least] in the day [of thee] this, the thing
ειρηνην σου· νυν δε εκρυβη απο εφθα
peace of thee; now but it is hidden from
σου. 43 Ὁτι ἡξουσιν ἡμεραι επι σε
of thee. For will

λῃστων." [47] Και ἠν διδασκων
of robbers." And he was teaching
εν τῳ ἱερῳ· οἱ δε αρχιερεις και
in the temple: the and high-priests and
εζητουν αυτον απολεσαι, και οἱ
sought him to destroy, and the
ου. [48] Και ουχ εὑρισκον το τι
And not finding that what
λαος γαρ ἁπας εξεκρεματο αυτου
people for all were very attentive him

ΚΕΦ. κ'. 20.

το εν μιᾳ των ἡμερων εκεινων
in one of the days those
του τον λαον εν τῳ ἱερῳ, και
him the people in the temple, and
ου, επεστησαν οἱ αρχιερεις και
stood by the high-priests and
συν τοις πρεσβυτεροις, [2] και
with the elders, and
τον, λεγοντες· Ειπε ἡμιν, εν
him, saying: Say to us, by
ταυτα ποιεις; η τις εστιν ὁ
these things doest thou? or who is he
εξουσιαν ταυτην; [3] Αποκριθεις
authority this? Answering
αυτους· Ερωτησω ὑμας καγω ἑνα
them: Will ask you also I one
ατε μοι· [4] Το βαπτισμα Ιωαννου
you to me: The dipping of John
, η εξ ανθρωπων; [5] Οἱ δε συνε-
or from men? They and rea-
ς ἑαυτους, λεγοντες· Ὁτι εαν
themselves, saying; That if
ουρανου ερει· Διατι * [ουν] ουκ
heaven he will say; Why [then] not
αυτῳ; [6] Εαν δε ειπωμεν· Εξ

made it a Den of Robbers."

47 And he was teaching in the TEMPLE EVERY DAY; and ‡the HIGH-PRIESTS and the SCRIBES and the CHIEFS of the PEOPLE, were seeking to destroy him.

48 And they could not find HOW to do it, for all the PEOPLE were very attentive to hear him.

CHAPTER XX.

1 ‡And it occurred on one of *those DAYS, as he was teaching the PEOPLE in the TEMPLE, and proclaiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, saying, "Tell us, ‡by What Authority thou doest These things? or who is HE that EMPOWERED thee?"

3 And answering he said to them, "I also will ask you *a Question; and answer me;

4 Was the IMMERSION of John from Heaven, or from Men?"

5 And THEY reasoned among themselves, saying, "If we say, 'From Heaven,' he will retort, 'Why did you not believe him?'

having beaten him, αυτον, εξαπεστειλαν κεν
προσεθετο πεμψαι έτερον δουλον· οἱ δ
he proceeded to send another slave; they
δειραντες και ατιμασαντες, εξαπεστειλ
having beaten and having dishonored, sent away
12 Και προσεθετο πεμψαι τριτον· οἱ δε
And he proceeded to send a third; they but
τον τραυματισαντες εξεβαλον. 13 Ει
having wounded cast out.
κυριος του αμπελωνος· Τι ποιησω; πεμ
lord of the vineyard; What shall I do? I will
υἱον μου τον αγαπητον· ἰσως τουτον
son of me the beloved; perhaps this
εντραπησονται. 14 Ιδοντες δε αυτον οἱ γε
they will regard. Seeing but him the hus
διελογιζοντο προς ἑαυτους, λεγοντες·
they reasoned with themselves, saying;
εστιν ὁ κληρονομος· *[δευτε,] αποκτει
is the heir; [come,] we may
αυτον, ἱνα ἡμων γενηται ἡ κληρονομια. 1
him, that to us may be the inheritance.
εκβαλοντες αυτον εξω του αμπελωνος, απεκ
casting him out of the vineyard,
ναν. Τι ουν ποιησει αυτοις ὁ κυριος του α
killed. What then will do to them the lord of the
λωνος; 16 Ελευσεται και απολεσει τους γε
yard? He will come and will destroy those hus
γους τουτους, και δωσει τον αμπελωνα αλλο
men these, and give the vineyard to oth
Ακουσαντες δε ειπον· Μη γενοιτο. 17 Ὁ δ
Having heard and they said, Not let it be. He b
εμβλεψας αυτοις, ειπε· Τι ουν εστι το γεγραμ
having looked to them, he said, What then is that having bee
μενον τουτο· "Λιθον ὁν απεδοκιμασ
written this; "A stone which
δομουντες

[illegible] being watched they sent spies,
ς, ὑποκρινομενους ἑαυτους δικαιους ειναι·
feigning themselves righteous to be;
επιλαβωνται αυτου λογου, εις το παρα-
they might lay hold of him of a word, in order to the to de-
ναι αυτον τῃ αρχῃ και τῃ εξουσιᾳ του ἡγε-
him to the rule and to the authority of the gov-
ος. 21 Και επηρωτησαν αυτον, λεγοντες·
And they asked him, saying;
σκαλε, οιδαμεν, ὁτι ορθως λεγεις και
teacher, we know, that rightly thou speakest and
σκεις, και ου λαμβανεις προσωπον, αλλ' επ'
teachest, and not thou dost accept a countenance, but in
ειας την ὁδον του θεου διδασκεις. 22 Εξεσ-
the way of the God thou teachest. Is it
μιν Καισαρι φορον δουναι, η ου; 23 Κατα-
for us to Cesar tax to give, or not? Per-
ας δε αυτων την πανουργιαν, ειπε προς
but of them the craftiness, he said to
ς· *[Τι με πειραζετε;] 24 Δειξατε μοι
[Why me tempt you?] Show you to me
ιον· τινος εχει εικονα και επιγραφην;
of whom has it a likeness and inscription?
ιθεντες δε ειπον· Καισαρος. 25 Ὁ δε ειπεν
answering and they said; Of Cesar. He and said
ς· Αποδοτε τοινυν τα Καισαρος, Καισαρι·
Give you back then the things of Cesar, to Cesar;
τα του θεου, τῳ θεῳ. 26 Και ουκ ισχυσαν
things of the God, to the God. And not they were able
εσθαι αυτου ῥηματος εναντιον του λαου·
hold of him of a word in presence of the people;
θαυμασαντες επι τῃ αποκρισει αυτου,
wondering at the answer of him,
ησαν.
were silent.
Προσελθοντες δε τινες των Σαδδουκαιων,
Approaching and some of the Sadducees,
τιλεγοντες αναστασιν μη ειναι, επηρωτη-
denying a resurrection not to be, asked
αυτον, 28 λεγοντες· Διδασκαλε, Μωσης

20 ‡ And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, ‡ "Teacher, we know That thou speakest and teachest correctly, and dost not partially respect personal Appearance, but teachest the WAY of GOD in Truth;

22 Is it lawful for us, or not, to pay Tribute to Cesar?"

23 But perceiving Their CUNNING, he said to them,

24 "Show me a Denarius. Whose Likeness and Inscription has it?" And * THEY said, "Cesar's."

25 And HE said to them, "Render, then, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

26 And they were not able to take hold of *a WORD before the PEOPLE; and they wondered at his ANSWER, and were silent.

27 ‡ Then SOME of the SADDUCEES, * who SAY there is no Resurrection, approaching, asked him,

ουν αδελφοι ησαν· και ὁ πρωτος λαβων γυναικα,
now brothers were; and the first having taken a wife,
απεθανεν ατεκνος. 30 Και *[ελαβεν] ὁ δευτερος
died childless. And [took] the second
*[την γυναικα, και οὑτος απεθανεν ατεκνος.]
[the wife, and this died childless.]
31 Και ὁ τριτος ελαβεν αυτην· ὡσαυτως δε και
And the third took her: in like manner and also
οἱ ἑπτα· ου κατελιπον τεκνα, και απεθανον·
the seven: not they left children, and died.
32 Ὑστερον *[δε παντων] απεθανε και ἡ γυνη.
Last [and of all] died also the woman.
33 Εν τῃ ουν αναστασει, τινος αυτων γινεται
In the therefore resurrection, of which of them will be
γυνη; οἱ γαρ ἑπτα εσχον αυτην γυναικα. 34 Και
a wife? the for seven had her a wife. And
*[αποκριθεις] ειπεν αυτοις ὁ Ιησους· Οἱ υἱοι
[answering] he said to them the Jesus: The sons
του αιωνος τουτου γαμουσι και εκγαμισκονται·
of the age this marry and are given in marriage
35 οἱ δε καταξιωθεντες του αιωνος εκεινου
those but having been accounted worthy of the age that
τυχειν, και της αναστασεως της εκ νεκρων,
to obtain, and of the resurrection that out of dead ones,
ουτε γαμουσιν, ουτε εκγαμισκονται· 36 ουτε γαρ
neither marry, nor are given in marriage; not for
αποθανειν ετι δυνανται· ισαγγελοι γαρ εισι,
to die more are able; like angels for they are,
και υἱοι εισι του θεου, της αναστασεως υἱοι
and sons they are of the God, of the resurrection sons
οντες. 37 Ὁτι δε εγειρονται οἱ νεκροι, και Μω-
being. That but rise the dead ones even Mo-
σης εμηνυσεν επι της βατου, ὡς λεγει κυριον,
ses declared at the bush, when he calls a Lord,
τον θεον Αβρααμ, και τον θεον Ισαακ, και τον
the God of Abraham, and the God of Isaac, and the
θεον Ιακωβ. 38 Θεος δε ουκ εστι νεκρων, αλλα
God of Jacob. A God now not he is of dead ones, but
ζωντων· παντες γαρ αυτῳ ζωσιν. 39 Αποκριθεντες
of living ones; all for to him live. Answering
δε τινες των γραμματεων ειπον· Διδασκαλε,
and some of the scribes said; O teacher,
καλως ειπας. 40 Ουκετι δε ετολμων επερωταν
well thou hast spoken. No longer and they presumed to ask
αυτον ουδεν.
him nothing.
41 Ειπε δε προς αυτους· Πως λεγουσι τον
He said and to them; How say they the

29 Now there were Seven Brothers; and the FIRST, having taken a Wife, died childless.
30 And the SECOND
31 and the THIRD took her; and in like manner also the SEVEN; they died, and left no Children.
32 And last, the WOMAN died also.
33 At the RESURRECTION, therefore, To which of them does she become a Wife? for the SEVEN had her for a Wife."
34 And JESUS said to them, "The CHILDREN of this AGE marry, and are given in marriage;
35 but THOSE DEEMED WORTHY to obtain THAT AGE, and THAT RESURRECTION from the Dead, neither marry, nor are given in marriage;
36 for they can die no more; ‡ because they are like angels; and are Sons of * God, being Sons of the RESURRECTION.
37 But That the DEAD rise, even Moses has declared, † at the BUSH, when he calls Jehovah, 'the GOD of Abraham, and the * God of Isaac, and the * God of Jacob.'
38 Now he is not a God of the Dead, but of the Living; † for to him all are alive."
39 Then some of the SCRIBES answering said, "Teacher, thou hast spoken well."
40 * And they dared not question him any more.
41 And he said to them, ‡ "How do they say, that

* VATICAN MANUSCRIPT.—30. took—omit. 30. the wife, and this died childless—omit. 32. And of all—omit. 34. answering—omit. 36. God. 37. God. 37. God. 40. For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section in the book of Exodus, commencing at chap. iii. 2, where it is recorded that the angel of Jehovah appeared to Moses "in a flame of fire out of a bush." In Mark xii. 26, we read, Jesus asks, "Have you not read in the BOOK of Moses at the BUSH, how God spoke to him?" evidently alluding to the place or section where it was to be found. So here he says "That the dead rise, even Moses has declared at the (section of) The Bush, when he calls Jehovah, &c." Now Moses could only be said to declare this by recording what the angel said in the account in Exodus. † 38. To him who regards the future resurrection of his people as though it was present:—"God, who makes alive the dead, and calls things not in being as though they were." Rom. iv. 17.

‡ 36. 1 Cor. xv. 42, 49, 52; Rom. viii. 23; 1 John iii. 2. ‡ 41. Matt. xxii. 42; Mark xii. 35.

…ν υἱον Δαυιδ ειναι; [42] Και αυτος Δαυιδ
…son of David to be? And yet himself David
…εν βιβλῳ ψαλμων· "Ειπεν ὁ κυριος τῳ
…in a book of psalms; "Said the Lord to the
…μου· [43] Καθου εκ δεξιων μου ἑως αν θω
…of me; Sit thou at right hand of me till I may place
…χθρους σου ὑποποδιον των ποδων σου."
…enemies of thee a footstool of the feet of thee."
[44] …δ ουν κυριον αυτον καλει, και πως υἱος
…therefore a lord him calls, and how a son
…εστιν; [45] Ακουοντος δε παντος του λαου,
…he is? Hearing and all of the people,
…τοις μαθηταις αὑτου· [46] Προσεχετε απο
…the disciples of himself; Beware of
…γραμματεων, των θελοντων περιπατειν εν
…scribes, those wishing to walk in
…αις, και φιλουντων ασπασμους εν ταις
…and loving salutations in the
…ις, και πρωτοκαθεδριας εν ταις συναγωγαις,
…and first seats in the synagogues,
…πρωτοκλισιας εν τοις δειπνοις· [47] οἱ κατεσ-
…first places in the feasts; they de-
…ται οικιας των χηρων, και προφασει
…the houses of the widows, and for a show
…προσευχονται· οὑτοι ληψονται περισσο-
…they pray; these will receive greater
…κριμα.
…judgment.

KΕΦ. κα'. 21.

[1] …αβλεψας δε ειδε τους βαλλοντας τα δωρα
…Looking and he saw those casting the gifts
…εις το γαζοφυλακιον πλουσιους. [2] Ειδε
…into the treasury rich ones. He saw
…και] τινα χηραν πενιχραν βαλλουσαν εκει
…also] a certain widow poor casting there
…λεπτα· [3] και ειπεν· Αληθως λεγω ὑμιν, ὁτι
…lepta; and he said; Truly I say to you, that
…ἡ πτωχη αὑτη πλειον παντων εβαλεν.
…widow poor this more of all has cast.
[4] …παντες γαρ οὑτοι εκ του περισσευοντος
…all for they out of the abundance
…εβαλον εις τα δωρα *[του θεου·] αὑτη δε
…cast into the gifts [of the God;] she but
…του ὑστερηματος αὑτης ἁπαντα τον βιον,
…the want of herself all the living,
…εχεν, εβαλε. [5] Και τινων λεγοντων περι
…she had, she cast. And some speaking about
…ἱερου ὁτι λιθοις καλοις και αναθημασι
…temple that with stones beautiful and offerings
…κεκοσμηται, ειπε· [6] Ταυτα ἁ θεωρειτε, ελευ-
…adorned, he said, These which you behold, will
…ἡμεραι εν αἱς ουκ αφεθησεται λιθος επι
…days in which not will be left a stone upon
…λιθῳ ὁς ου καταλυθησεται. [7] Επηρωτησαν δε
…which not will be thrown down. They asked and

the MESSIAH is to be a Son of David?

42 * For David himself says in the Book of Psalms, ‡ 'Jehovah said to my LORD, sit thou at my Right hand,

43 'till I put thine ENEMIES underneath thy FEET.'

44 David, therefore, calls him Lord, and how then is he * His Son?"

45 ‡ Then in the hearing of All the PEOPLE he said to * the DISCIPLES,

46 "Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and ‡ love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

47 ‡ those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

CHAPTER XXI.

1 And looking up, ‡ he saw the RICH CASTING their GIFTS into the TREASURY.

2 And he saw a Certain poor Widow casting in there Two † Lepta.

3 And he said, "I assure you, That this POOR WIDOW cast in more than all;

4 for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in All the LIVING that she had.

5 ‡ And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

6 "As for these things which you behold, the Days will come, in which ‡ there will not be * left here a Stone upon a Stone, that will not be thrown down."

…VATICAN MANUSCRIPT.—42. For David. 42. Lord. 44. His Son. 45 his …
… 3. also—omit. 4. of God—omit. 6. left here.

† …value about four mills, or nearly half a farthing.

‡ … Psa. cx. 1; Acts ii. 34. ‡ 45. Matt. xxiii. 1; Mark xii. 38. ‡ 46. Luke xi. 43.
… xxiii. 14. ‡ 1. Mark xii. 41. ‡ 5. Matt. xxiv. 1; Mark xiii. 1. ‡ 6. Luke …

αυτον, λεγοντες· Διδασκαλε, ποτε ουν ταυτα
him, saying; O teacher, when then these
εσται; και τι το σημειον, ὁταν μελλῃ ταυτα
will be? and what the sign, when may be about these
γινεσθαι; [8] Ὁ δε ειπε· Βλεπετε, μη πλανηθητε.
to be done? He but said; Look you, not you may be deceived.
Πολλοι γαρ ελευσονται επι τῳ ονοματι μου,
Many for will come in the name of me,
λεγοντες· Ὁτι εγω ειμι, και ὁ καιρος ηγγικε.
saying; That I am, and the season has approached.
Μη *[ουν] πορευθητε οπισω αυτων. [9] Ὁταν δε
Not [therefore] go you after them. When and
ακουσητε πολεμους και ακαταστασιας, μη πτο-
you may hear of wars and commotions, not you may
ηθητε· δει γαρ ταυτα γενεσθαι πρωτον· αλλ'
be terrified; must for these come to pass first; but
ουκ ευθεως το τελος. [10] Τοτε ελεγεν αυτοις·
not immediately the end. Then he said to them,
Εγερθησεται εθνος επι εθνος, και βασιλεια
Will rise a nation on a nation, and a kingdom
επι βασιλειαν· [11] σεισμοι τε μεγαλοι κατα το-
on a kingdom; earthquakes and great in many
πους, και λιμοι, και λοιμοι εσονται· φοβητρα
places, and famines, and pestilences will be; fearful sights
τε και σημεια απ' ουρανου μεγαλα εσται.
also and signs from heaven great will be.
[12] Προ δε τουτων παντων επιβαλουσιν εφ' ὑμας
Before but this all they will lay on you
τας χειρας αὑτων, και διωξουσι, παραδιδοντες
the hands of them, and they will persecute, delivering up
εις συναγωγας και φυλακας, αγομενους επι
to synagogues and prisons, dragging to
βασιλεις και ἡγεμονας, ἑνεκεν του ονοματος
kings and governors, on account of the name
μου. [13] Αποβησεται δε ὑμιν εις μαρτυριον.
of me. It will turn out and to you for a testimony.
[14] Θεσθε ουν εις τας καρδιας ὑμων, μη προμε-
Settle you therefore in the hearts of you, not to pre-
λεταν απολογηθηναι. [15] Εγω γαρ δωσω ὑμιν
meditate to make a defence. I for will give to you
στομα και σοφιαν, ᾑ ου δυνησονται αντειπειν η
a mouth and wisdom, which not will be able to gainsay or
αντιστηναι παντες οἱ αντικειμενοι ὑμιν. [16] Παρα-
resist all the opponents to you. You will
δοθησεσθε δε και ὑπο γονεων, και αδελφων,
be delivered up and also by parents, and brothers,
και συγγενων, και φιλων· και θανατωσουσιν εξ
and relatives, and friends; and they will put to death of
ὑμων. [17] Και εσεσθε μισουμενοι ὑπο παντων
you. And you will be being hated by all
δια το ονομα μου. [18] Και θριξ εκ της κεφαλης
through the name of me. And a hair from the head

7 And they a[…]
saying, "Teac[…]
then will these t[…]
and "What w[…]
SIGN when thes[…]
about to be accom[…]
8 And HE s[…]
that you be not[…]
for many will c[…]
NAME, saying, […]
and the TIME d[…]
go not after the[…]
9 And when […]
Battles and Im[…]
be not alarmed[…]
things must […]
but the END co[…]
mediately."
10 ‡ Then […]
them, "Natio[…]
against Nation[…]
dom against Ki[…]
11 *and in v[…]
ces there wil[…]
Earthquakes a[…]
and Pestilences[…]
be also Fearful[…]
great Signs fro[…]
12 ‡ But bef[…]
things they w[…]
HANDS on you, […]
cute you, deliv[…]
to Synagogues […]
ons, dragging […]
Kings and Go[…]
account of my […]
13 And it wi[…]
to you for a Te[…]
14 ‡ Settle […]
HEARTS, there[…]
premeditate on[…]
fence;
15 for I wil[…]
Eloquence and[…]
‡ which All y[…]
NENTS will no[…]
gainsay, or resi[…]
16 And you […]
livered up even […]
and Brothers, […]
tives, and Fri[…]
some of you th[…]
to death.
17 And you w[…]
by all on acco[…]
NAME;
18 But not […]
your HEAD wil[…]

* VATICAN MANUSCRIPT.—8. therefore—omit. 11. there will be great […]
and in various Places Famines, and.

‡ 8. Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 3. ‡ 10. 2[…]
‡ 12. Mark xiii. 9. ‡ 12. Acts iv. 3; v. 18; xii. 4; xvi. 24; xxv. 23.
* 19; xiii. 11; xii. 11. ‡ 15. Acts vi. 10.

her. Then those in the Judea,
τα ορη· και οἱ εν μεσῳ αυ-
the mountains; and those in midst of
σαν· και οἱ εν ταις χωραις, μη
it; and those in the country places, not
εις αυτην. 22 Ὁτι ἡμεραι εκδι-
into her. For days of
σι, του πλησθηναι παντα τα
...ce, of the to be fulfilled all the things
Ουαι *[δε] ταις εν γαστρι εχου-
Woe [but] to the in womb hold-
ηλαζουσαις εν εκειναις ταις ἡμε-
giving suck in those the days,
ρ αναγκη μεγαλη επι της γης,
distress great upon the land,
λαῳ τουτῳ· 24 και πεσουνται
people this; and they will fall
...ρας, και αιχμαλωτισθησονται
...ord, and they will be led captive
εθνη· και Ἱερουσαλημ εσται
nations; and Jerusalem will be
εθνων, αχρι πληρωθωσι καιροι
Gentiles, till may be fulfilled seasons
εσται σημεια εν ἡλιῳ και σεληνῃ
will be signs in sun and moon
... επι της γης συνοχη εθνων εν
... on the earth anguish of nations in
θαλασσης και σαλου· 26 αποψυ-
of sea and of tossing; faint-
των απο φοβου και προσδοκιας
from fear and expectation
...ων τῃ οικουμενῃ· αἱ γαρ δυναμεις
on the habitable; the for powers
...αλευθησονται. 27 Και τοτε οψον-
will be shaken. And then they will
...υ ανθρωπου ερχομενον εν νεφελῃ,
... man coming in a cloud,
... και δοξης πολλης. 28 Αρχομενων
and glory great. Beginning

are in JUDEA, flee to the
MOUNTAINS; let THOSE
who are in the city, depart
out; and let not THOSE
who are in the COUNTRY
PLACES enter it.
22 For these are Days of
Vengeance, ‡ that All the
THINGS WRITTEN may be
ACCOMPLISHED.
23 ‡ But alas for the
PREGNANT and NURSING
WOMEN in Those DAYS!
for there will be great Distress
on the LAND, and
Wrath against this PEOPLE.
24 And they will fall by
the Edge of the Sword, and
be led captive into All the
NATIONS; and Jerusalem
will be trodden down by
Gentiles, ‡ till * the Times
of Gentiles may be accomplished.
25 ‡ And there will be
Signs in the Sun and Moon
and Stars; and on the
EARTH Anguish of Nations
in Perplexity; * Roarings
of the Sea and Waves;
26 Men fainting from
Fear and Apprehension of
the THINGS COMING on
the HABITABLE; ‡ for the
POWERS of the HEAVENS
will be shaken.
27 And then they will
see the SON of MAN ‡ coming
in a Cloud with Power
and great Glory.
28 When these things are

παρελευσονται· οἱ δε λογοι μου ου
shall pass away; the but words of me not
θωσι. 34 Προσεχετε δε ἑαυτοις, μη
away. Take heed but to yourselves, les
θωσιν ὑμων αἱ καρδιαι εν κραιπαλῃ, κ
burdened of you the hearts with surfeiting,
και μεριμναις βιωτικαις· και αιφνιδιος
and anxieties of life; and suddenly
επιστῃ ἡ ἡμερα εκεινη. 35 Ὡς παγις
may come the day that. As a snare
λευσεται επι παντας τους καθημενους
come on all those dwelling
σωπον πασης της γης. 36 Αγρυπνειτε
of all of the earth. Watch you
παντι καιρῳ, δεομενοι, ἱνα καταξιωθητ
every season, praying, that you may be accounte
φυγειν ταυτα παντα τα μελλοντα γι
escape these all the things being about
και σταθηναι εμπροσθεν του υἱου του ανθ
and to stand in presence of the son of the
37 Ην δε τας ἡμερας εν τῳ ἱερῳ διδα
He was and the days in the temple teac
τας δε νυκτας εξερχομενος ηυλιζετο· ει
the and nights going out he lodged in
ορος το καλουμενον ελαιων. 38 Και πα
mountain that being called of olive-trees. And
λαος ωρθριζε προς αυτον εν τῳ ἱερῳ ακο
people came early to him in the temple to h
αυτου. ΚΕΦ. κβʹ. 22. 1 Ηγγιζε δε ἡ ἑο
him. Drew near now the fe
των αζυμων, ἡ λεγομενη πασχα· 2 και εζητ
of the unleavened cakes, that being called passover.
οἱ αρχιερεις και οἱ

παραδουναι αυτον αυτοις ατερ οχλου.
to deliver up him to them without of a crowd.

δε ἡ ἡμερα των αζυμων, εν ᾑ
was the day of the unleavened cakes, in which

θυεσθαι το πασχα· 8 και απεστειλε
to sacrifice the paschal lamb; and he sent

και Ιωαννην, ειπων· Πορευθεντες ἑτοι-
and John, saying, Going pre-

ἡμιν το πασχα, ἱνα φαγωμεν. 9 Οἱ δε
us the passover, that we may eat. They and

τῳ· Που θελεις ἑτοιμασωμεν; 10 Ὁ δε
him, Where wilt thou we make ready? He and

τοις· Ιδου, εισελθοντων ὑμων εις την
them, Lo, having entered of you into the

συναντησει ὑμιν ανθρωπος κεραμιον
will meet you a man a pitcher

βασταζων· ακολουθησατε αυτῳ εις την
carrying; follow you him into the

οὗ εισπορευεται· και ερειτε τῳ οικο-
he enters, and say you to the house

της οικιας· 11 Λεγει σοι ὁ διδασκαλος·
of the house: Says to thee the teacher:

το καταλυμα, ὁπου το πασχα μετα
the guest-chamber, where the passover with

των μου φαγω; 12 Κακεινος ὑμιν δειξει
my I may eat? And he to you will show

μεγα εστρωμενον· εκει ἑτοιμασατε.
large having been furnished: there prepare you.

ντες δε εὑρον καθως ειρηκεν αυτοις·
gone and they found even as he had said to them:

μασαν το πασχα.
prepared the passover.

ὁτε εγενετο ἡ ὡρα, ανεπεσε, και οἱ
when came the hour, he reclined, and the

αποστολοι συν αυτῳ. 15 Και ειπε προς
Apostles with him. And he said to

Επιθυμια επεθυμησα τουτο το πασχα

sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 ‡ Now the DAY of UNLEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we * prepare for thee to eat the PASSOVER?"

10 And HE said to them, "Behold, as you enter the CITY, a Man carrying a Pitcher of Water will meet you; follow him into the HOUSE where he enters.

11 And you shall say to the MASTER of the HOUSE, 'The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?'

12 And he will show you a large Upper-room furnished ready; there prepare."

13 And they went, and found all even as he had said to them; and they prepared the PASSOVER.

14 ‡ And when the HOUR came, he reclined, and * the APOSTLES with him.

15 And he said to them,

ὑπερ ὑμων διδομε
of me, that in behalf of you being gi
ποιειτε εις την εμην αναμνησιν. 20
do you in the my remembrance.
Και το ποτηριον, μετα το δειπνησαι,
also the cup, after the supper,
Τουτο το ποτηριον, ἡ καινη διαθηκ
This the cup, the new covenant
αἱματι μου, το ὑπερ ὑμων εκχυνομενον.
blood of me, that in behalf of you being poured out.
ιδου, ἡ χειρ του παραδιδοντες με μετ' ε
lo, the hand of the delivering up me with
της τραπεζης. 22 Και ὁ μεν υἱος του αν
the table. And the indeed son of the
πορευεται κατα το ὡρισμενον· πλη
goes away according to that having been appointed, but
τῳ ανθρωπῳ εκεινῳ, δι' οὑ παραδι
to the man that, through whom he is deliv
23 Και αυτοι ηρξαντο συζητειν προς ἑαυτους
And they began to inquire among themselves,
Τις αρα ειη εξ αυτων ὁ τουτο μελλων π
which then it could be of them the this being about
σσειν.
do

24 Εγενετο δε και φιλονεικια εν αυτ
There had been and also a strife among the
το, τις αυτων δοκει ειναι μειζων. 25 Ὁ
the, which of them thinks to be greater. He
ειπεν αυτοις· Οἱ βασιλεις των εθνων κυριευο
said to them; The kings of the nations exercise lords
σιν αυτων· και οἱ εξουσιαζοντες αυτων, ευερ
over them; and those having authority of them, bene
γεται καλουνται. 26 Ὑμεις δε ουχ οὑτως· αλλ
factors are called. You but not so;
ὁ μειζων εν ὑμιν, γενεσθω
the greater among

table of me in the kingdom of me: and
the επι θρονων, κρινοντες τας δωδεκα
on thrones, judging the twelve
του Ισραηλ.
the Israel.
Ειπε δε ὁ κυριος·] Σιμων, Σιμων, ιδου,
[Said and the lord,] Simon, Simon, lo,
νας εξητησατο ὑμας, του σινιασαι ὡς
ary has asked for you, the to sift as
ον. 32 Εγω δε εδεηθην περι σου, ἱνα μη
eat. I but prayed for thee, that not
ἡ πιστις σου. Και συ ποτε επιστρε-
the faith of thee. And thou when having been
ηριξον τους αδελφους σου. 33 Ὁ δε
engthen the brethren of thee. He and
τῳ· Κυριε, μετα σου ἑτοιμος ειμι και
him: O lord, with thee ready I am both
κην και εις θανατον πορευεσθαι. 34 Ὁ
on and to death to go. He
Λεγω σοι, Πετρε, ου μη φωνησει
I say to thee, O Peter, not not will crow
αλεκτωρ, πριν η τρις απαρνησῃ μη
a cock, before thrice thou wilt deny not
με. 35 Και ειπεν αυτοις· Ὁτε απεσ-
me. And he said to them; When I
μας ατερ βαλαντιου, και πηρας, και
you without a purse, and a bag, and
των, μη τινος ὑστερησατε; Οἱ δε ειπον·
not anything wanted you? They and said;
36 Ειπεν ουν αυτοις· Αλλα νυν, ὁ
He said then to them; But now, he
αλαντιον, αρατω, ὁμοιως και πηραν·
a purse, let him take, in like manner and a bag;
ἐχων, πωλησατω το ἱματιον αὑτου, και
having, let him sell the mantle of himself, and
ατω μαχαιραν. 37 Λεγω γαρ ὑμιν, ὁτι
a sword. I say for to you, that
τουτο το γεγραμμενον δει τελεσθηναι εν
this the having been written must to be finished in
"Και μετα ανομων ελογισθη." Και

KINGDOM, ‡ and sit on Thrones, Judging the TWELVE Tribes of ISRAEL.

31 Simon, Simon, behold, the ADVERSARY has asked for you, that he may SIFT you like WHEAT;

32 but I have prayed for thee, that thy FAITH may not fail, and when thou hast turned, strengthen thy BRETHREN."

33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."

34 ‡ And HE said, "I tell thee, Peter, a Cock will not crow To-day, * till thou shalt thrice deny that thou knowest me."

35 And he said to them, ‡ "When I sent you out without a Purse, and Bag, and Sandals, did you want any thing?" And THEY said, "Nothing."

36 * And he said to them, "But now, HE who HAS a Purse, let him take it and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one.

37 For I tell you, That THIS which has been WRITTEN must be fully accomplished in me, ‡ 'AND HE WAS NUMBERED WITH LAW-BREAKERS,' for also

throw, and having pl
προσηυχετο, λεγων· 42 Πατερ, ει β
he prayed, saying: O father, if thou
νεγκειν το ποτηριον τουτο απ' εμου
away the cup this from me:
το θελημα μου, αλλα το σον γενεσθω.
the will of me, but the thine be done.
δε αυτῳ αγγελος απ' ουρανου, ενισχυ
and to him a messenger from heaven, strengthen
44 Και γενομενος εν αγωνιᾳ, εκτ
And being in agony, very
προσηυχετο. Εγενετο δε ὁ ἱδρως αυ
he prayed. Was and the sweat of
θρομβοι αἱματος καταβαινοντες επι τη
clots of blood falling down to the
45 Και αναστας απο της προσευχης, ελθ
And having stood up from the prayer, com
τους μαθητας, εὑρεν αυτους κοιμωμενο
the disciples, he found them sleeping
της λυπης· και ειπεν αυτοις· 46 Τι καθευ
the grief: and he said to them: Why sleep
αναστ αντες προσευχεσθε, ἱνα μη εισελθητ
having stood up pray you, that not you may ent
πειρασμον.
temptation.
47 Ετι *[δε] αυτου λαλουντος, ιδου οχ
While [and] of him speaking, lo a
και ὁ λεγομενος Ιουδας, εἱς των δωδεκα, προ
and he being called Judas, one of the twelve,
χετο αυτους, και ηγγισε τῳ Ιησου φιλη
before them, and drew near to the Jesus to kis
αυτον. 48 Ὁ δε Ιησους ειπεν αυτῳ· Ιουδ
him. The but Jesus said to him: Juda
φιληματι τον υἱον του ανθρωπου παραδιδως
with a kiss the son of the man betrayest thou
49 Ιδοντες δε οἱ περι αυτον το εσομενον,
Seeing and those about him the
*[αυτῳ·] Κυριε,
[to him:]

Said and the Jesus to those having
επ' αυτον αρχιερεις, και στρατηγους του
on him high-priests, and officers of the
και πρεσβυτερους· Ὡς επι ληστην εξεληλ-
and elders; As on a robber you have
μετα μαχαιρων και ξυλων· 53 καθ' ἡμεραν
with swords and clubs; every day
…ος μεθ' ὑμων εν τῳ ἱερῳ, ουκ εξετεινατε
…f me with you in the temple, not you did stretch out
…ιρας επ' εμε· αλλ' αὑτη ὑμων εστιν ἡ
…nds on me; but this of you it is the
…αι ἡ εξουσια του σκοτους.
…d the authority of the darkness.
…λλαβοντες δε αυτον ηγαγον, και εισηγα-
…having seized and him they led, and brought
…τον εις τον οικον του αρχιερεως. Ὁ δε
… into the house of the high-priest. The but
… ηκολουθει μακροθεν. 55 Ἁψαντων δε
… followed at a distance. Having kindled and
… μεσῳ της αυλης, και συγκαθισαντων
… midst of the court, and having sat down
… εκαθητο ὁ Πετρος εν μεσῳ αυτων.
… sat the Peter in midst of them.
…α δε αυτον παιδισκη τις καθημενον προς
… and him a maid-servant certain sitting by
…, και ατενισασα αυτῳ, ειπε· Και οὗτος
…, and looking steadily to him, she said; Also this
…τῳ ην. 57 Ὁ δε ηρνησατο *[αυτον,]
… was. He but denied [him,]
… Γυναι, ουκ οιδα αυτον. 58 Και μετα
… O woman, not I know him. And after
… ἑτερος ιδων αυτον, εφη· Και συ εξ
… another seeing him, said; Also thou of
…ει. Ὁ δε Πετρος ειπεν· Ανθρωπε, ουκ
… art. The but Peter said; O man, not
59 Και διαστασης ὡσει ὡρας μιας, αλλος
And having intervened about hour one, another
…ισχυριζετο, λεγων· Επ' αληθειας …

…cers of the TEMPLE, and Elders, who were COMING against him, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?

53 When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; ‡but this is Your HOUR, and the POWER of DARKNESS."

54 Then having seized him, they led him away, and brought him to the HOUSE of the HIGH-PRIEST. ‡But PETER followed at a distance.

55 ‡And they having kindled a Fire in the Midst of the COURT, sat down together, and PETER sat down among them.

56 And a certain Maid-servant seeing him sitting by the LIGHT, and looking steadily at him, she said, "This man also was with him.

57 But HE denied, saying, "Woman, I do not know him."

58 ‡And after a little, another saw him and said, "Thou also art one of them." And PETER said, "Man, I am not."

59 And about an HOUR having intervened, another confidently affirmed, say-

δεροντες· 64 και περικαλυψαντες αυτ
scourging; And having blindfolded
τον αυτου το προσωπον,] και επηρω
struck of him the face,] and they
λεγοντες· Προφητευσον, τις εστιν
saying; Prophesy, who is
σε; 65 Και έτερα πολλα βλασφημουν
thee? And other many blaspheming
εις αυτον.
against him.

66 Και ὡς εγενετο ἡμερα, συνηχθη
And as it became day, were assembled
βυτεριον του λαου, αρχιερεις τε κ
ship of the people, high-priests and
ματεις, και ανηγαγον αυτον εις το σ
and brought him into the
ἑαυτων, 67 λεγοντες· Ει συ ει ὁ Χριστο
of themselves, saying; If thou art the Anointed
ἡμιν. Ειπε δε αυτοις· Εαν ὑμιν ειπω,
us. He said and to them; If to you I tell,
πιστευσητε· 68 εαν δε *[και] ερωτησω,
you will believe; if but [also] I ask,
αποκριθητε *[μοι, ♥ απολυσητε.] 69 Απ
you would answer [me, or would loose.] From
νυν εσται ὁ υἱος του ανθρωπου καθημενο
now shall be the son of the man sitting
δεξιων της δυναμεως του θεου. 70 Ειπο
right hand of the power of the God. Said
παντες· Συ ουν ει ὁ υἱος του θεου; Ὁ δε
all; Thou then art the son of the God? He and
αυτους εφη· Ὑμεις λεγετε· ὁτι εγω ε
them said: You say; that I
71 Οἱ δε ειπον· Τι ετι χρειαν εχομεν μαρτυρι
They and said: What further need have we of testimony
Αυτοι γαρ ηκουσαμεν απο του
Ourselves for we have heard from
αυτου. ΚΕΦ.
of him.

He and answering to him said: Thou
4 'O δε Πιλατος ειπε προς τους αρχιε-
The and Pilate said to the high-
τους οχλους· Ουδεν εὑρισκω αιτιον εν
the crowds: Nothing I find criminal in
τουτῳ. 5 Οἱ δε επισχυον, λεγον-
this. They but were urgent, saying:
ὁτι ανασειει τον λαον, διδασκων καθ'
that he stirs up the people, teaching in
της Ιουδαιας, αρξαμενος απο της Γαλιλαιας
the Judea, having begun from the Galilee
6 Πιλατος δε ακουσας *[Γαλιλαιαν,]
Pilate and having heard [of Galilee,]
ησαν, ει ὁ ανθρωπος Γαλιλαιος εστι.
if the man a Galilean is.
επιγνους, ὁτι εκ της εξουσιας 'Ηρωδου
having learned, that of the authority of Herod
ανεπεμψεν αυτον προς 'Ηρωδην, οντα
he sent him to Herod, being
ταν εν 'Ιεροσολυμοις εν ταυταις ταις
in Jerusalem in those the

δε 'Ηρωδης ιδων τον Ιησουν, εχαρη λιαν·
and Herod seeing the Jesus, rejoiced greatly;
θελων εξ ἱκανου ιδειν αυτον, δια το
wishing of a long time to see him, because the
*[πολλα] περι αυτου· και ηλπιζε τι
[many things] about him; and hoped some
ιδειν ὑπ' αυτου γινομενον. 9 Επηρωτα
to see by him being done. He asked
εν λογοις ἱκανοις· αυτος δε ουδεν
in words many; he and nothing
νατο αυτῳ. 10 Ειστηκεισαν δε οἱ αρχιε-
him. Stood up and the high-
οἱ γραμματεις, ευτονως κατηγορουντες
the scribes, vehemently accusing
11 Εξουθενησας δε αυτον ὁ 'Ηρωδης συν
Having despised and him the Herod with

KING of the JEWS?" And HE answering him, said, "Thou sayest."

4 Then PILATE said to the HIGH-PRIESTS and the CROWDS, ‡"I find Nothing Criminal in this MAN."

5 But THEY were urgent, saying, "He stirreth up the PEOPLE, teaching in All JUDEA, beginning from GALILEE even to this place."

6 Now Pilate hearing of Galilee, asked if the MAN was a Galilean.

7 And ascertaining That he was of the ‡PROVINCE of Herod, he sent him to * HEROD, who was also in Jerusalem in Those DAYS.

8 And HEROD ‡ seeing JESUS, was very glad; for he had wished for a long time to see him, because he had HEARD about him; and he hoped to see Some Sign done by him.

9 And he questioned him in many Words; but he answered him nothing.

10 And the HIGH-PRIESTS and the SCRIBES stood up, and vehemently accused him.

11 And HEROD, with his SOLDIERS, treated him with

misleading the people; and
ενωπιον ὑμων ανακρινας, ουδεν
in presence of you having examined, nothing
ανθρωπῳ τουτῳ αιτιον, ὡν κατηγ
man this a fault, of which you
αυτου. 15 Αλλ' ουδε Ἡρωδης· ανε
him. But not even Herod,
ὑμας προς αυτον, και ιδου, ουδεν αξιο
you to him, and lo, nothing worthy
εστι πεπραγμενον αυτῳ. 16 Παιδευ
is having been done to him. Having
αυτον απολυσω. 17 *[Αναγκην δε ει
him I will release. [Necessary now it
λυειν αυτοις κατα ἑορτην ἑνα.] 18 Α
release to them at a feast one.]
δε παμπληθει, λεγοντες· Αιρε τουτον,
and all together, saying: Take away this,
σον δε ἡμιν τον Βαραββαν· 19 Ὁστις
and to us the Barabbas; Who
στασιν τινα γενομενην εν τῃ πολει, και
a sedition certain having occurred in the city, and
βεβλημενος εις φυλακην.
having been cast into prison.
20 Παλιν ουν ὁ Πιλατος προσεφωνησε,
Again therefore the Pilate spoke to,
απολυσαι τον Ιησουν. 21 Οἱ δε επεφω
to release the Jesus. They but cried,
λεγοντες· Σταυρωσον, σταυρωσον αυτον.
saying: Crucify, crucify him.
δε τριτον ειπε προς αυτους· Τι γαρ κα
and third said to them: What for
εποιησεν οὑτος; ουδεν αιτιον θανατου εὑρο
has done this? nothing a cause of death I found
αυτῳ· παιδευσας ουν αυτον απολυσω. 22 Οἱ
him; having scourged therefore him I will release. They
επεκειντο φωναις μεγαλαις, αιτουμενοι
pressed with voices loud,
σταυρωθηναι· και
to be

...to him the cross, to carry after

...των. 27 Ηκολουθει δε αυτῳ πολυ πληθος
Followed and him a great multitude

...ου, και γυναικων· αἱ 28[και] εκοπτοντο
...ple, and of women; who [also] lamented

...ηνουν αυτον. 28 Στραφεις δε προς αυτας
...wailed him. Turning but to them

...ους, ειπε· Θυγατερες Ἱερουσαλημ, μη
..., said: Daughters of Jerusalem, not

...ετ' εμε, πλην εφ' ἑαυτας κλαιετε, και
... for me, but for yourselves weep you, and

... τεκνα ὑμων. 29 Ὁτι ιδου, ερχονται ἡμε-
... children of you. For lo, come days,

...ν αἱς ερουσι· Μακαριαι αἱ στειραι, και
... which they will say; Blessed the barren ones, and

... αἱ ουκ εγεννησαν, και μαστοι οἱ ουκ
... which not bore, and breasts which not

...σαν. 30 Τοτε αρξονται λεγειν τοις ορεσι·
... Then they will begin to say to the mountains;

... εφ' ἡμας· και τοις βουνοις· Καλυψατε
... on us; and to the hills; Cover you

31 Ὁτι ει εν τῳ ὑγρῳ ξυλῳ ταυτα ποιου-
For if in the green tree these they

... τῳ ξηρῳ τι γενηται;
... the dry what will be done?

...γοντο δε και ἑτεροι δυο κακουργοι συν
... led and also others two malefactors with

...αναιρεθηναι. 33 Και ὁτε απηλθον επι τον
... be put to death. And when they came to the

..., τον καλουμενον Κρανιον εκει εσταυρω-
... that being called Skull, there they cruci-

...τον, και τους κακουργους· ὁν μεν εκ
...him, and the malefactors; one indeed at

..., ὁν δε εξ αριστερων. 34 *[Ὁ δε Ιησους
... one and at left. [The and Jesus

... Πατερ, αφες αυτοις· οὐ γαρ οιδασι τι
... O father, forgive them; not for they know what

JESUS.

27 And there followed him a Great Multitude of the PEOPLE, and of Women who lamented and bewailed him.

28 But * Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

29 For behold, ‡ Days are approaching, in which they will say, 'Happy the BARREN! even the Wombs which never bore, and the Breasts which never suckled.'

30 Then they will begin to say to the MOUNTAINS, 'Fall on us;' and to the HILLS, 'Cover us.'

31 For if these things are done while the Tree is * Green, what will be done when it is DRY."

32 ‡ Now two others, who were Criminals, were also led with him to be put to death.

33 And ‡ when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34 * [Then JESUS said, "Father, forgive them, for they know not what they

...ικοις, και 'Ρωμαικοις, και 'Εβραικοις
Greek, and Latin, and Hebrew;]
εστιν ὁ βασιλευς των Ιουδαιων."
is the king of the Jews."
39 Εἱς δε των κρεμασθεντων κακουργ...
One and of those having been hanged malefactors
φημει αυτον, *[λεγων·] Ει συ ει ὁ
against him, [saying.] If thou art the
σωσον σεαυτον και ἡμας. 40 Αποκριθ...
save thyself and us. Answering
ἑτερος επιτιμα αυτῳ λεγων· Ουδε φοβ...
other rebuked him saying; Not even fearest
θεον, ὁτι εν τῳ αυτῳ κριματι ει; 41 Κ...
God, since in the same condemnation thou art? And
μεν δικαιως· αξια γαρ ὡν επραξαμεν απο...
indeed justly; due for which has been done
νομεν· οὑτος δε ουδεν ατοπον επραξε.
this but nothing amiss has done.
ελεγε τῳ Ιησου· Μνησθητι μου, *[κ...
he said to the Jesus; Do thou remember me, [O
ὁταν ελθῃς εν τῃ βασιλειᾳ σου. 43 Και
when thou mayest come in the kingdom of thee. And
αυτῳ ὁ Ιησους· Αμην λεγω σοι, σημερον
to him the Jesus; Indeed I say to thee, to-day
εμου εσῃ εν τῳ παραδεισῳ.
me thou shalt be in the paradise.
44 Ην δε ὡσει ὡρα ἑκτη, και σκοτος εγεν...
It was and about hour sixth, and darkness came
εφ' ὁλην την γην, ἑως ὡρας εννατης. 45 ...
over whole the land, till hour ninth.
εσκοτισθη ὁ ἡλιος· και εσχισθη το καταπ...
was darkened the sun; and was rent the
τασμα του ναου μεσον. 46 Και φωνησας φων...
of the temple midst. And crying with

* Vatican Manuscript...
of Greek...

, ειπε· Πατερ, εις χειρας σου
said; O father, into hands of thee
πνευμα μου. Και ταυτα ειπων,
breath of me. And these having said,
ιδων δε ὁ ἑκατονταρχος το γε-
Seeing and the centurion that hav-
ε τον θεον, λεγων· Οντως ὁ
the God, saying; Truly the
δικαιος ην. 48 Και παντες οἱ
just was. And all the
οι οχλοι επι την θεωριαν ταυ-
crowds to the sight this,
τα γενομενα, τυπτοντες
the things having occurred, striking
τηθη ὑπεστρεφον. 49 Εἱστη-
breasts returned. Stood
ς οἱ γνωστοι αυτου μακροθεν,
the acquaintances of him at a distance,
συνακολουθησασαι αυτῳ απο
having followed him from
ρωσαι ταυτα.
beholding these things.
νηρ ονοματι Ιωσηφ, βουλευτης
man with a name Joseph, a senator
αγαθος και δικαιος, 51 (οὗτος
good and just, (this
ατεθειμενος τῃ βουλῃ και τῃ
assented to the will and the
απο Αριμαθαιας πολεως των
from Arimathea a city of the
προσεδεχετο * [και αυτος] την
was looking for [also himself] the
θεου· 52 οὗτος προσελθων τῳ
God, this having gone to the
το το σωμα του Ιησου. 53 Και
the body of the Jesus. And
, ενετυλιξεν αυτο σινδονι, και
he wrapped it in linen, and
μνηματι λαξευτῳ, οὗ ουκ ην
a tomb hewn in a rock, where not was
ειμενος. 54 Και ἡμερα ην παρα-
being laid. And day was prepa-
ββατον επεφωσκε. 55 Κατακο-
sabbath approached. Having fol-
* [και] γυναικες, αἱτινες ησαν
[also] women, who were
αυτῳ εκ της Γαλιλαιας, εθεα-
him out of the Galilee, be-
ιον, και ὡς ετεθη το σωμα αυτου.
, and how they laid the body of him.
αι δε ἡτοιμασαν αρωματα και
and they prepared aromatics and
ιεν σαββατον ἡσυχασαν κατα
ded sabbath they rested according to

ing with a loud Voice, said, "Father, into thy Hands I commit my † SPIRIT;" and having said this, ‡ he expired.

47 ‡ And the CENTURION seeing WHAT had OCCURRED, he glorified GOD, saying, "Truly This MAN was righteous."

48 And All the CROWDS who had COME TOGETHER to this SPECTACLE, having beheld the THINGS which OCCURRED, returned, beating their BREASTS.

49 And All his ACQUAINTANCE, * and THOSE WOMEN who had FOLLOWED him from GALILEE, stood at a distance, beholding these things.

50 ‡ And behold, a Man named Joseph, a Senator, a good and righteous Man,

51 (he had not consented to their DESIGNS and DEEDS,) from Arimathea, a City of the Jews; and who was waiting for the KINGDOM of GOD.

52 This man coming to PILATE, asked for the BODY of JESUS.

53 And having taken it down, he wrapped it in Linen, and laid it in a Tomb cut out of a rock, in which no one had ever yet been laid.

54 And it was the Day of ‡ Preparation, and the Sabbath approached.

55 And the WOMEN following after, who had accompanied him from GALILEE, saw the TOMB, and how his BODY was laid.

56 And returning, they ‡ prepared Aromatics and Ointments; and rested on the SABBATH, according to the COMMANDMENT.

...—51. of themselves—omit.
...d. 55. Also—omit.

49. and THOSE WOMEN who

...e life, Luke viii. 55.

... 51. Mark xv. 37; John xix. 30. ‡ 47. Matt. xxvii. 54; Mark xv. 39
... Mark xv. 42; John xix. 28. ‡ 54. Matt. xxvii. 62. ‡ 50. Mark

ΚΕΦ. κδ'. 24.

1 Τῃ δε μια των σαββατων, ορθρου βαθεος,
In the and first of the weeks, of morning very early,
ηλθον επι το μνημα, φερουσαι ἁ ἡτοιμασαν
came to the tomb, bringing what they prepared
αρωματα· *[και τινες συν αυταις.] 2 Ευρον
aromatics: [and some with them.] They found
δε τον λιθον αποκεκυλισμενον απο του μνημειου.
and the stone having been rolled from the tomb.
3 Και εισελθουσαι ουχ εὑρον το σωμα του κυριου
And having entered not they found the body of the Lord
Ιησου. 4 Και εγενετο εν τῳ διαπορεισθαι αυτας
Jesus. And it happened in the to be perplexed them
περι τουτου, και ιδου, ανδρες δυο επεστησαν
about this, and lo, men two stood
αυταις εν εσθησεσιν αστραπτουσαις. 5 Εμφο-
by them in clothing shining. Afraid
βων δε γενομενων αυτων, και κλινουσων το
and having become of them, and bowing the
προσωπον εις την γην, ειπον προς αυτας· Τι
face to the earth they said to them: Why
ζητειτε τον ζωντα μετα των νεκρων; 6 Ουκ
seek you the living among the dead ones? Not
εστιν ὡδε, αλλ' ηγερθη. Μνησθητε ὡς ελαλη-
he is here, but has been raised. Remember you how he spoke
σεν ὑμιν, ετι ὠν εν τῃ Γαλιλαιᾳ, 7 λεγων· Ὁτι
to you, while being in the Galilee, saying; That
δει τον υἱον του ανθρωπου παραδοθηναι εις
it behoves the son of the man to be delivered into
χειρας ανθρωπων ἁμαρτωλων, και σταυρωθηναι,
hands of men of sinners, and to be crucified,
και τῃ τριτῃ ἡμερα αναστηναι. 8 Και εμνησ-
and the third day to stand up. And they re-
θησαν των ῥηματων αυτου· 9 και ὑποστρεψασαι
membered the words of him: and having returned
απο του μνημειου, απηγγειλαν ταυτα παντα
from the tomb, they related these all
τοις ἑνδεκα και πασι τοις λοιποις. 10 Ησαν δε
to the eleven and to all the others. Were and
ἡ Μαγδαληνη Μαρια, και Ιωαννα, και Μαρια
the Magdalene Mary, and Joanna, and Mary
Ιακωβου, και αἱ λοιπαι συν αυταις, αἱ ελεγον
of James, and the others with them, who spoke
προς τους αποστολους ταυτα. 11 Και εφανησαν
to the apostles these. And appeared
ενωπιον αυτων ὡσει ληρος τα ῥηματα αυτων,
in presence of them as an idle tale the words of them,
και ἠπιστουν αυταις. 12 Ὁ δε Πετρος αναστας
and they believed not them. The and Peter arising
εδραμεν επι το μνημειον, και παρακυψας βλεπει
ran to the tomb, and having stooped down he sees
τα οθονια *[κειμενα] μονα· και απηλθε προς
the linen bands [lying] alone: and he departed by
ἑαυτον, θαυμαζων το γεγονος.
himself, wondering that having occurred.

CH[...]

1 ‡ An[...]
day of th[...]
in the [...]
to the [...]
Aromati[...]
prepared[...]
2 A[...]
STONE [...]
the TOM[...]
3 ‡ an[...]
they f[...]
† of the L[...]
4 And [...]
they were [...]
about this, [...]
Men stood by them [...]
ing Clothing.
5 And the[...]
afraid, and bowing [...]
FACES to the EARTH, [...]
said to them, "Why do [...]
seek the LIVING [...]
the DEAD?
6 He is not here, [...]
been raised. ‡ Remem[ber]
how he spoke to [...]
he was yet in [...]
7 saying, 'The [...]
MAN must be [...]
into the Hands of [...]
and be crucified, [...]
THIRD day [...]
8 And they [...]
his WORDS;
9 ‡ and returning [...]
the TOMB, related [...]
things to the ELEVEN, [...]
to All the REST.
10 Now they w[...]
MAGDALA Mary, [...]
anna, and * THAT [...]
mother of James, [...]
OTHERS with them, [...]
told these things [...]
APOSTLES.
11 ‡ And * these [...]
appeared to them [...]
talk; and they [...]
them not.
12 † But PETER [...]
ran to the TOMB, [...]
ing down he saw [...]
LINEN BANDS; [...]
went away by [...]
wondering at wh[at]
HAPPENED.

* VATICAN MANUSCRIPT.—1. and some with them—omit. 10. that Mary, [...]
WOMEN. 12. lying—omit.

† 2. Tischendorf omits the words "of the Lord Jesus." † 12. Tischend[orf ...]
this verse.

‡ 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2. ‡ 5. Mark xvi. 6. ‡ 6. [...]
12. ‡ 6. Matt. xvi. 21; xvii. 22; Mark viii. 31; ix. 31; Luke ix. 22. [...]
xxviii. 8; Mark xvi. 10. ‡ 11. Mark xvi. 11.

ξ αυτων ησαν πορευομενοι εν
them were going in
κωμην απεχουσαν σταδιους
a village being distant furlongs
σαλημ, ἡ ονομα Εμμαους.
salem, to which a name Emmaus.
ν προς αλληλους περι παν-
to each other about all
των τουτων. 15 Και εγενετο
of these. And it occurred
ς και συζητειν, και αυτος ὁ
and to reason, even he the
νεπορευετο αυτοις. 16 Οἱ δε
went with them. The but
ρατουντο, του μη επιγνωναι
were held, the not to know
ρος αυτους· Τινες οἱ λογοι
to them; What the words
λετε προς αλληλους περιπα-
to one another walk-
κυθρωποι; 18 Αποκριθεις δε
sad? Answering and
Κλεοπας, ειπε προς αυτον
Cleopas, said to him:
Ἱερουσαλημ, και ουκ εγ-
Jerusalem, and not thou
ενα εν αυτη εν ταις ἡμεραις
done in her in the days
ειπεν αυτοις· Ποια; Οἱ
he said to them: What things? They
α περι Ιησου του Ναζω-
things about Jesus the Naza-
ανηρ προφητης, δυνατος εν
a man a prophet, powerful in
αντιον του θεου και παντος
presence of the God and all
ς τε παρεδωκαν αυτον οἱ
and delivered up him the
χοντες ἡμων εις κριμα θανα-
rulers of us to a sentence of
ν αυτον. 21 Ἡμεις δε ηλπι-
him. We but hoped,
στιν ὁ μελλων λυτρουσθαι
it is the being about to redeem
ε συν πασι τουτοις τριτην
besides all these third
ει σημερον, αφ' οὑ ταυτα
day to-day, from of which these
ται γυναικες τινες εξ ἡμων
women some of us
νομεναι ορθριαι επι το μνη-
having been early at the tomb;
ουσαι το σωμα αυτου, ηλθον,
found the body of him, came,
ταν αγγελων ἑωρακεναι, οἱ
of messengers to have seen, who

13 ‡ And behold, two of them were going on the Same DAY, to a Village called Emmaus, sixty Furlongs from Jerusalem.

14 And they were conversing with each other about All these THINGS which had HAPPENED.

15 And it occurred, while they were conversing and reasoning, *Jesus himself having approached, went with them.

16 But ‡ their EYES were held, so that they did not RECOGNIZE him.

17 And he said to them, "What WORDS are these which you are exchanging with each other, as you *walk? and why are you dejected?"

18 And the ONE ‡ named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the THINGS which have OCCURRED in it in these DAYS?"

19 And he said to them, "What things?" And they said to him, "The THINGS concerning Jesus, the NAZARITE, ‡ a Man who was a Prophet, powerful in Work and Word before GOD and All the PEOPLE;

20 ‡ and how the HIGH-PRIESTS and our RULERS delivered him up to a Sentence of Death, and crucified him.

21 But we hoped ‡ That it was HE who WAS ABOUT to redeem ISRAEL; and besides all this, * This Day is the Third since these things were done.

22 But ‡ some of our Women also astonished us; for having been early at the TOMB,

23 and not finding his BODY, they came, saying, that they had even seen a

...—15. Jesus. ...alone. 17. walk? And they stood still and were sad.

‡ 16. John xx. 14; xxi. 4. ‡ 18. John xix. 25. 19. Matt. ...ii. 2; iv. 19; vi. 14; Acts ii. 22; vii. 22. ‡ 20. Luke xxiii. 1; 21. Luke i. 68; ii. 38; Acts i. 6. ‡ 22. Matt. xxviii. 8; Mark

λεγουσιν αυτον ζην. 24 Και απηλθον τινες
say him to be alive. And went some
των συν ἡμιν επι το μνημειον, και εὑρον
of those with us to the tomb, and found
*[οὑτω,] καθως και αἱ γυναικες ειπον· αυτον
[thus,] even as also the woman said; him
δε ουκ ειδον. 25 Και αυτος ειπε προς αυτους·
but not they saw. And he said to them;
Ω ανοητοι και βραδεις τῃ καρδιᾳ του πιστευειν
O thoughtless and slow with the heart of the to believe
επι πασιν, οἱς ελαλησαν οἱ προφηται. 26 Ουχι
in all, which spoke the prophets. Not
ταυτα εδει παθειν τον Χριστον, και εισελ-
these it was binding to have suffered the Anointed, and to
θειν εις την δοξαν αὑτου; 27 Και αρξαμενος απο
enter into the glory of himself? And beginning from
Μωσεως και απο παντων των προφητων, διηρ-
Moses and from all of the prophets, he
μηνευεν αυτοις εν πασαις ταις γραφαις τα
explained to them in all the writings the things
περι αὑτου. 28 Και ηγγισαν εις την κωμην, οὑ
about himself. And they drew near to the village, where
επορευοντο· και αυτος προσεποιειτο ποῤῥωτερω
they were going: and he seemed intending further
πορευεσθαι. 29 Και παρεβιασαντο αυτον,
to go. But they pressed him,
λεγοντες· Μεινον μεθ' ἡμων, ὁτι προς ἑσπεραν
saying: Abide with us, for toward evening
εστι, και κεκλικεν ἡ ἡμερα. Και εισηλθε του
it is, and has declined the day. And he went in the
μειναι συν αυτοις. 30 Και εγενετο εν τῳ κατα-
to abide with them. And it happened in the to
κλιθηναι αυτον μετ' αυτων, λαβων τον αρτον,
recline him with them, having taken the loaf,
ευλογησε, και κλασας επεδιδου αυτοις. 31 Αυ-
he blessed, and having broken he gave to them. Of
των δε διηνοιχθησαν οἱ οφθαλμοι, και επεγνω-
them and were opened the eyes, and they knew
σαν αυτον· και αυτος αφαντος εγενετο απ'
him: and he disappeared from
αυτων. 32 Και ειπον προς αλληλους· Ουχι ἡ
them. And they said to each other: Not the
καρδια ἡμων καιομενη ην *[εν ἡμιν,] ὡς ελαλει
heart of us burning was [in us,] as he was talking
ἡμιν εν τῃ ὁδῳ, *[και] ὡς διηνοιγεν ἡμιν τας
to us in the way, [and] as he was opening to us the
γραφας;
writings?

33 Και αναστατες αυτῃ τῃ ὡρα, ὑπεστρεψαν
And rising up in this the hour, they returned
εις Ἱερουσαλημ· και εὑρον συνηθροισμενους
to Jerusalem: and found having been assembled
τους ἑνδεκα και τους συν αυτοις, 34 λεγοντας·
the eleven and those with them, saying:
Ὁτι ηγερθη ὁ κυριος οντως, και ωφθη Σι-
That has been raised the Lord indeed, and has appeared to Si-

Vision of Angels, wh
that he was alive.
24 And some of
with us went to the
and found it as the w
had said; but Him
saw not."
25 And he said to
"O inconsiderate an
slow of HEART to BE
all which the PRO
have spoken!
26 Was it not nece
†for the MESSIAH to
suffered these thing
to enter his GLORY?"
27 And beginning
Moses, and through
PROPHETS, he expla
them in All the S
TURES the THINGS
cerning himself.
28 And they drew
to the VILLAGE where
were going; and he s
as intending to go fa
29 But they urged
saying, "Remain wi
for it is towards Em
and the DAY has *al
declined. And he w
to ABIDE with them.
30 And it occurr
he RECLINED with
‡taking the LOAF, he
sed God, and having
ken it, he gave to the
31 And Their EYES
opened, and they k
him; and he disapp
from them.
33 And they sa
each other, "Did n
HEARTS †burn, wh
talked to us on the
and while he unfold
us the SCRIPTURES?"
33 And rising up
Same HOUR, they ret
to Jerusalem, and f
the ELEVEN, and th
with them, assembled
34 SAYING, "The L
has indeed been ra
and has appeared to
mon."

* VATICAN MANUSCRIPT.—24. thus—*omit.* 29. already past. 32. in us—and—

† 32. The *Codex Bezæ* has a very remarkable reading here; instead of *kaiomene*, b
it has *kekalummene*, veiled, and one of the *Itala*, has *fuit excæcatum*, was blinded.
not our hearts veiled (blinded) when he conversed with us on the way, and while he exp
the Scriptures to us," seeing we did not know him.—*A. Clarke.*

† 26. verse 46; Acts xvii. 3; 1 Pet. i. 11. ‡ 30. Matt. xiv. 19.

Και αυτοι εξηγουντο τα εν τη όδῳ,
And they related the things in the way,
εγνωσθη αυτοις εν τη κλασει του αρτου.
was known to them in the breaking of the loaf.
δε αυτων λαλουντων, αυτος εστη εν
and of them speaking, he stood in
των, και λεγει αυτοις· Ειρηνη ὑμιν.
them, and says to them; Peace to you.
ηθεντες δε και εμφοβοι γενομενοι,
terrified but and affrighted having become,
πνευμα θεωρειν. 38 Και ειπεν αυτοις·
a spirit to see. And he said to them;
ταραγμενοι εστε; και διατι διαλογισμοι
agitated are you? and why reasonings
βαινουσιν εν ταις καρδιαις ὑμων; 39 Ιδετε
in the hearts of you? See you
ας μου και τους ποδας μου, ὁτι αυτος
of me and the feet of me, that he
ψηλαφησατε με και ιδετε· ὁτι πνευμα
handle you me and see you; for a spirit
ι οστεα ουκ εχει, καθως εμε θεωρειτε
bones not has, as me you perceive
40 Και τουτο ειπων, επεδειξεν αυτοις
And this saying, he showed to them
ας και τους ποδας. 41 Ετι δε απιστουν-
and the feet. While and not believ-
ν απο της χαρας, και θαυμαζοντων,
from the joy, and were wondering,
τοις· Εχετε τι βρωσιμων ενθαδε;
them; Have you anything eatable here?
επεδωκαν αυτῳ ιχθυος οπτου μερος,
gave to him of a fish broiled a piece,
ο μελισσιου κηριου.] 43 Και λαβων,
a honey comb.] And having taken,
αυτων εφαγεν. 44 Ειπε δε αυτοις·
of them he eat. He said and to them;
λογοι, οὑς ελαλησα προς ὑμας, ετι ων
words, which I spoke to you, while being
, ὁτι δει πληρωθηναι παντα τα γεγ-
that must to be fulfilled all the things having
εν τῳ νομῳ Μωσεως, και προφηταις,
in the law of Moses, and prophets,
μοις, περι εμου. 45 Τοτε διηνοιξεν
Psalms, concerning me. Then he opened
ον νουν, του συνιεναι τας γραφας·
mind, of the to understand the writings;
εν αυτοις· Ὁτι οὑτω γεγραπται, και
said to them; That thus it is written, and
δει παθειν τον Χριστον, και αναστη-
needed to have suffered the Anointed, and to stand
νεκρων τῃ τριτῃ ἡμερᾳ, 47 και κηρυχ-
dead ones in the third day, and to be

35 And they related
what THINGS happened on
the ROAD, and how he was
known to them in the
BREAKING of the LOAF.
36 ‡ And as they were
saying these things, he
stood in the Midst of them,
† and says to them, "Peace
be to you."
37 But they being
* troubled and terrified,
thought they saw ‡ † a
Spirit.
38 And he said to them,
"Why are you troubled?
and why do Doubts arise
in your * HEARTS?
39 ‡ See my HANDS and
my FEET, that I am he;
handle me, and be con-
vinced; For a Spirit has
not * both Flesh and Bones
as you perceive me to
have."
40 † And having said
this, he showed them his
HANDS and his FEET.
41 And while from JOY
they were unbelieving, and
were wondering, he said to
them, "Have you any Food
here?"
42 And THEY gave him
Part of a broiled Fish;
43 and taking it, ‡ he ate
in their presence.
44 And he said to them,
‡ "These are the WORDS
which I spoke to you, while
I was yet with you, That
All THINGS WRITTEN in
the LAW of Moses, and in
the * PROPHETS, and in the
Psalms, concerning me,
must be fully accom-
plished."
45 Then he opened Their
MINDS to UNDERSTAND
the SCRIPTURES,
46 and said to them,
"Thus it is written, * that
the MESSIAH should suffer,
and should rise from the
Dead the THIRD Day;

...AN MANUSCRIPT.—37. troubled, and. 38. HEART. 39. both Flesh and.
... a Honey comb—omit. 44. PROPHETS. 46. that the Messiah should
...should rise.

...chendorf omits, "And says to them, 'Peace be to you.'" † 37. Griesbach
...as, phantom, in the margin, which agrees with Mark vi. 49. † 40. Tisch-
...s this verse.

...x xvi. 14; John xx. 19; 1 Cor. xv. 5. ‡ 37. Mark vi. 49. ‡ 39. John
‡ 43. Acts x. 41. ‡ 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31;
xviii. 31.

the promise
του πατρος μου εφ' ὑμας· ὑμεις δε καθισατε
of the father of me on you; you but remain you
τη πολει, ἑως οὗ ενδυσησθε δυναμιν εξ ὑψ
the city, till you may be clothed power from on
50 Εξηγαγε δε αυτους εξω ἑως εις Βηθανιαν·
He led and them out even to Bethany:
επαρας τας χειρας αὑτου, ευλογησεν αυτο
having lifted up the hands of himself, he blessed them
51 Και εγενετο εν τῳ ευλογειν αυτον αυτο
And it happened in the to bless him them
διεστη απ' αυτων, και ανεφερετο εις τον ο
he stood apart from them, and was carried up into the h
ρανον. 52 Και αυτοι προσκυνησαντες αυτο
ven. And they having prostrated to him,
ὑπεστρεψαν εις Ἱερουσαλημ μετα χαρας μεγ
returned to Jerusalem with joy grea
λης· 53 και ησαν διαπαντος εν τῳ ἱερῳ, ‡[αινου
and were continually in the temple, [prais
τες και] ευλογουντες τον θεον.
and] blessing the God.

* ACCORDING TO L

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* Vatican Manuscript.—47. in order to Forgiveness.
Subscription—According to Luke.

† 51 & 52. Tischendorf omits, "and carried up into heaven
him."

‡ 48. John xv. 7; Acts i. 8, 22; ii. 32; iii. 15. ‡ C. A

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.

* ACCORDING TO JOHN.

ΚΕΦ. α΄. 1.

[1] Εν αρχῃ ην ὁ λογος, και ὁ λογος ην προς
In a beginning was the word, and the word was with
τον θεον, και θεος ην ὁ λογος. [2] Οὗτος ην εν
the God, and a god was the word. This was in
αρχῃ προς τον θεον. [3] Παντα δι' αυτου
beginning with the God. All through it
εγενετο· και χωρις αυτου εγενετο ουδε ἑν, ὁ
was done; and without it was done not even one, that
γεγονεν. [4] Εν αυτῳ ζωη ην, και ἡ ζωη ην το
has been done. In it life was, and the life was the
φως των ανθρωπων· [5] και το φως εν τῃ σκοτια
light of the men; and the light in the darkness
φαινει, και ἡ σκοτια αυτο ου κατελαβεν.
shines, and the darkness it not apprehended.

[6] Εγενετο ανθρωπος απεσταλμενος παρα θεου,
Was a man having been sent from God,
ονομα αυτῳ Ιωαννης· [7] οὗτος ηλθεν εις μαρτυριαν,
a name to him John; this came for a witness,
ἱνα μαρτυρηση περι του φωτος, ἱνα παντες πισ-
that he might testify about the light, that all might
τευσωσι δι' αυτου. [8] Ουκ ην εκεινος το φως,
believe through him. Not was he the light,
αλλ' ἱνα μαρτυρηση περι του φωτος. [9] Ην το
but that he might testify about the light. Was the
φως το αληθινον, ὁ φωτιζει παντα ανθρωπον
light the true, which enlightens every man
ερχομενον εις τον κοσμον. [10] Εν τῳ κοσμῳ ην,
coming into the world. In the world he was,
και ὁ κοσμος δι' αυτου εγενετο, και ὁ κοσμος
and the world through him was, and the world
αυτον ουκ εγνω. [11] Εις τα ιδια ηλθε, και οἱ
him not knew. Into the own he came, and the
ιδιοι αυτον ου παρελαβον. [12] Ὁσοι δε ελαβον
own him not received. As many as but received

CHAPTER I.

1 In the ‡ Beginning
was the † Logos, and the
Logos was with God, and
the Logos was God.
2 This was in the Begin-
ning with God.
3 ‡ Through it every
thing was done; and with-
out it not even one thing
was done, which has been
done.
4 In it was Life; and
the LIFE was the LIGHT of
MEN.
5 And the ‡ LIGHT shone
in the DARKNESS, and the
DARKNESS apprehended It
not.
6 ‡ There was a Man,
named John, sent by God.
7 He came for a Witness,
that he might testify con-
cerning the LIGHT, that
all might believe through
him.
8 He was not the LIGHT,
but to testify concerning
the LIGHT.
9 The TRUE LIGHT was
that, which, coming into
the WORLD, enlightens
Every Man.
10 He was in the WORLD,
and † the WORLD was (en-
lightened) through him;
and yet the WORLD knew
Him not.
11 ‡ He came to his OWN
domains, and yet his OWN
people received Him not;
12 but to as many as
received him, ‡ he gave

* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. [illegible] A. Clarke remarks, "This term should be left untranslated, for the very same reasons [illegible] the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of [illegible] world, was descriptive of some excellence in his *person*, *nature*, or *work*, so the epithet [illegible], which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of [illegible], is very properly applied to him." See 1 John i. 1, for a clear and useful comment [illegible] the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven [illegible] times in the New Testament, but never in the sense of *create*, yet in most versions [illegible] translated, as though the word was *ktizo*. "The word occurs fifty-three times in this [illegible], and signifies to be, to come, to become, to come to pass; also, to be done or trans-[illegible]. All things in the christian dispensation were done by Christ, i. e. by his authority, [illegible] according to his direction; and in the ministry committed to his apostles, nothing has [illegible] done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Com-[illegible] ver. 7, 10, 20; John xvii. 8; Col. i. 16, 17." Cappe's Diss[?] † 10. *Ho kosmos*, the [illegible] arrangement of things, the human race; here it evidently means that *kosmos* of hu-[illegible] which he came to *enlighten* and to *save*. John viii. 12; iii. 16.

‡ 1. [illegible] viii. 22, &c.; 1 John i. 1. ‡ 3. Eph. iii. 9; Col. i. 16. ‡ 5. John viii [illegible] xii. 35, 46. ‡ 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. ‡ 11. Matt. xxi [illegible] xiii. 7; Luke xix. 14; xx. 14. ‡ 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1.

μονογενους παρα πατρ
a glory as of an only-begotten from the
χαριτος και αληθειας. 15 Ιωαννης μα
of favor and truth. a father
αυτου, και κεκραγε, λεγων· Ούτο
him, and cried, saying: John
ειπον· Ὁ οπισω μου ερχομενος, εμπ
I said, He after me coming, This
γεγονεν· ότι πρωτος μου ην. 16 Ὁ
has become; for first of me he was.
πληρωματος αυτου ἡμεις παντες ελαβ
fulness of him we all Becau
χαριν αντι χαριτος. 17 Ὁτι ὁ νομος
favor upon favor. rece
σεως εδοθη· ἡ χαρις και ἡ αληθεια δ
and was given; the favor and the truth For the law
Χριστου εγενετο.
Christ came. thro
18 Θεον ουδεις ἑωρακε πωποτε· ὁ μον
God no one has seen ever; the
υἱος, ὁ ων εις τον κολπον του πατρος,
that being in the bosom of the father, onl
εξηγησατο. 19 Και αὑτη εστιν ἡ μαρτυρ
has made known. And this is the testimon
Ιωαννου, ότε απεστειλαν οἱ Ιουδαιοι εξ Ἱε
John, when sent the Jews from
λυμων ἱερεις και Λευιτας, ἱνα ερωτησωσιν α
salem priests and Levites, that they might ask
Συ τις ει; 20 Και ὡμολογησε, και ουκ η
Thou who art? And he confessed, and not
σατο· και ὡμολογησεν· Ὁτι ουκ ειμι εγ
and confessed; That not am I
Χριστος. 21 Και ἠρωτησαν αυτον· Τι
Anointed. And they asked him: What

* Vatican Manuscript.—18. Only
21. then art thou? Art

...ον κυριου," καθως ειπεν Ἡσαιας ὁ προ-
...of a lord," as said Esaias the pro-
... 24 Και οἱ απεσταλμενοι ησαν εκ των
And those having been sent were of the
...ιων· 25 και ηρωτησαν αυτον, και ειπον
...; and they asked him, and said
Τι ουν βαπτιζεις, ει συ ουκ ει ὁ Χρισ-
Why then dippest thou, if thou not art the Anoin-
...ουτε Ηλιας, ουτε προφητης; 26 Απεκριθη
...nor Elias, nor a prophet? Answered
... ὁ Ιωαννης, λεγων· Εγω βαπτιζω εν
the John, saying; I dip in
... μεσος *[δε] ὑμων ἑστηκεν, ὁν ὑμεις ουκ
midst [but] of you stands, whom you not
..., 27 ὁ οπισω μου ερχομενος, οὑ εγω ουκ
he after me coming, of whom I not
αξιος, ἱνα λυσω αυτου τον ἱμαντα του
worthy, that I may loose of him the strap of the
...ματος. 28 Ταυτα εν Βηθανιᾳ εγενετο
... These in Bethany were done
... του Ιορδανου, ὁπου ην Ιωαννης βαπ-
the Jordan, where was John dip-
...

...ῃ επαυριον βλεπει τον Ιησουν ερχομενον
the morrow he beholds the Jesus coming
...αυτον, και λεγει· Ιδε ὁ αμνος του θεου, ὁ
him, and he says; Behold the lamb of the God, he
... την ἁμαρτιαν του κοσμου. 30 Οὑτος
... the sin of the world. This
... περι οὑ εγω ειπον· Οπισω μου ερχεται
... whom I said; After me comes
...ς εμπροσθεν μου γεγονεν· ὁτι πρωτος
... before me has become; because first
...ν. 31 Καγω ουκ ηδειν αυτον· αλλ' ἱνα
... And I not knew him; but that
... τῳ Ισραηλ, δια τουτο ηλθον
... he manifested to the Israel, because of this am come
... τῳ ὑδατι βαπτιζων. 32 Και εμαρτυρη-

23 He said, ‡"I am a Voice proclaiming in the DESERT, 'Make straight the WAY for the Lord,' as ‡Isaiah the PROPHET said."

24 Now *those sent were of the PHARISEES.

25 And they asked him, and said to him, "Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?"

26 John answered them, saying, ‡"I immerse in Water; *in the Midst of you, coming after me, stands one whom you do not know,

27 the STRAP of Whose SANDAL I am not worthy to untie."

28 These things occurred in Bethany beyond the JORDAN, where *JOHN was immersing.

29 On the NEXT DAY he sees JESUS coming to him, and says, "Behold ‡the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.

30 This is he of whom I said, 'After me comes a Man who is in advance of me; for he is my Superior.'

31 And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am

ρηκα, ὁτι οὑτος εστιν ὁ υἱος του θεου.
God, that this is the son of the God.
35 Τῃ επαυριον παλιν εἱστηκει ὁ Ιωανν
The morrow again was standing the John,
εκ των μαθητων αυτου δυο. 36 Και εμ
of the disciples of him two. And having
τῳ Ιησου περιπατουντι, λεγει· Ιδε ὁ αμν
the Jesus walking, he says; Behold the lam
θεου. 37 Και ηκουσαν αυτου οἱ δυο μ
God. And heard him the two d
λαλουντος, και ηκολουθησαν τῳ Ιησου. 38
speaking, and they followed the Jesus.
φεις δε ὁ Ιησους, και θεασαμενος αυτους
turned and the Jesus, and seeing them
λουθουντας, λεγει αυτοις· Τι ζητειτε;
lowing, he says to them; What seek you?
ειπον αυτῳ· Ῥαββι, (ὁ λεγεται ἑρμηνει
said to him, Rabbi, (which means being inter
ον, διδασκαλε,) που μενεις; 39 Λεγει αυ
O teacher,) where dwellest thou? He says to
Ερχεσθε και ιδετε. Ηλθον και ειδον, που μ
Come you and see you. They came and saw, where he
και παρ' αυτῳ εμειναν την ἡμεραν εκει
and with him abode the day th
Ὡρα ην ὡς δεκατη. 40 Ην Ανδρεας, ὁ αδελ
Hour it was about tenth. Was Andrew, the brot
Σιμωνος Πετρου, εἱς εκ των δυο των ακουσ
of Simon Peter, one of the two of those having
των παρα Ιωαννου, και ακολουθησαντων αυ
from John, and having followed hi
41 Εὑρισκει οὑτος πρωτως τον αδελφον
Finds he first the brother
ιδιον Σιμωνα, και λεγει αυτῳ· Εὑρηκαμεν
own Simon, and he says to him; We have found
Μεσσιαν (ὁ εστι μεθερμηνευομενον, Χριστος
Messiah which is being interpreted, Anointed.)
42 *[Και] ηγαγεν αυτον προς τον Ιησου
[And] he brought him to the Jesus.

* Vatican Manuscript

...ας αυτῳ ὁ Ιησους ειπε· Συ ει Σιμων, ὁ
...ed to him the Jesus said; Thou art Simon, the
...α· συ κληθηση Κηφας· ὁ ἑρμηνευεται
...e, thou shalt be called Cephas, which means

...επαυριον ηθελησεν εξελθειν εις την
...morrow he desired to go forth into the
...αν· και ευρισκει Φιλιππον, και λεγει
and he finds Philip, and says
...κολουθει μοι. 44 Ην δε ὁ Φιλιππος απο
Follow me. Was and the Philip from
..., εκ της πολεως Ανδρεου και Πετρου.
of the city of Andrew and Peter.
...ει Φιλιππος τον Ναθαναηλ, και λεγει
Philip the Nathanael, and says
...ν εγραψε Μωσεως εν τῳ νομῳ, και
...wrote Moses in the law, and
...ηται, ευρηκαμεν, Ιησουν τον υἱον
...ets, we have found, Jesus the son
...ηφ, τον απο Ναζαρεθ. 46 Και ειπεν
...ph, that from Nazareth. And said
...θαναηλ· Εκ Ναζαρεθ δυναται τι αγαθον
...thanael: Out of Nazareth is able any good
...εγει αυτῳ Φιλιππος· ερχου και ιδε.
Says to him Philip; Come and see.
... Ιησους τον Ναθαναηλ ερχομενον προς
...Jesus the Nathanael coming to
...αι λεγει περι αυτου· Ιδε αληθως Ισ-
...d he says concerning him; Behold indeed an
..., εν ῳ δολος ουκ εστι. 48 Λεγει αυτῳ
in whom guile not is. Says to him
...λ· Ποθεν με γινωσκεις; Απεκριθη
Whence me knowest thou? Answered
...αι ειπεν αυτῳ· Προ του σε Φιλιππον
...d said to him; Before the thee Philip
... οντα ὑπο την συκην, ειδον σε.
...being under the fig-tree, I saw thee.
...θη Ναθαναηλ *[και λεγει αυτῳ·]
Nathanael [and says to him:]
...υ ει ὁ υἱος του θεου, συ ει ὁ βασι-
...art the son of the God, thou art the king
... Ισραηλ. 50 Απεκριθη Ιησους και ειπεν
Israel. Answered Jesus and said
...τι ειπον σοι· Ειδον σε ὑποκατω της
...use I said to thee: I saw thee underneath the
...ιστευεις; μειζω τουτων οψῃ. 51 Και
...lievest thou? greater of these thou shalt see. And
...ῳ· Αμην αμην λεγω ὑμιν, *[απ' αρτι]
...Indeed indeed I say to you, [from now]
...ον ουρανον ανεῳγοτα, και τους αγγε-
the heaven having been opened, and the messen-
...θεου αναβαινοντας και καταβαινοντας
...God ascending and descending
...ιον του ανθρωπου.
...of the man.

at him, said, "Thou art Simon, the SON of Jonas; ‡thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, *JESUS says to him, "Follow me."

44 Now ‡PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds ‡NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the *Son of JOSEPH, from Nazareth."

46 And Nathanael said to him, ‡"Can any †good thing proceed from Nazareth?" *PHILIP says to him, "Come and see."

47 *Jesus saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the SON of GOD; thou art the ‡KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee *That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

...n Manuscript.—42. Jesus says. 42. Son. 46. Philip. 47. Jesus. ...to him—omit. 50. That I saw. 51. From now—omit.

...think allusion is here made to "that good thing promised," Jer. xxxiii. 14; ...this a term of reproach.

...xvi. 18. ‡ 44. John xii. 21. ‡ 45. John xxi. 2. ‡ 46. John ‡ 49. Matt. xxi. 5; xxvii. 11, 42; John xviii. 37; xix. 3.

of wine, says the mot
προς αυτον· Οινον ουκ εχουσι. 4
to him: Wine not they have.
Ιησους· Τι εμοι και σοι, γυναι; ου
Jesus: What to me and to thee, O woman? No
ὡρα μου. 5 Λεγει ἡ μητηρ αυτου τοι
hour of me. Says the mother of him to th
Ὁ, τι αν λεγῃ ὑμιν, ποιησατε.
Whatever he may say to you, do you.
εκει ὑδριαι λιθιναι ἑξ κειμεναι κατα
there water-pots of stone six being placed according to
ρισμον των Ιουδαιων, χωρουσαι ανα μ
of cleansing of the Jews, holding each
δυο η τρεις. 7 Λεγει αυτοις ὁ Ιησους· Γ
two or three. Says to them the Jesus:
τας ὑδριας ὑδατος. Και εγεμισαν αυτ
the water-pots of water. And they filled the
ανω. 8 Και λεγει αυτοις· Αντλησατε νυ
top. And he says to them; Draw you now
φερετε τῳ αρχιτρικλινῳ. Και ηνεγκαν.
carry to the ruler of the feast. And they carried.
δε εγευσατο ὁ αρχιτρικλινος το ὑδωρ
and tasted the ruler of the feast the water
γεγενημενον· (και ουκ ᾐδει ποθεν εστιν· ο
having become; (and not he knew whence it is; th
διακονοι ᾐδεισαν, οἱ ηντληκοτες το ὑδα
servants knew, those having drawn the wate
φωνει τον νυμφιον ὁ αρχιτρικλινος, 10 Και λε
calls the bridegroom the ruler of the feast, and say
αυτῳ· Πας ανθρωπος πρωτον τον καλον οιν
to him: Every man first the

• Vatican Ma

…δοξαν αυτου· και επιστευσαν εις αυτον οἱ
…glory of himself, and believed into him the
…ηται αυτου.
…ciples of him.
12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος
After this he went down into Capernaum, he
…ἡ μητηρ αυτου, και οἱ αδελφοι *[αυτου,] και
…the mother of him, and the brothers [of him,] and
…μαθηται αυτου· και εκει εμειναν ου πολλας
…disciples of him; and there remained not many
…ας. 13 Και εγγυς ην το πασχα των Ιουδαι-
And nigh was the passover of the Jews,
…και ανεβη εις Ἱεροσολυμα ὁ Ιησους. 14 Και
…and went up to Jerusalem the Jesus. And
…εν τῳ ἱερῳ τους πωλουντας βοας και προ-
…in the temple those selling oxen and sheep
…και περιστερας, και τους κερματιστας
and doves, and the money-changers
…μενους. 15 Και ποιησας φραγελλιον εκ
And having made a whip out of
…νιων, παντας εξεβαλεν εκ του ἱερου, τα
… all he drove out of the temple, the
…προβατα και τους βοας· και των κολλυβισ-
…sheep and the oxen; and of the money-chan-
…εξεχεε το κερμα, και τας τραπεζας ανεσ-
…poured out the coin, and the tables over-
…ε· 16 και τοις τας περιστερας πωλουσιν
and to those the doves selling
…Αρατε ταυτα εντευθεν· μη ποιειτε τον
…Take these hence; not make you the
…του πατρος μου οικον εμποριου. 17 Εμνησ-
…of the father of me a house of merchandise. Remem-
…*[δε] οἱ μαθηται αυτου, ὁτι γεγραμμενον
[and] the disciples of him, that having been written
…‡"Ὁ ζηλος του οικου σου καταφαγεται
"The zeal of the house of thee will consume
18 Απεκριθησαν ουν οἱ Ιουδαιοι και ειπον
Answered then the Jews and said
…Τι σημειον δεικνυεις ἡμιν, ὁτι ταυτα
…What sign showest thou to us, that these

12 After this he went down to Capernaum, he, and his MOTHER, and his BROTHERS, and his DISCIPLES; but they did not remain there Many Days.

13 ‡ And the PASSOVER of the JEWS was near, and JESUS went up to Jerusalem.

14 ‡ And he found the MONEY-CHANGERS sitting in the TEMPLE, and THOSE who SOLD Oxen, and Sheep, and Doves.

15 † And having made a Whip of Rushes, he drove them all out of the TEMPLE, with the SHEEP and the CATTLE, and he poured out the COIN of the BANKERS, and overturned the TABLES,

16 and said to THOSE who SOLD DOVES, "Take these things hence. Make not my FATHER'S HOUSE a House of Traffic."

17 And his DISCIPLES recollected That it is written, ‡ "My ZEAL for thy HOUSE consumes me."

18 Then the JEWS answered and said to him, ‡ "What Sign dost thou show us, why thou doest these things?"

ΚΕΦ. β'. 2.

[1] Και τῃ ἡμερᾳ τῃ τριτῃ γαμος εγενετο
And in the day the third a marriage-feast occurred

εν Κανᾳ της Γαλιλαιας· και ην ἡ μητηρ
in Cana of the Galilee: and was the mother

του Ιησου εκει. [2] Εκληθη δε και ὁ Ιησους
of the Jesus there. Was invited and also the Jesus

και οἱ μαθηται αυτου εις τον γαμον. [3] Και
and the disciples of him to the marriage-feast. And

ὑστερησαντος οινου, λεγει ἡ μητηρ του Ιησου
having fallen short of wine, says the mother of the Jesus

προς αυτον· Οινον ουκ εχουσι. [4] Λεγει αυτῃ ὁ
to him: Wine not they have. Says to her the

Ιησους· Τι εμοι και σοι, γυναι; ουπω ἡκει ἡ
Jesus: What to me and to thee, O woman? Not yet has come the

ὡρα μου. [5] Λεγει ἡ μητηρ αυτου τοις διακονοις·
hour of me. Says the mother of him to the servants;

Ὁ, τι αν λεγῃ ὑμιν, ποιησατε. [6] Ησαν δε
Whatever he may say to you, do you. Were and

εκει ὑδριαι λιθιναι ἑξ κειμεναι κατα τον καθα-
there water-pots of stone six being placed according to the mode

ρισμον των Ιουδαιων, χωρουσαι ανα μετρητας
of cleansing of the Jews, holding each measures

δυο η τρεις. [7] Λεγει αυτοις ὁ Ιησους· Γεμισατε
two or three. Says to them the Jesus; Fill you

τας ὑδριας ὑδατος. Και εγεμισαν αυτας ἑως
the water-pots of water. And they filled them to

ανω. [8] Και λεγει αυτοις· Αντλησατε νυν, και
top. And he says to them; Draw you now, and

φερετε τῳ αρχιτρικλινῳ. Και ηνεγκαν. [9] Ὡς
carry to the ruler of the feast. And they carried. When

δε εγευσατο ὁ αρχιτρικλινος το ὑδωρ οινον
and tasted the ruler of the feast the water wine

γεγενημενον· (και ουκ ᾔδει ποθεν εστιν· οἱ δε
having become; (and not he knew whence it is; the but

διακονοι ᾔδεισαν, οἱ ηντληκοτες το ὑδωρ·)
servants knew, those having drawn the water;)

φωνει τον νυμφιον ὁ αρχιτρικλινος, [10] και λεγει
calls the bridegroom the ruler of the feast, and says

αυτῳ· Πας ανθρωπος πρωτον τον καλον οινον
to him: Every man first the good wine

CHAPTER

1 And on the
Day there was a
feast in Cana of G
and the MOTHER
was there;

2 and JESUS
his DISCIPLES, we
to the MARRIAGE

3 And the Wi
short, the MOTHER
SUS says to him
have no Wine."

4 JESUS says
‡ "O Woman, w
thou to do with
time has not yet

5 His MOTHER
the SERVANTS, "
ever he may bid y

6 Now six ston
jars were there, p
cording to the
CUSTOM of PURIF
each containing
three † MEASURES

7 JESUS says th
the JARS with
And they filled
the top.

8 And he say
"Draw now, and
the † RULER
FEAST. And *the
some.

9 And when th
OF THE FEAST ta
WATER made W
knew not whence
(but THOSE S
knew who had DR
WATER,) the RU
THE FEAST cal
BRIDEGROOM,

10 and says
"Every Man first
GOOD Wine, and w

* VATICAN MANUSCRIPT.—1. THIRD Day. 8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX
word in the original for the *bath*, which contained about seven gallons; and for
which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 32. † 8. T
word here is a compound, denoting the president of the *triclinium*, or guest chamber
from its containing three couches placed in the form of a crescent, on which the g
clined during the entertainment. It was the duty of this officer to prepare the fea
the couches, dispose the guests, place the dishes, and taste the wine and viands.—
in Verb. Lightfoot, in his Horæ Heb. Talmud, adds, "That he performed the duty
lain also, by saying grace, and pronouncing those benedictions which were
be given upon occasion of a marriage. He blessed the cup also prepared for the gu
having first drank of it himself, sent it round to the company. In the Book of Eccle
(xxxii. 1) we have an account of his duties.

‡ 4. John xix. 26. ‡ 6. Mark vii. 3. ‡ 9. John iv. 46.

και ὁταν μεθυσθωσι, *[τοτε] τον
and when they may have drunk freely, [then] the
συ τετηρηκας τον καλον οινον ἑως αρτι.
thou hast kept the good wine till now.
εποιησε ‡την αρχην των σημειων ὁ
did the beginning of the signs the
Κανα της Γαλιλαιας, και εφανερωσε
Cana of the Galilee, and manifested
αὐτου· και επιστευσαν εις αυτον οἱ
of himself; and believed into him the
αυτου.
of him.
α τουτο κατεβη εις Καπερναουμ, αυτος
this he went down into Capernaum, he
ηρ αυτου, και οἱ αδελφοι *[αυτου,] και
her of him, and the brothers [of him,] and
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θε] οἱ μαθηται αυτου, ὁτι γεγραμμενον
ed] the disciples of him, that having been written
Ὁ ζηλος του οικου σου καταφαγεται
The zeal of the house of thee will consume
Απεκριθησαν ουν οἱ Ιουδαιοι και ειπον
Answered then the Jews and said
σημειον δεικνυεις ἡμιν, ὁτι ταυτα
sign showest thou to us, that these

have †drunk freely, the INFERIOR; but thou hast kept the GOOD Wine till now."

11 This *First of SIGNS JESUS performed in Cana of GALILEE, and displayed his GLORY; and his DISCIPLES believed into him.

12 After this he went down to Capernaum, he, and his MOTHER, and his BROTHERS, and his DISCIPLES; but they did not remain there Many Days.

13 ‡And the PASSOVER of the JEWS was near, and JESUS went up to Jerusalem.

14 ‡And he found the MONEY-CHANGERS sitting in the TEMPLE, and THOSE who SOLD Oxen, and Sheep, and Doves.

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18 Then the JEWS answered and said to him, ‡"What Sign dost thou show us, why thou doest these things?"

...N MANUSCRIPT.—10. then—omit. 11. First of. 1... his—omit.
...it.

...Greek expression here does not imply the least degree of intoxication. The ...ske and methuo, from methu, wine, which, from meta thuein, to drink after sacri...fy not only to inebriate, but to take wine, to drink wine, to drink enough, and ...the verb is evidently used in the Septuagint. Gen. xliii. 34; Cant. v. 1; 1 Mac. ...ps. i. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant ...the godly compares them to a well-watered garden, which the LXX translate, ...thousa, by which is certainly understood, not a garden drowned with water, ...ciently saturated with it, not having one drop too much, nor too little.—Clarke. ...obable that this cleansing of the temple occurred at the commencement of our ...try, and is not to be confounded with that mentioned by the other evangelists, ...place at its close.

...ii. 14; John v. 1; vi. 4; xi. 55. ‡14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45. ...ix. 9. ‡18. Matt. xii. 38; John vi. 30.

ποιεις; 19 Απεκριθη ὁ Ιησους και ειπεν αυτοις·
thou doest? Answered the Jesus and said to them;
Λυσατε τον ναον τουτον, και εν τρισιν ἡμεραις
Destroy the temple this, and in three days
εγερω αυτον. 20 Ειπον ουν οἱ Ιουδαιοι· Τεσσα-
I will raise it. Said then the Jews; Forty
ρακοντα και ἑξ ετεσιν ῳκοδομηθη ὁ ναος οὑτος·
and six years was being built the temple this;
και συ εν τρισιν ἡμεραις εγερεις αυτον; 21 Εκει-
and thou in three days wilt raise it? He
νος δε ελεγε περι του ναου του σωματος αὑτου.
but spoke concerning the temple of the body of himself.
22 Ὁτε ουν ηγερθη εκ νεκρων, εμνησθησαν οἱ
When therefore he was raised out of dead ones, remembered the
μαθηται αυτου, ὁτι τουτο ελεγε· και επιστευ-
disciples of him, that this he spoke; and they believed
σαν τῃ γραφῃ, και τῳ λογῳ ᾡ ειπεν ὁ
the writing, and the word which said the
Ιησους.
Jesus.
23 Ὡς δε ην εν τοις Ἱεροσολυμοις εν τῳ
When and was in the Jerusalem at the
πασχα εν τῃ ἑορτῃ, πολλοι επιστευσαν εις το
passover at the feast, many believed into the
ονομα αυτου, θεωρουντες αυτου τα σημεια ἁ
name of him, beholding of him the signs which
εποιει. 24 Αυτος δε ὁ Ιησους ουκ επιστευεν
he did. He but the Jesus not committed
εαυτον αυτοις, δια το αυτον γινωσκειν παντας·
himself to them, because the him to know all;
25 και ὁτι ου χρειαν ειχεν, ἱνα τις μαρτυρηση
and because not need he had, that any one should testify
περι του ανθρωπου· αυτος γαρ εγινωσκε, τι
concerning the man; he for knew, what
ην εν τῳ ανθρωπῳ.
was in the man.

ΚΕΦ. γ΄. 3.

1 Ην δε ανθρωπος εκ των Φαρισαιων, Νικοδη-
Was and a man of the Pharisees, Nicode-
μος ονομα αυτῳ, αρχων των Ιουδαιων· 2 οὑτος
mus a name to him, a ruler of the Jews; this
ηλθε προς αυτον νυκτος, και ειπεν αυτῳ· Ῥαβ-
came to him by night, and said to him; Rab-
βι, οιδαμεν, ὁτι απο θεου εληλυθας διδασκαλος·
bi, we know, that from God thou hast come a teacher;
ουδεις γαρ ταυτα τα σημεια δυναται ποιειν, ἁ
no one for these the signs is able to do, which
συ ποιεις, εαν μη ᾐ ὁ θεος μετ᾽ αυτου.
thou doest, except may be the God with him.
2 Απεκριθη ὁ Ιησους και ειπεν αυτῳ· † Αμην αμην
Answered the Jesus and said to him; Indeed indeed

19 *Jesus a[...]
said to them, [...]
this TEMPLE, [...]
Days I will rai[...]

20 Then the [...]
"Forty and S[...]
this TEMPLE b[...]
ing and wilt [...]
in Three Days[...]

21 But he s[...]
TEMPLE of his [...]

22 When, t[...]
was raised fro[...]
‡ his DISCIPL[...]
bered That h[...]
This; and th[...]
the SCRIPTUR[...]
WORD which [...]
spoken.

23 Now whi[...]
JERUSALEM a[...]
of the PASSO[...]
believed into [...]
beholding His [...]
he performed.

24 But *Je[...]
trust himself t[...]
cause he KNEW [...]

25 and requir[...]
any one sho[...]
concerning MA[...]
knew what wa[...]

CHAPTE[R ...]

1 And there [...]
of the PHARIS[...]
name was Ni[...]
Ruler of the Je[...]

2 He came t[...]
Night, and sa[...]
"Rabbi, we k[...]
thou art a Te[...]
from God; ‡for [...]
work These s[...]
thou workest, [...]
be with him."

3 *Jesus an[...]
said to him, [...]

* VATICAN MANUSCRIPT.—19. Jesus. 24. Jesus. 3. Jesus.

† 19. Or, *destroy this very* TEMPLE; perhaps pointing to his body at the same ti[...] Herod began to rebuild the temple in the 18th year of his reign, or sixteen years be[...] was born. Jesus was at this time about thirty years old, which makes the [...] years. But although Herod finished the main work in nine years and a half, [...] tells us that the whole of the buildings were not completed till Nero's reign, [...] after the 18th of Herod's reign. † 3. The repetition of *Amen*, among the Jew[...] was considered of equal import with the most solemn oath—*Clarke*.

‡ 19. Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29. ‡ 22. Luke xxiv. 8, [...] vii. 39; xiv. 26. ‡ 2. John ix. 16, 33; Acts ii. 22; x. 38.

λεγω σοι, εαν μη τις γεννηθῃ ανωθεν, ου δυνα-
I say to thee, if not any one may be born from above, not is able
ται ιδειν την βασιλειαν του θεου. ⁴ Λεγει προς
to see the kingdom of the God. Says to
αυτον ὁ Νικοδημος· Πως δυναται ανθρωπος
him the Nicodemus; How is able a man
γεννηθηναι γερων ων; μη δυναται εις την κοι-
to be born old being? not is able into the womb
λιαν της μητρος αὑτου δευτερον εισελθειν, και
of the mother of himself a second time to enter, and
γεννηθηναι; ⁵ Απεκριθη Ιησους· Αμην αμην
to be born? Answered Jesus; Indeed indeed
λεγω σοι, εαν μη τις γεννηθῃ εξ ὑδατος και
I say to thee, if not any one may be born out of water and
πνευματος, ου δυναται εισελθειν εις την βασι-
spirit, not is able to enter into the king-
λειαν του θεου. ⁶ Το γεγεννημενον εκ της
dom of the God. That having been born out of the
σαρκος, σαρξ εστι· και το γεγεννημενον εκ της
flesh, flesh is; and that having been born out of the
πνευματος, πνευμα εστι. ⁷ Μη θαυμασῃς, ὁτι
spirit, a spirit is. Not thou mayest wonder, that
ειπον σοι· Δει ὑμας γεννηθηναι ανωθεν. ⁸ Το
I said to thee; Must you to be born from above. The
πνευμα ὁπου θελει πνει· και την φωνην αυτου
spirit where it wills breathes, and the sound of it
ακουεις, αλλ᾽ ουκ οιδας, ποθεν ερχεται, και
thou hearest, but not thou knowest, whence it comes, and
που ὑπαγει· οὑτως εστι πας ὁ γεγεννημενος εκ
where it goes; thus is every one the having been born out of
του πνευματος. ⁹ Απεκριθη Νικοδημος και ειπεν
the spirit. Answered Nicodemus and said
αυτῳ· Πως δυναται ταυτα γενεσθαι; ¹⁰ Απεκ-
to him; How is able these to be? An-
ριθη Ιησους και ειπεν αυτῳ· Συ ει ὁ διδασκαλος
swered Jesus and said to him; Thou art the teacher
του Ισραηλ, και ταυτα ου γινωσκεις; ¹¹ Αμην
of the Israel, and these not thou knowest? Indeed
αμην λεγω σοι, ὁτι ὁ οιδαμεν λαλουμεν, και ὁ
indeed I say to thee, that which we know we speak, and what
ἑωρακαμεν μαρτυρουμεν· και την μαρτυριαν
we have seen we testify; and the testimony
ἡμων ου λαμβανετε. ¹² Ει τα επιγεια ειπον
of us not you receive. If the things earthly I told
ὑμιν, και ου πιστευετε· πως, εαν ειπω ὑμιν
you, and not you believe; how, if I tell you
τα επουρανια, πιστευσετε; ¹³ Και ουδεις
the things heavenly, will you believe? And no one
αναβεβηκεν εις τον ουρανον, ει μη ὁ εκ του
has ascended into the heaven, except he out of the
ουρανου καταβας, ὁ υιος του ανθρωπου, *[ὁ ων
heaven having descended, the son of the man, [he being
εν τῳ ουρανῳ.] ¹⁴ Και καθως Μωσης ὑψωσε τον
in the heaven.] And even as Moses raised aloft the
οφιν εν τῃ ερημῳ, οὑτως ὑψωθηναι δει τον
serpent in the desert, thus to be raised it behoves the
υιον του ανθρωπου· ¹⁵ ἱνα πας ὁ πιστευων εις
son of the man; that every one who believing into

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

4 NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

5 Jesus replied, "Truly indeed I say to thee, if any one be not ‡ born of Water and Spirit, he cannot enter the KINGDOM of GOD.

6 THAT which has been BORN of the FLESH, is Flesh; and THAT which has been ‡ BORN of the SPIRIT, is Spirit.

7 Do not wonder, Because I said to thee, you must be born from above.

8 The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

9 Nicodemus answered and said to him, "How can these things be?"

10 JESUS answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?

11 Most assuredly I tell thee, That what we know, we speak, ‡ and what we have seen, we testify; and you receive not our TESTIMONY.

12 If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

13 ‡ And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

14 ‡ And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

15 that EVERY ONE BE-

* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

‡ 5. Mark xvi. 16; Acts ii. 38. ‡ 6. 1 Cor. xv. 44—48. ‡ 11. Matt. xi. 27; John i. 18; vii. 16; viii. 28; xii. 49; xiv. 24. ‡ 13. John xvi. 28; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 9, 10. ‡ 14. Num. xxi. 9.

αυτον, *[μη αποληται, αλλ'] εχη ζωην αιω-
him, [not may be destroyed, but] may have life age-
νιον. 16 Οὑτω γαρ ηγαπησεν ὁ θεος τον κοσμον,
lasting. Thus for loved the God the world,
ὡστε τον υἱον αὑτου τον μονογενη εδωκεν, ἱνα
so that the son of himself the only-begotten he gave, that
πας ὁ πιστευων εις αυτον, μη αποληται, αλλ'
every one who believing into him, not may be destroyed, but
εχη ζωην αιωνιον. 17 Ου γαρ απεστειλεν ὁ
may have life age-lasting. Not for sent the
θεος τον υἱον αὑτου εις τον κοσμον, ἱνα κρινῃ
God the son of himself into the world, that he might judge
τον κοσμον, αλλ' ἱνα σωθῃ ὁ κοσμος δι'
the world, but that might be saved the world through
αυτου. 18 Ὁ πιστευων εις αυτον, ου κρινεται·
him. He believing into him, not is judged;
ὁ *[δε] μη πιστευων, ηδη κεκριται, ὁτι μη πε-
he [but] not believing, already is judged, because not he
πιστευκεν εις το ονομα του μονογενους υἱου του
has believed into the name of the only-begotten son of the
θεου. 19 Αὑτη δε εστιν ἡ κρισις, ὁτι το φως
God. This and is the judgment, that the light
εληλυθεν εις τον κοσμον, και ηγαπησαν οἱ
has come into the world, and loved the
ανθρωποι μαλλον το σκοτος, η το φως· ην γαρ
men rather the darkness, than the light; was for
πονηρα αυτων τα εργα. 20 Πας γαρ ὁ φαυλα
evil of them the works. Every one for the vile things
πρασσων, μισει το φως, και ουκ ερχεται προς
doing, hates the light, and not comes to
το φως, ἱνα μη ελεγχθῃ τα εργα αυτου. 21 Ὁ
the light, that not may be detected the works of him. He
δε ποιων την αληθειαν, ερχεται προς το φως,
but doing the truth, comes to the light,
ἱνα φανερωθῃ αυτου τα εργα, ὁτι εν θεῳ
so that may be made manifest of him the works, that in God
εστιν ειργασμενα.
it is having been done.

22 Μετα ταυτα ηλθεν ὁ Ιησους και οἱ μαθηται
After these came the Jesus and the disciples
αυτου εις την Ιουδαιαν γην· και εκει διετριβε
of him into the Judean land; and there remained
μετ' αυτων, και εβαπτιζεν. 23 Ην δε και Ιωαν-
with them, and was dipping. Was and also John
νης βαπτιζων εν Αινων, εγγυς του Σαλειμ, ὁτι
dipping in Enon, near the Salim, because
ὑδατα πολλα ην εκει· και παρεγινοντο, και
waters many was there; and they were coming, and
εβαπτιζοντο. 24 Ουπω γαρ ην βεβλημενος εις
were being dipped. Not yet for was having been cast into
την φυλακην ὁ Ιωαννης. 25 Εγενετο ουν ζητη-
the prison the John. Occurred then a dis-
σις εκ των μαθητων Ιωαννου μετα Ιουδαιου περι
pute of the disciples of John with a Jew about
καθαρισμου. 26 Και ηλθον προς τον Ιωαννην,
cleansing. And they came to the John,

LASTING into him m[ay]
‡ have aionian Life.
16 ‡ For GOD so lo[ved]
the WORLD, that he ga[ve]
* his SON, the ONLY-BE-
GOTTEN, that EVERY ONE
BELIEVING into him m[ay]
not perish, but obtain ai[o-]
nian Life.
17 ‡ For GOD sent n[ot]
his SON into the wor[ld]
that he might judge th[e]
WORLD, but that th[e]
WORLD through him migh[t]
be saved.
18 ‡ HE BELIEVING into
him is not judged; but H[E]
not BELIEVING has bee[n]
judged already, Becau[se]
he has not believed int[o]
the NAME of the ONLY-BE-
GOTTEN Son of God.
19 And this is the JUDG-
MENT, ‡ That the LIGHT
has come into the WORLD,
and MEN loved the DARK-
NESS rather than the
LIGHT; for Their works
were evil.
20 For ‡ EVERY ONE who
does Vile things hates the
LIGHT, and comes not to
the LIGHT, that his works
may not be detected.
21 But HE who does the
TRUTH comes to the LIGHT,
so that His WORKS may be
manifested That they have
been done in God.
22 After this, JESUS and
his DISCIPLES went into
the TERRITORY of JUDEA,
and there he remained with
them, and was immersing.
23 And * JOHN also was
immersing in Enon, near
SALIM, because there were
many Waters there; and
they were coming and be-
ing immersed.
24 ‡ For * John had not
yet been cast into PRISON.
25 A Dispute then oc-
curred among * the DISCI-
PLES of John with a Jew,
about Purification.
26 And they came *

* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit. 18. the son.
[...]—om. 23. JOHN.— 24. John. 25. THOSE DISCIPLES who were of John
[with a] Jew, about.

[‡] 15. John vi. 47. ‡ 16. Rom. v. 8; 1 John iv. 9. ‡ 17. Luke ix. 56; John v. [...]
[...]; xii. 47; 1 John iv. 14. ‡ 18. John v. 24; vi. 40, 47; xx. 31.
[...] 11; viii. 12. ‡ 20. Eph. v. 13. ‡ 24. Matt. xiv. 3. ‡ 16. John [...]

λαμβανειν ουδεν, εαν μη ῃ δεδομε-
to receive nothing, except it may be having been
κ του ουρανου. 28 Αυτοι ὑμεις μοι
om the heaven. Yourselves you to me
, ὁτι ειπον· Ουκ ειμι εγω ὁ Χριστος,
that I said; Not am I the Anointed,
εσταλμενος ειμι εμπροσθεν εκεινου.
having been sent I am in presence of him.
την νυμφην, νυμφιος εστιν· ὁ δε
the bride, a bridegroom is; the but
νυμφιου, ὁ ἑστηκως και ακουων αυτου,
bridegroom, that standing and hearing him,
ι δια την φωνην του νυμφιου. Αὑτη
through the voice of the bridegroom. This
χαρα ἡ εμη πεπληρωται. 30 Εκεινον
joy that of me has been completed. Him
ειν, εμε δε ελαττουσθαι. 31 Ὁ
rease, me but to decrease. He
χομενος, επανω παντων εστιν. Ὁ
coming, over all is. He
γης, εκ της γης εστι, και εκ της
earth, from the earth is, and from the
ὁ εκ του ουρανου ερχομενος, επανω
he from the heaven coming, over
, 32 *[και] ὁ ἑωρακε και ηκουσε,
[and] what he has seen and heard,
ρει· και την μαρτυριαν αυτου ουδεις
fies, and the testimony of him no one
33 Ὁ λαβων αυτου την μαρτυριαν,
He receiving of him the testimony,
, ὁτι ὁ θεος αληθης εστιν. 34 Ὁν
that the God true is. Whom
ειλεν ὁ θεος, τα ῥηματα του θεου
the God, the words of the God
γαρ εκ μετρου διδωσιν ὁ θεος το
for by measure gives the God the
35 Ὁ πατηρ αγαπᾳ τον υἱον, και παν-
The father loves the son, and all

nothing unless it be given him from HEAVEN.

28 You yourselves are witnesses for me, That I said, ‡ 'I am not the MESSIAH,' but That I have been sent before him.

29 The Bridegroom is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE; this, therefore, MY JOY has been completed.

30 He must increase, but I must decrease.

31 ‡ HE who COMES from above is over all. HE who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, this he testifies; and no one receives his TESTIMONY.

33 He who RECEIVES His TESTIMONY has set his seal That GOD is true.

34 ‡ For he whom GOD has sent speaks the WORDS of GOD; for * he gives not the SPIRIT by Measure.

35 The FATHER loves

dipped, but the discipl
3 αφηκε την Ιουδαιαν, και απηλθε
he left the Judea, and went
την Γαλιλαιαν. 4 Εδει δε αυτον διερ
the Galilee. It behoved and him to
της Σαμαρειας. 5 Ερχεται ουν εις
the Samaria. He comes therefore into
Σαμαρειας, λεγομενην Συχαρ, πλη
Samaritans, being called Sychar, near
χωριου, οὗ εδωκεν Ιακωβ Ιωσηφ
field, of which gave Jacob Joseph
αὑτου. 6 Ην δε εκει πηγη του Ιακωβ.
of himself. Was and there a spring of the Jacob.
Ιησους κεκοπιακως εκ της ὁδοιποριας,
Jesus having become weary from the journey,
οὑτως επι τῃ πηγῃ· ὡρα ην ὡσ
thus over the spring: hour was abou
7 Ερχεται γυνη εκ της Σαμαρειας, α
Comes a woman of the Samaria,
ὑδωρ. Λεγει αυτῃ ὁ Ιησους· Δος μο
water. Says to her the Jesus: Give to m
8 (Οἱ γαρ μαθηται αυτου απεληλυθεισαν
(The for disciples of him had gone
πολιν, ἱνα τροφας αγορασωσι.) 9 Λε
city, that provisions they might buy.) Say
αυτῳ ἡ γυνη ἡ Σαμαρειτις· Πως συ, I
to him the woman that Samaritan: How thou,
ων, παρ' εμου πιειν αιτεις, ουσης γ
being, from me to drink askest, being
Σαμαρειτιδος; (Ου γαρ συγχρωνται I
a Samaritan? (Not for associate with
Σαμαρειταις.) 10 Απεκριθη Ιησους και
Samaritans.) Answered Jesus and
αυτῃ· Ει ῃδεις την δωρεαν του θεο
to her: If thou hadst known the gift of the God,
τις εστιν ὁ λεγων σοι· Δος μοι πιειν
who is he saying to thee: Give to me to drink
αν ῃτησας αυτον, και εδωκεν αν σοι ὑδωρ
wouldst ask him,

φρεαρ εστι βαθυ· ποθεν ουν εχεις
well is deep; whence then hast thou
. 12 Μη συ μειζων ει του πατρος
Not thou greater art the father
ὁς εδωκεν ἡμιν το φρεαρ, και
who gave to us the well, and
επιε, και οἱ υἱοι αυτου, και τα
drank, and the sons of him, and the
υ. 13 Απεκριθη Ιησους και ειπεν
Answered Jesus and said
νων εκ του ὑδατος τουτου, διψη-
nking of the water this, will
δ' αν πιῃ εκ του ὑδατος, οὑ
whoever may drink of the water, of which
, ου μη διψησῃ εις τον αιωνα·
not not may thirst to the age,
, ὁ δωσω αυτῳ, γενησεται εν
which I shall give him, shall be in
τος ἁλλομενου εις ζωην αιωνιον.
ater springing into life age-lasting.
αυτον ἡ γυνη· Κυριε, δος μοι
him the woman; O lord, give to me
ἱνα μη διψω, μηδε ερχωμαι εν-
that not I may thirst, nor may come to
16 Λεγει αυτῃ ὁ Ιησους· Ὑπαγε,
Says to her the Jesus; Go,
ανδρα σου, και ελθε ενθαδε.
husband of thee, and come here.
γυνη και ειπεν· Ουκ εχω ανδρα.
oman and said; Not I have a husband.
ησους· Καλως ειπας· Ὁτι ανδρα
Jesus; Rightly thou didst say; That a husband
εντε γαρ ανδρας εσχες· και νυν
Five for husbands thou hast had, and now
εστι σου ανηρ· τουτο αληθες
is of thee a husband; this truly
εγει αυτῳ ἡ γυνη· Κυριε, θεωρω,
ays to him the woman; O lord, I see,
συ. 20 Οἱ πατερες ἡμων εν τῳ
thou. The fathers of us in the
ροσεκυνησαν· και ὑμεις λεγετε,
worshipped; and you say,
μοις εστιν ὁ τοπος, ὁπου δει
m is the place, where it is necessary
Λεγει αυτῃ ὁ Ιησους· Γυναι, πισ-
Says to her the Jesus; O woman, believe
ρχεται ὡρα, ὁτε ουτε εν τῳ ορ
comes an hour, when neither in the mountain
Ιεροσολυμοις προσκυνησετε τῳ
Jerusalem you shall worship the
ις προσκυνειτε ὁ ουκ οιδατε·
worship what not you know;
υμεν ὁ οιδαμεν· ὁτι ἡ σωτηρια
ip what we know; because the salvation
ν εστιν. 23 Αλλ' ερχεται ὡρα,
is. But comes an hour,

draw with, and the WELL is deep; whence, then, hast thou the LIVING WATER.

12 Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

13 Jesus answered and said to her, "EVERY ONE DRINKING of this WATER will thirst again;

14 but ‡he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into aionian Life."

15 ‡The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor * come here to draw."

16 * He says to her, "Go, call thy HUSBAND, and come here."

17 The WOMAN answered and said, "I have no Husband." JESUS said to her, "Correctly thou didst say, 'I have no Husband.'

18 For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

19 The WOMAN says to him, "Sir, ‡I see That thou art a Prophet.

20 Our FATHERS worshipped in this MOUNTAIN; and you say, That in ‡Jerusalem is the PLACE where it is necessary to worship."

21 JESUS says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER.

22 You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

...VATICAN.—15. come over here. 16. He says.

... vii. 38. ‡ 14. John xvii. 2, 3; Rom. vi. 23; 1 John v. 20. ‡ 19. Luke ... John vi. 14; vii. 40. ‡ 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12

truth it behoves to worship. Says to h
γυνη· Οἰδα, ὁτι Μεσσιας ερχεται· (ὁ λε
woman: I know, that Messiah comes: (he bein
νος Χριστος·) ὁταν ελθῃ εκεινος, αναγ
Anointed;) when may come he, he will
ἡμιν παντα. 26 Λεγει αυτῃ ὁ Ιησους· Εγω
to us all. Says to her the Jesus: I
ὁ λαλων σοι. 27 Και επι τουτῳ ηλθον οἱ μ
he talking to thee. And on this came the
ται αυτου, και εθαυμαζον, ὁτι μετα γυνα
ples of him, and wondered, that with a wo
ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η
he talked. No one nevertheless said; What seekest thou; or
λαλεις μετ' αυτης; 28 Αφηκεν ουν την ὑδ
talkest thou with her? Left therefore the
αὑτης ἡ γυνη, και απηλθεν εις την πολιν,
of herself the woman, and went into the city,
λεγει τοις ανθρωποις· 29 Δευτε, ιδετε ανθρω
says to the men. Come you, see a man
ὁς ειπε μοι παντα ὁσα εποιησα· μητι οὑ
who told me all what I did, not t
εστιν ὁ Χριστος; 30 Εξηλθον εκ της πολε
is the Anointed? They went out of the
και ηρχοντο προς αυτον.
and were coming to him.
31 Εν δε τῳ μεταξυ ηρωτων αυτον οἱ μαθη
In and the meantime were asking him the discipl
λεγοντες· Ῥαββι, φαγε. 32 Ὁ δε ειπεν αυτο
saying: Rabbi, eat. He but said to the
Εγω βρωσιν εχω φαγειν, ἡν ὑμεις ουκ οιδα
I food have to eat, which you not know
33 Ελεγον ουν οἱ μαθηται προς αλληλους· Μ
Said then the disciples to each other,
τις ηνεγκεν αυτῳ φαγειν; 34 Λεγει αυτοις
any one brought to him food? Says to them
Ιησους. Εμον βρωμα εστιν, ἱνα ποιω
Jesus. My food is, that I may do
θελημα του πεμψαντ

...ασθε τας χωρας, ότι λευκαι εισι προς θερισμον
the fields, that white they are to harvest
ηδη. [36] Ό θεριζων μισθον λαμβανει, και συνα-
already. He reaping a reward receives, and gathers
γει καρπον εις ζωην αιωνιον· ίνα και ό σπειρων
fruit for life age-lasting; so that both he sowing
ομου χαιρῃ, και ό θεριζων. [37] Εν γαρ τουτῳ ό
together may rejoice, and he reaping. In for this the
λογος εστιν ό αληθινος, ότι αλλος εστιν ό
word is the true, that one is he
σπειρων, και αλλος ό θεριζων. [38] Εγω απεσ-
sowing, and another he reaping. I sent
τειλα ὑμας θεριζειν ὁ ουχ ὑμεις κεκοπιακατε·
you to reap what not you have labored;
αλλοι κεκοπιακασι, και ὑμεις εις τον κοπον
others labored, and you into the labor
αυτων εισεληλυθατε. [39] Εκ δε της πολεως
of them are entered. Out of and the city
εκεινης πολλοι επιστευσαν εις αυτον των Σαμα-
that many believed into him of the Sama-
ρειτων, δια τον λογον της γυναικος, μαρτυ-
ritans, through the word of the woman, testi-
ρουσης· Ότι ειπε μοι παντα όσα εποιησα.
fying; That he told me all what I did.
[40] [Ὡς] ουν ηλθον προς αυτον οἱ Σαμαρειται,
[When] therefore came to him the Samaritans,
ηρωτων αυτον μειναι παρ' αυτοις· και εμεινεν
asking him to abide with them; and he abode
εκει δυο ἡμερας. [41] Και πολλῳ πλειους επιστευ-
there two days. And many more believed
σαν δια τον λογον αυτου. [42] Τῃ τε γυναικι
through the word of him. To the and woman
ελεγον· Ότι ουκετι δια την σην λαλιαν
they said, That no longer through the thy saying
πιστευομεν· αυτοι γαρ ακηκοαμεν, και οιδαμεν,
we believe; ourselves for we have heard, and we know,
ότι ούτος εστιν αληθως ὁ σωτηρ του κοσμου
that this is truly the savior of the world
[ὁ Χριστος.]
[the Anointed.]
[43] Μετα δε τας δυο ἡμερας εξηλθεν εκειθεν,
After and the two days he went out thence,
[και απηλθεν] εις την Γαλιλαιαν. [44] Αυτος
[and went out] into the Galilee. Himself
γαρ Ιησους εμαρτυρησεν, ότι προφητης εν τῃ
for Jesus testified, that a prophet in the
ιδιᾳ πατριδι τιμην ουκ εχει. [45] Ότε ουν ηλθεν
own country honor not has. When therefore he came
εις την Γαλιλαιαν, εδεξαντο αυτον οἱ Γαλιλαιοι,
into the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for Harvest.

36 ‡ The REAPER receives a Reward, and gathers Fruit for aionian Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 *Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 and said to the WOMAN, "We no longer believe because of *THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the TWO Days, he went from thence into GALILEE.†

44 For ‡ JESUS himself testified, That a Prophet has no Honor in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, ... asked him. 42. thy REPORT. 42. the ANOINTED—omit. 43. and went—omit.

† 43. Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus; "Went into Galilee, but not to Nazareth; for Jesus himself had declared," &c. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction gar, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

‡ 35. Matt. ix. 37; Luke x. 2. ‡ 36. Dan xii. 3. ‡ 44. Matt. xiii. 57; Mark vi. 4; Luke iv. 24.

was certain courtier, of whom the son was
περναουμ. 47 Οὑτος ακουσας ὁτι
yernaum. This hearing that
εκ της Ιουδαιας εις την Γαλιλα
out of the Judea into the Galile
προς αυτον, και ηρωτα αυτον, ἱνα
to him, and was asking him, that h
και ιασηται αυτου τον υἱον· ημελλ
and heal of him the son; he was ab
θνησκειν. 48 Ειπεν ουν ὁ Ιησους
die. Said therefore the Jesus
Εαν μη σημεια και τερατα ιδητε, ου
If not signs and prodigies you may see, not
σητε. 49 Λεγει προς αυτον ὁ βασιλι
believe. Says to him the courtie
καταβηθι, πριν αποθανειν το πα
come down, before to die the c
50 Λεγει αυτῳ ὁ Ιησους· Πορευου·
Says to him the Jesus: Go:
ζῃ. *[Και] επιστευσεν ὁ ανθρωπος
lives. [And] believed the man
ᾡ ειπεν αυτῳ Ιησους, και επορευετ
which said to him Jesus, and went.
δε αυτου καταβαινοντος, οἱ δουλοι αυ
and of him was going down, the slaves of
τησαν αυτῳ, *[και απηγγειλαν,]
him, [and reported,]
Ὁτι ὁ παις σου ζῃ. 52 Επυθετο ου
That the child of thee lives. He inquired the
αυτων] την ὡραν, εν ᾑ κομψοτερ
them] the hour, in which better
Και ειπεν αυτῳ· Ὁτι χθες ὡραν ἑβδο
And they said to him; That yesterday hour seven
κεν αυτον ὁ πυρετος. 53 Εγνω ουν
him the fever. Knew then th
ὁτι εν εκεινῃ τῃ ὡρα, εν ᾑ ειπεν αυτ
that in that the hour, in which said to hi
σους· Ὁτι ὁ υἱος σου ζῃ. Και επι
sus: That the son of thee lives. And he
αυτος, και ἡ οικια αυτου ὁλη. 54 Τουτ
himself, and the

ΚΕΦ. ε΄. 5.

αυτα ην ἑορτη των Ιουδαιων, και
se things was a feast of the Jews, and
ους εις Ἱεροσολυμα. ² Εστι δε εν
to Jerusalem. Is now in
λυμοις, επι τῃ προβατικῃ, κολυμ-
by the sheep-gate, a swimming-
λεγομενη Ἑβραιστι Βηθεσδα, πεντε
being called in Hebrew Bethesda, five
ας. ³ Εν ταυταις κατεκειτο πληθος
In these were lying a multitude
ων ασθενουντων, τυφλων, χωλων,
being sick, blind, lame,
δεχομενων την του ὑδατος κινησιν.
waiting the of the water moving.
γαρ κατα καιρον κατεβαινεν εν τῃ
for at a season went down in the
, και εταρασσε το ὑδωρ· ὁ ουν πρω-
and agitated the water; he then first
ετα την ταραχην του ὑδατος, ὑγιης
after the agitation of the water, sound
δηποτε κατειχετο νοσηματι.]
indeed was held by disease.]
ανθρωπος εκει, τριακοντα και οκτω
man there, thirty and eight
εν τῃ ασθενειᾳ. ⁶ Τουτον ιδων ὁ
the feeble health. This seeing the
κειμενον, και γνους ὁτι πολυν ηδη
lying, and knowing that long already
, λεγει αυτῳ· Θελεις ὑγιης γενεσ-
he says to him; Dost thou wish sound to be-
ριθη αυτῳ ὁ ασθενων· Κυριε, ανθρω-
him he sick being; O sir, a man
, ἱνα, ὁταν ταραχθῃ το ὑδωρ,
that, when may be agitated the water,
εις την κολυμβηθραν· εν ᾡ δε
into the swimming-bath; in which but
, αλλος προ εμου καταβαινει.
another before me goes down.
ὁ Ιησους· Εγειραι, αρον τον κραβ-
the Jesus: Rise, take up the bed
και περιπατει. ⁹ Και ευθεως εγε-
and walk. And immediately be-
ὁ ανθρωπος, και ηρε τον κραββατον
man, and took up the bed
περιεπατει. Ην δε σαββατον εν
walked. It was and a sabbath in
ερα. ¹⁰ Ελεγον ουν οἱ Ιουδαιοι τῳ
day. Said then the Jews to the
ευῳ· Σαββατον εστιν· ουκ εξεστι
ed: A sabbath it is: and it is lawful
ον κραββατον. ¹¹ Απεκριθη αυτοις·
the bed. He answered them:

CHAPTER V.

1 After these things there was ‡ a Feast of the JEWS; and * JESUS went up to Jerusalem.

2 Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, *† Bethesda, having Five covered Walks.

3 In these were lying a Multitude of the SICK,—Blind, Lame, Withered,—*† [waiting the MOTION of the WATER.

4 For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]

5 Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.

6 JESUS seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

7 The SICK person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."

8 JESUS says to him, ‡ "Rise, take up thy COUCH, and walk."

9 And immediately the MAN became well, and took up his COUCH, and walked. ‡ Now That DAY was a Sabbath.

10 The JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; ‡ it is not lawful for thee to carry the COUCH."

...MANUSCRIPTS.—1. Jesus. 2. Bethsaida. 3. great—omit. 3, 4—omit.

...da, signifies *the house of mercy*. † 3, 4. This clause is without doubt the ...e transcriber. Five of the most ancient MSS. either reject the whole or ...rt of the clause in brackets. Bloomfield says, "the whole narration savors ...y." Meyer calls it *a legendary addition*. It is omitted by Mill and Tischen... ...ed as spurious by Griesbach.

...iii. 2; Deut. xvi. 1; John ii. 13. ‡ 2. Neh. iii. 1; xii. 39. ‡ 8. Matt. ...13; Luke v. 24. ‡ 9. John ix. 14. ‡ 10. Exod. xx. 10; Neh. xiii. ...; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

slipped out, ὀχλου οντος
a crowd being
14 Μετα ταυτα εὑρισκει αυτον ὁ
After these finds him the
ἱερῳ, και ειπεν αυτῳ· Ιδε, ὑγιης
temple, and said to him; See, sound thou
κετι ἁμαρτανε, ἱνα μη χειρον σοι
longer do thou sin, that no worse to thee any
15 Απηλθεν ὁ ανθρωπος, και ανη
Went away the man, and
Ιουδαιοις, ὁτι Ιησους εστιν, ὁ ποι
Jews, that Jesus it is, he havin
ὑγιη. 16 Και δια τουτο εδιωκον τοι
sound. And through this persecuted the
Ιουδαιοι, ὁτι ταυτα εποιει εν σαββα
Jews, because these he did in a sabbat
δε Ιησους απεκρινατο αυτοις· Ὁ π
and Jesus answered them; The
ἑως αρτι εργαζεται, κᾳγω εργαζομα
till now works, and I work.
τουτο ουν μαλλον εζητουν αυτον οἱ
this therefore more sought him the
αποκτειναι, ὁτι ου μονον ελυε το
to kill, because not only he was breaking the
τον, αλλα και πατερα ιδιον ελεγε το
but also a father his own said the
ισον ἑαυτον ποιων τῳ θεῳ. 19 Απεκρινα
equal himself making to the God. Answered
ὁ Ιησους και ειπεν αυτοις· Αμην αμην
the Jesus and said to them; Indeed indeed
ὑμιν, ου δυναται ὁ υἱος ποιειν αφ᾽ ἑαυτου
to you, not is able the son to do of himself
εαν μη τι βλεπῃ τον πατερα ποιουντα
if not anything he may see the father doing;
γαρ αν εκεινος ποιῃ, ταυτα και ὁ υἱος
for ever he may do, these
ποιει. 20 Ὁ

ζωοποιει· οὑτω και ὁ υἱος, οὑς θελει, ζωοποιει.
makes alive; thus also the son, whom he will, makes alive.
22 Ουδε γαρ ὁ πατηρ κρινει ουδενα· αλλα την
Not even for the father judges any one; but the
κρισιν πασαν δεδωκε τῳ υἱῳ· 23 ἱνα παντες
judgment all has given to the son; so that all
τιμωσι τον υἱον, καθως τιμωσι τον πατερα. Ὁ
may honor the son, even as they honor the father. He
μη τιμων τον υἱον, ου τιμα τον πατερα, τον
not honoring the son, not honors the father, that
πεμψαντα αυτον. 24 Αμην αμην λεγω ὑμιν, ὁτι
having sent him. Indeed indeed I say to you, that
ὁ τον λογον μου ακουων, και πιστευων, τῳ
he the word of me hearing, and believing, the
πεμψαντι με εχει ζωην αιωνιον, και εις κρισιν
having sent me has life age-lasting, and into judgment
ουκ ερχεται, αλλα μεταβεβηκεν εκ του θανα-
not comes, but has passed out of the death
του εις την ζωην. 25 Αμην αμην λεγω ὑμιν,
into the life. Indeed indeed I say to you,
ὁτι ερχεται ὡρα, και νυν εστιν, ὁτε οἱ νεκροι
that comes an hour, and now is, when the dead ones
ακουσονται της φωνης του υἱου του θεου· και
shall hear the voice of the son of the God; and
οἱ ακουσαντες ζησονται. 26 Ὡσπερ γαρ ὁ πα-
those having heard will live. As for the fa-
τηρ εχει ζωην εν ἑαυτῳ· οὑτως εδωκε και τῳ
ther has life in himself; so he gave also to the
υἱῳ ζωην εχειν εν ἑαυτῳ. 27 Και εξουσιαν εδω-
son life to have in himself. And authority he
κεν αυτῳ και κρισιν ποιειν, ὁτι υἱος ανθρωπου
gave to him also judgment to execute, because a son of man
εστι. 28 Μη θαυμαζετε τουτο· ὁτι ερχεται ὡρα,
he is. Not wonder you this; because comes an hour,
εν ᾗ παντες οἱ εν τοις μνημειοις ακουσονται
in which all those in the tombs shall hear
της φωνης αυτου, 29 και εκπορευσονται, οἱ τα
the voice of him, and shall come forth, those the
αγαθα ποιησαντες, εις αναστασιν ζωης· οἱ
good things having done, to a resurrection of life; those
*[δε] τα φαυλα πραξαντες, εις αναστασιν κρι-
[and] the evil things having done, to a resurrection of
σεως. 30 Ου δυναμαι εγω ποιειν απ' εμαυτου
judgment. Not am able I to do of myself
ουδεν. Καθως ακουω, κρινω, και ἡ κρισις ἡ
nothing. Even as I hear, I judge, and the judgment the
εμη δικαια εστιν· ὁτι ου ζητω το θελημα το
mine just is; that not I seek the will the
εμον, αλλα το θελημα του πεμψαντος με.
mine, but the will of the sending me.
31 Εαν εγω μαρτυρω περι εμαυτου, ἡ μαρτυρια
If I testify concerning myself, the testimony
μου ουκ εστιν αληθης. 32 Αλλος εστιν ὁ μαρ-
of me not is true. Another is he testi-
τυρων περι εμου· και οιδα, ὁτι αληθης εστιν
fying concerning me; and I know, that true is

SON makes alive Whom he pleases.

22 For the FATHER does not even judge any one, but ‡ has given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. ‡ HE who HONORS not the SON honors not THAT FATHER who sent him.

24 Indeed, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has aionian Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE,

29 and will come forth; ‡ THOSE HAVING DONE GOOD things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not ‡ MY WILL, but the will of HIM SENDING me.

31 ‡ Though I testify concerning myself, † is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

* VATICAN MANUSCRIPT.—29. and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 5. ‡ 23. 1 John ii. 23. ‡ 29. Dan. xii. 2; Matt. xxv. 32, 33, 46. ‡ 30. Matt. xxvi. 39; John iv. 34; vi. 38. ‡ 31. John viii. 14; Rev. iii. 14.

joice ... προς ωραν εν τῳ φωτι α...
... for an hour in the light ...
δε εχω την μαρτυριαν μειζω του ...
but have the testimony greater of the ...
γαρ εργα, ἁ εδωκε μοι ὁ πατηρ, ἱ...
for works, which gave to me the father, ...
αυτα, αυτα τα εργα, ἁ εγω ποιω ...
them, these the works, which I do, ...
περι εμου, ὁτι ὁ πατηρ με απεσταλ...
concerning me, because the father me has sent.
ὁ πεμψας με πατηρ αυτος μεμαρτυρ...
he having sent me father himself has testifie...
εμου. Ουτε φωνην αυτου ακηκοατε ...
me. Neither a voice of him have you hear...
ουτε ειδος αυτου ἑωρακατε. 38 Και τ...
nor form of him have you seen. And ...
αυτου ουκ εχετε μενοντα εν ὑμιν· ὁτι ...
of him not you have abiding in you, because ...
...ειλεν εκεινος, τουτῳ ὑμεις ου πι...
he, this you not ...
39 Ερευνατε τας γραφας, ὁτι ὑμεις δοκ...
you search the writings, because you ...
αυταις ζωην αιωνιον εχειν· και εκειναι ...
them life age-lasting to have; and they ...
μαρτυρουσαι περι εμου· 40 Και ου θελετε ...
testifying concerning me; and not you are willin...
προς με, ἱνα ζωην εχητε. 41 Δοξαν παρα ...
to me, so that life you may have. Glory from ...
πων ου λαμβανω· 42 αλλ᾽ εγνωκα ὑμας, ὁτ...
not I receive; but I have known you, th...
αγαπην του θεου ουκ εχετε εν ἑαυτοις. 4...
love of the God not you have in yourselves.
εληλυθα εν τῳ ονοματι του πατρος μου, κα...
have come in the name of the father of me, an...
λαμβανετε με· εαν αλλος ελθῃ εν τῳ ...
you receive me; if another should ...
τῳ ιδιῳ ...

προς τον πατερα· εστιν ὁ κατηγορων
to the father: is he accusing
Μωσης, εις ὃν ὑμεις ηλπικατε. 46 Ει
Moses, into whom you have hoped. If
επιστευετε Μωσῃ, επιστευετε αν εμοι·
you believed Moses, you would believe me;
γαρ εμου εκεινος εγραψεν. 47 Ει δε τοις
for me he wrote. If but the
γραμμασιν ου πιστευετε, πως τοις εμοις
writings not you believe, how the my
πιστευσετε;
will you believe.

ΚΕΦ. ς'. 6.

1 Μετα ταυτα απηλθεν ὁ Ιησους περαν της
After these things went the Jesus over the
θαλασσης της Γαλιλαιας, της Τιβεριαδος.
sea that of Galilee, of the Tiberias.
2 ηκολουθει αυτῳ οχλος πολυς, ὁτι ἑωρων
was following him a crowd great, because they saw
σημεια, ἁ εποιει επι των ασθενουντων.
signs, which he was doing on those being sick.
3 ηλθε δε εις το ορος ὁ Ιησους, και εκει
went and into the mountain the Jesus, and there
εκαθητο μετα των μαθητων αὐτου. 4 Ην δε
was sitting with the disciples of himself. Was and
το πασχα, ἡ ἑορτη των Ιουδαιων. 5 Επα-
the passover, the feast of the Jews. Lifted
ρας ὁ Ιησους τους οφθαλμους, και θεασαμε-
up the Jesus the eyes, and seeing
νος ὁτι πολυς οχλος ερχεται προς αυτον, λεγει
that great a crowd was coming to him, says
προς τον Φιλιππον· Ποθεν αγορασομεν αρτους,
to the Philip; Whence shall we buy loaves,
ἱνα φαγωσιν οὗτοι; 6 (Τουτο δε ελεγε πειραζων
that may eat these? (This but he said trying
αυτον· αυτος γαρ ᾐδει, τι εμελλε ποιειν.)
him; he for knew, what he was about to do.)
7 Απεκριθη αυτῳ Φιλιππος· Διακοσιων δηναριων
Answered him Philip; Two hundred denarii
αρτοι ουκ αρκουσιν αυτοις, ἱνα ἑκαστος
loaves not are enough for them, so that each
[αυτων] βραχυ τι λαβῃ. 8 Λεγει αυτῳ εἱς εκ
[of them] a little may take. Says to him one of
των μαθητων αυτου, Ανδρεας, ὁ αδελφος Σιμω-
the disciples of him, Andrew, the brother of Si-
νος Πετρου· 9 Εστι παιδαριον ἑν ὡδε, ὁ εχει
mon Peter; Is little boy one here, who has
πεντε αρτους κριθινους, και δυο οψαρια· αλλα
five loaves barley, and two small fishes; but
ταυτα τι εστιν εις τοσουτους; 10 Ειπε [δε] ὁ
these what are for so many? Said [and] the
Ιησους· Ποιησατε τους ανθρωπους αναπεσειν.
Jesus; Make you the men to recline.
Ην δε χορτος πολυς εν τῳ τοπῳ. Ανεπεσον
Was and grass much in the place. Reclined

FATHER. * HE who ACCUSES you to the FATHER is Moses, in whom you have hoped.
46 For if you believed Moses you would believe me, ‡for he wrote about me.
47 But if you do not believe HIS Writings, how *can you believe MY Words?"

CHAPTER VI.

1 ‡After these things JESUS went across THAT LAKE of GALILEE, the TIBERIAS.
2 And a great Crowd were following him, Because they saw the SIGNS which he was performing on the SICK.
3 And *Jesus went up into the MOUNTAIN, and was sitting there with his DISCIPLES.
4 And the PASSOVER, the FEAST of the JEWS, was near.
5 Then JESUS, lifting up his EYES, and seeing that a great Crowd was coming to him, says to *Philip, "Whence *may we buy Loaves that these may eat."
6 (But this he said, trying him; for he knew what he was about to do.)
7 Philip answered him, "Loaves costing †Two Hundred Denarii are not enough for them, that each may take a little."
8 One of his DISCIPLES, Andrew, the BROTHER of Simon Peter, says to him,
9 "Here is a Little boy, who has Five barley Loaves and Two Small fishes; but what are these for so many?"
10 JESUS said, "Make the MEN recline." And there was much Grass in the PLACE. The men,

* VATICAN MANUSCRIPT.—45. HE who ACCUSES you to the FATHER is Moses, in whom you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit. 10. and—omit.

† In value about thirty dollars, or about £6. 5s. sterling.

‡ 46. Gen. iii. 15; xii. 3; xviii. 18; xxii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts xxvi. 22. ‡ 1. Matt. xiv. 15; Mark vi. 35; Luke ix. 10, 12.

himself not dipped, but the ... οἱ μαθητα...
3 αφηκε την Ιουδαιαν, και απηλθε
he left the Judea, and went
την Γαλιλαιαν. 4 Εδει δε αυτον διερχ...
the Galilee. It behoved and him to p...
της Σαμαρειας. 5 Ερχεται ουν εις π...
the Samaria. He comes therefore into a
Σαμαρειας, λεγομενην Συχαρ, πλησ...
Samaritans, being called Sychar, near t...
χωριου, οὗ εδωκεν Ιακωβ Ιωσηφ
field, of which gave Jacob Joseph ...
αὐτου. 6 Ην δε εκει πηγη του Ιακωβ.
of himself. Was and there a spring of the Jacob.
Ιησους κεκοπιακως εκ της ὁδοιποριας, εκ...
Jesus having become weary from the journey,
οὕτως επι τῃ πηγῃ· ὥρα ην ὡσει
thus over the spring: hour was about
7 Ερχεται γυνη εκ της Σαμαρειας, αν...
Comes a woman of the Samaria,
ὑδωρ. Λεγει αυτῃ ὁ Ιησους· Δος μοι
water. Says to her the Jesus: Give to me
8 (Οἱ γαρ μαθηται αυτου απεληλυθεισαν ...
(The for disciples of him had gone i...
πολιν, ἱνα τροφας αγορασωσι.) 9 Λεγ...
city, that provisions they might buy.) Says
αυτῳ ἡ γυνη ἡ Σαμαρειτις· Πως συ, Ιο...
to him the woman that Samaritan: How thou,
ων, παρ' εμου πιειν αιτεις, ουσης γυ...
being, from me to drink askest, being a ...
Σαμαρειτιδος; (Ου γαρ συγχρωνται Ιο...
a Samaritan? (Not for associate with ...
Σαμαρειταις.) 10 Απεκριθη Ιησους και
Samaritans.) Answered Jesus and
αυτῃ· Ει ᾔδεις την δωρεαν του θεου,
to her: If thou hadst known the gift of the God,
τίς εστιν ὁ λεγων σοι· Δος μοι πιειν·
who is he saying to thee: Give to me to drink;
αν ᾔτησας αυτον, και εδωκεν αν σοι ὑδωρ...
wouldst ask him, ...

φρεαρ εστι βαθυ· ποθεν ουν εχεις
well is deep: whence then hast thou
. [11] Μη συ μειζων ει του πατρος
? Not thou greater art the father
ὃς εδωκεν ἡμιν το φρεαρ, και
who gave to us the well, and
επιε, και οἱ υἱοι αυτου, και τα
drank, and the sons of him, and the
υ. [13] Απεκριθη Ιησους και ειπεν
. Answered Jesus and said
νων εκ του ὑδατος τουτου, διψη-
nking of the water this, will
ς δ' αν πιῃ εκ του ὑδατος, οὗ
whatever may drink of the water, of which
, ου μη διψηση εις τον αιωνα·
, not not may thirst to the age;
, ὁ δωσω αυτῳ, γενησεται εν
, which I shall give him, shall be in
ατος ἁλλομενου εις ζωην αιωνιον.
water springing into life age-lasting.
αυτον ἡ γυνη· Κυριε, δος μοι
him the woman; O lord, give to me
, ἱνα μη διψω, μηδε ερχωμαι εν-
that not I may thirst, nor may come to
[16] Λεγει αυτῃ ὁ Ιησους· Ὑπαγε,
Says to her the Jesus, Go,
ανδρα σου, και ελθε ενθαδε.
husband of thee, and come here.
γυνη και ειπεν· Ουκ εχω ανδρα.
woman and said; Not I have a husband.
Ιησους· Καλως ειπας· Ὁτι ανδρα
Jesus; Rightly thou didst say: That a husband
ντε γαρ ανδρας εσχες· και νυν
Five for husbands thou hast had; and now
κ εστι σου ανηρ· τουτο αληθες
is of thee a husband: this truly
Λεγει αυτῳ ἡ γυνη· Κυριε, θεωρω,
Says to him the woman; O lord, I see,
ει συ. [20] Οἱ πατερες ἡμων εν τῳ
art thou. The fathers of us in the
προσεκυνησαν· και ὑμεις λεγετε,
worshipped; and you say,
υμοις εστιν ὁ τοπος, ὁπου δει
is the place, where it is necessary
Λεγει αυτῃ ὁ Ιησους· Γυναι, πιστ-
Says to her the Jesus: O woman, believe
ερχεται ὡρα, ὁτε ουτε εν τῳ ορ-
comes an hour, when neither in the mountain
ν Ιεροσολυμοις προσκυνησετε τῳ
in Jerusalem you shall worship the
εις προσκυνειτε ὁ ουκ οιδατε·
worship what not you know;
νουμεν ὁ οιδαμεν· ὁτι ἡ σωτηρια
ship what we know; because the salvation
ων εστιν. [23] Αλλ' ερχεται ὡρα,
is. But comes an hour,

draw with, and the WELL is deep; whence, then, hast thou the LIVING WATER.

12 Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

13 Jesus answered and said to her, "EVERY ONE DRINKING of this WATER will thirst again;

14 but †he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into aionian Life."

15 ‡The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor * come here to draw."

16 * He says to her, "Go, call thy HUSBAND, and come here."

17 The WOMAN answered and said, "I have no Husband." JESUS said to her, "Correctly thou didst say, 'I have no Husband.'

18 For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

19 The WOMAN says to him, "Sir, ‡ I see That thou art a Prophet.

20 Our FATHERS worshipped in this MOUNTAIN; and you say, That in ‡Jerusalem is the PLACE where it is necessary to worship."

21 JESUS says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER.

22 ‡You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

...ANUSCRIPT.—15. come over here. 16. He says.

...; vii. 38. † 14. John xvii. 2, 3; Rom. vi. 23; 1 John v. 20. ‡ 15. ...
John vi. 14; vii. 40. ‡ 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12

worshipping him, in
αληθειᾳ δει προσκυνειν. 25 Λεγε
truth it behoves to worship. Says
γυνη· Οιδα, ότι Μεσσιας ερχεται· (
woman: I know, that Messiah comes: (
νος Χριστος·) ὁταν ελθῃ εκεινος,
Anointed:) when may come he,
ἡμιν παντα. 26 Λεγει αυτῃ ὁ Ιησους·
to us all. Says to her the Jesus:
ὁ λαλων σοι. 27 Και επι τουτῳ ηλθο
he talking to thee. And on this came
ται αυτου, και εθαυμαζον, ότι μετα
ples of him, and wondered, that with
ελαλει. Ουδεις μεντοι ειπε· Τι ζητε
he talked. No one nevertheless said; What seekest
λαλεις μετ' αυτης; 28 Αφηκεν ουν τ
talkest thou with her? Left therefore th
αὑτης ἡ γυνη, και απηλθεν εις την πο
of herself the woman, and went into the
λεγει τοις ανθρωποις· 29 Δευτε, ιδετε α
says to the men; Come you, see
ὁς ειπε μοι παντα ὁσα εποιησα· μητ
who told me all what I did, not
εστιν ὁ Χριστος; 30 Εξηλθον εκ της
is the Anointed? They went out of the
και ηρχοντο προς αυτον,
and were coming to him.
31 Εν δε τῳ μεταξυ ηρωτων αυτον οἱ μ
In and the meantime were asking him the
λεγοντες· Ῥαββι, φαγε. 32 Ὁ δε ειπεν
saying; Rabbi, eat. He but said
Εγω βρωσιν εχω φαγειν, ἡν ὑμεις ουκ
I food have to eat, which you not
33 Ελεγον ουν οἱ μαθηται προς αλληλου
Said then the disciples to each other;
τις ηνεγκεν αυτῳ φαγειν; 34 Λεγει αυτ
any one brought to him food? Says to th
Ιησους. Εμον βρωμ

θε τας χωρας, ὁτι λευκαι εισι προς θερισμον
the fields, that white they are to harvest.
36 Ὁ θεριζων μισθον λαμβανει, και συνα-
He reaping a reward receives, and gathers
καρπον εις ζωην αιωνιον· ἱνα και ὁ σπειρων
fruit for life age-lasting; so that both he sowing
χαιρῃ, και ὁ θεριζων. 37 Εν γαρ τουτῳ ὁ
may rejoice, and he reaping. In for this the
ος εστιν ὁ αληθινος, ὁτι αλλος εστιν ὁ
is the true, That one is he
ιρων, και αλλος ὁ θεριζων. 38 Εγω απεσ-
sowing, and another he reaping. I sent
λα ὑμας θεριζειν ὁ ουχ ὑμεις κεκοπιακατε·
you to reap what not you have labored;
οι κεκοπιακασι, και ὑμεις εις τον κοπον
labored, and you into the labor
ων εισεληλυθατε. 39 Εκ δε της πολεως
have entered. Out of and the city
ινης πολλοι επιστευσαν εις αυτον των Σαμα-
many believed into him of the Samaritans,
ιτων, δια τον λογον της γυναικος, μαρτυ-
through the word of the woman, testifying;
σης· Ὁτι ειπε μοι παντα ὁσα εποιησα.
That he told me all what I did.
[Ὡς] ουν ηλθον προς αυτον οἱ Σαμαρειται,
[When] therefore came to him the Samaritans,
των αυτον μειναι παρ' αυτοις· και εμεινεν
him to abide with them; and he abode
δυο ἡμερας. 41 Και πολλῳ πλειους επιστευ-
two days. And many more believed
δια τον λογον αυτου. 42 Τῃ τε γυναικι
through the word of him; To the and woman
γον· Ὁτι ουκετι δια την σην λαλιαν
said; That no longer through the thy saying
τευομεν· αυτοι γαρ ακηκοαμεν, και οιδαμεν,
we believe; ourselves for we have heard, and we know,
οὑτος εστιν αληθως ὁ σωτηρ του κοσμου
this is truly the savior of the world
Χριστος.]
Anointed.]
43 Μετα δε τας δυο ἡμερας εξηλθεν εκειθεν,
After and the two days he went out thence,
και απηλθεν] εις την Γαλιλαιαν. 44 Αυτος
and went out] into the Galilee. Himself
Ιησους εμαρτυρησεν, ὁτι προφητης εν τῃ
Jesus testified, that a prophet in the
πατριδι τιμην ουκ εχει. 45 Ὁτε ουν ηλθεν
country honor not has. When therefore he came
την Γαλιλαιαν, εδεξαντο αυτον οἱ Γαλιλαιοι,
the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for Harvest.

36 ‡ The REAPER receives a Reward, and gathers Fruit for aionian Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 and said to the WOMAN, "We no longer believe because of * THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the TWO Days, he went from thence into GALILEE.†

44 For ‡ JESUS himself testified, That a Prophet has no Honor in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, asked him. 42. thy REPORT. 42. the ANOINTED—omit. 43. and went—omit.

† 43. Pearce thinks that some words have been lost from the end of this verse, which may have been these, "Went into Galilee, but not to Nazareth; for Jesus himself had declared," in Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction gar, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

‡ 35. Matt. ix. 37; Luke x. 2. ‡ 36. Dan xii. 3. ‡ 44. Matt. xiii. 57; Mark vi. 4; Luke iv. 24.

a certain courtier, of whom the son was sick
περναουμ. 47 Ουτος ακουσας ὁτι Ι
pernaum. This hearing that J
εκ της Ιουδαιας εις την Γαλιλαια
out of the Judea into the Galilee,
προς αυτον, και ηρωτα αυτον, ἱνα
to him, and was asking him, that he wo
και ιασηται αυτου τον υἱον· ημελλε
and heal of him the son; he was about
θνησκειν. 48 Ειπεν ουν ὁ Ιησους πρ
die. Said therefore the Jesus to
Εαν μη σημεια και τερατα ιδητε, ου μ
If not signs and prodigies you may see, not no
σητε. 49 Λεγει προς αυτον ὁ βασιλικο
believe. Says to him the courtier:
καταβηθι, πριν αποθανειν το παιδ
come down, before to die the child
50 Λεγει αυτῳ ὁ Ιησους· Πορευου· ὁ
Says to him the Jesus: Go; the
ζῃ. *[Και] επιστευσεν ὁ ανθρωπος τ
lives. [And] believed the man t
ᾧ ειπεν αυτῳ Ιησους, και επορευετο.
which said to him Jesus, and went.
δε αυτου καταβαινοντος, οἱ δουλοι αυτο
and of him was going down, the slaves of him
τησαν αυτῳ, *[και απηγγειλαν,] λε
him, [and reported,]
Ὁτι ὁ παις σου ζῃ. 52 Επυθετο ουν
That the child of thee lives. He inquired then
αυτων] την ὡραν, εν ᾗ κομψοτερον
them] the hour, in which better
Και ειπεν αυτῳ· Ὁτι χθες ὡραν ἑβδομη
And they said to him: That yesterday hour seventh
κεν αυτον ὁ πυρετος. 53 Εγνω ουν ὁ
him the fever. Knew then the
ὁτι εν εκεινῃ τῃ ὡρᾳ, εν ᾗ ειπεν αυτῳ
that in that the hour, in which said to him
σους· Ὁτι ὁ υἱος σου ζῃ. Και επιστ
son: That the son of thee lives. And he be
αυτος, και ἡ οικια αυτου ὁλη. 54 Τουτο
himself, and the house of him all.

that being called in Hebrew Bethesda, five
εχουσα. 3 Εν ταυταις κατεκειτο πληθος
having. In these were lying a multitude
λυ] των ασθενουντων, τυφλων, χωλων,
of those being sick, blind, lame,
*[εκδεχομενων την του ὑδατος κινησιν.
waiting the of the water moving.
ελος γαρ κατα καιρον κατεβαινεν εν τῃ
senger for at a season went down in the
κολυμβηθρᾳ, και εταρασσε το ὑδωρ· ὁ ουν πρω-
ing-bath, and agitated the water; he then first
εμβας μετα την ταραχην του ὑδατος, ὑγιης
stepping in after the agitation of the water, sound
το, ᾧ δηποτε κατειχετο νοσηματι.]
who indeed was held by disease.]
δε τις ανθρωπος εκει, τριακοντα και οκτω
and a certain man there, thirty and eight
εχων εν τῃ ασθενειᾳ. 6 Τουτον ιδων ὁ
having in the feeble health. This seeing the
κατακειμενον, και γνους ὁτι πολυν ηδη
lying, and knowing that long already
εχει, λεγει αυτῳ· Θελεις ὑγιης γενεσ-
he had been, he says to him; Dost thou wish sound to be-
7 Απεκριθη αυτῳ ὁ ασθενων· Κυριε, ανθρω-
Answered him he sick being; O sir, a man
ουκ εχω, ἱνα, ὁταν ταραχθῃ το ὑδωρ,
not I have, that, when may be agitated the water,
με εις την κολυμβηθραν· εν ᾡ δε
put me into the swimming-bath; in which but
ομαι εγω, αλλος προ εμου καταβαινει.
coming I, another before me goes down.
ει αυτῳ ὁ Ιησους· Εγειραι, αρον τον κραβ-
to him the Jesus; Rise, take up the bed
σου, και περιπατει. 9 Και ευθεως εγε-
of thee, and walk. And immediately be-
ὑγιης ὁ ανθρωπος, και ηρε τον κραββατον
sound the man, and took up the bed
, και περιεπατει. Ην δε σαββατον εν
, and walked. It was and a sabbath in
τῃ ἡμερᾳ. 10 Ελεγον ουν οἱ Ιουδαιοι τῳ
Said then the Jews to the

thesda, having Five covered Walks.

3 In these were lying a Multitude of the SICK,—Blind, Lame, Withered,—* † [waiting the MOTION of the WATER.

4 For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]

5 Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEATH.

6 JESUS seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

7 The SICK person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."

8 JESUS says to him, ‡ "Rise, take up thy COUCH, and walk."

9 And immediately the MAN became well, and took up his COUCH, and walked. ‡ Now That DAY was a Sabbath.

He but having been cured not knew who
Ιησους εξενευσεν, οχλου οντος εν
Jesus slipped out, a crowd being in
14 Μετα ταυτα εὑρισκει αυτον ὁ Ιη
After these finds him the J
ἱερῳ, και ειπεν αυτῳ· Ιδε, ὑγιης γ
temple, and said to him: See, sound thou h
κετι ἁμαρτανε, ἱνα μη χειρον σοι τ
longer do thou sin, that no worse to thee anyth
15 Απηλθεν ὁ ανθρωπος, και ανηγ
Went away the man, and
Ιουδαιοις, ὁτι Ιησους εστιν, ὁ ποιη
Jews, that Jesus it is, he having
ὑγιη. 16 Και δια τουτο εδιωκον τον
sound. And through this persecuted the
Ιουδαιοι, ὁτι ταυτα εποιει εν σαββατ
Jews, because these he did in a sabbath.
δε Ιησους απεκρινατο αυτοις· Ὁ π
and Jesus answered them: The fa
ἑως αρτι εργαζεται, καγω εργαζομαι
till now works, and I work.
τουτο ουν μαλλον εζητουν αυτον οἱ
this therefore more sought him the
αποκτειναι, ὁτι ου μονον ελυε το
to kill, because not only he was breaking the
τον, αλλα και πατερα ιδιον ελεγε το
but also a father his own said the
ισον ἑαυτον ποιων τῳ θεῳ. 19 Απεκρινα
equal himself making to the God. Answered
ὁ Ιησους και ειπεν αυτοις· Αμην αμην
the Jesus and said to them: Indeed indeed
ὑμιν, ου δυναται ὁ υἱος ποιειν αφ' ἑαυτου
to you, not is able the son to do of himself
εαν μη τι βλεπῃ τον πατερα ποιουντ
if not anything he may see the father doing:
γαρ αν εκεινος ποιῃ, ταυτα και ὁ υἱος ὁ
for ever he may do, these also the son in like
ποιει. 20 Ὁ γαρ

ζωοποιει· ούτω και ὁ υἱος, οὑς θελει, ζωοποιει.
makes alive: thus also the son, whom he will, makes alive.
22 Ουδε γαρ ὁ πατηρ κρινει ουδενα· αλλα την
Not even for the father judges any one, but the
κρισιν πασαν δεδωκε τῳ υἱῳ· 23 ἱνα παντες
judgment all has given to the son; so that all
τιμωσι τον υἱον, καθως τιμωσι τον πατερα. Ὁ
may honor the son, even as they honor the father. He
μη τιμων τον υἱον, ου τιμα τον πατερα, τον
not honoring the son, not honors the father, that
πεμψαντα αυτον. 24 Αμην αμην λεγω ὑμιν, ὁτι
having sent him. Indeed indeed I say to you, that
ὁ τον λογον μου ακουων, και πιστευων, τῳ
he the word of me hearing, and believing, the
πεμψαντι με εχει ζωην αιωνιον, και εις κρισιν
having sent me has life age-lasting, and into judgment
ουκ ερχεται, αλλα μεταβεβηκεν εκ του θανα-
not comes, but has passed out of the death
του εις την ζωην. 25 Αμην αμην λεγω ὑμιν,
into the life. Indeed indeed I say to you,
ὁτι ερχεται ὡρα, και νυν εστιν, ὁτε οἱ νεκροι
that comes an hour, and now is, when the dead ones
ακουσονται της φωνης του υἱου του θεου· και
shall hear the voice of the son of the God; and
οἱ ακουσαντες ζησονται. 26 Ὡσπερ γαρ ὁ πα-
those having heard will live. As for the fa-
τηρ εχει ζωην εν ἑαυτῳ· οὑτως εδωκε και τῳ
ther has life in himself, so he gave also to the
υἱῳ ζωην εχειν εν ἑαυτῳ. 27 Και εξουσιαν εδω-
son life to have in himself. And authority he
κεν αυτῳ και κρισιν ποιειν, ὁτι υἱος ανθρωπου
gave to him also judgment to execute, because a son of man
εστι. 28 Μη θαυμαζετε τουτο· ὁτι ερχεται ὡρα,
he is. Not wonder you this: because comes an hour,
εν ᾑ παντες οἱ εν τοις μνημειοις ακουσονται
in which all those in the tombs shall hear
της φωνης αυτου, 29 και εκπορευσονται, οἱ τα
the voice of him, and shall come forth, those the
αγαθα ποιησαντες, εις αναστασιν ζωης· οἱ
good things having done, to a resurrection of life; those
* [δε] τα φαυλα πραξαντες, εις αναστασιν κρι-
[and] the evil things having done, to a resurrection of
σεως. 30 Ου δυναμαι εγω ποιειν απ' εμαυτου
judgment. Not am able I to do of myself
ουδεν. Καθως ακουω, κρινω, και ἡ κρισις ἡ
nothing. Even as I hear, I judge, and the judgment the
εμη δικαια εστιν· ὁτι ου ζητω το θελημα το
mine just is; that not I seek the will the
εμον, αλλα το θελημα του πεμψαντος με.
mine, but the will of the sending me.
31 Εαν εγω μαρτυρω περι εμαυτου, ἡ μαρτυρια
If I testify concerning myself, the testimony
μου ουκ εστιν αληθης. 32 Αλλος εστιν ὁ μαρ-
of me not is true. Another is he testi-
τυρων περι εμου· και οιδα, ὁτι αληθης εστιν
fying concerning me; and I know, that true is

SON makes alive Whom he pleases.

22 For the FATHER does not even judge any one, but ‡ has given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. ‡ HE who HONORS not the SON honors not THAT FATHER who sent him.

24 Indeed, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has aionian Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE,

29 and will come forth; ‡ THOSE HAVING DONE GOOD things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 ‡ I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not ‡ MY WILL, but the will of HIM SENDING me.

31 ‡ Though I testify concerning myself, † is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

* VATICAN MANUSCRIPT—29. and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 5. ‡ 23. 1 John ii. 23. ‡ 29. Dan. xii. 2; Matt. xxv. 32, 33, 46. ‡ 30. Matt. xxvi. 39; John iv. 34; vi. 38. ‡ 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρια, ἡν μαρτυρει περι εμου. 33 *Ὑμεις
the testimony, which he testifies concerning me. You
απεσταλκατε προς Ιωαννην, και μεμαρτυρηκε
have sent to John, and he has testified
τῃ αληθειᾳ. 34 Εγω δε ου παρα ανθρωπου την
to the truth. I but not from a man the
μαρτυριαν λαμβανω· αλλα ταυτα λεγω, ἱνα
testimony receive, but these things I say, that
ὑμεις σωθητε. 35 Εκεινος ην ὁ λυχνος ὁ καιο-
you may be saved. He was the lamp the burn-
μενος και φαινων· ὑμεις δε ηθελησατε αγαλλι-
ing and shining: you and were willing to re-
αθηναι προς ὡραν εν τῳ φωτι αυτου. 36 Εγω
joice for an hour in the light of him. I
δε εχω την μαρτυριαν μειζω του Ιωαννου· τα
but have the testimony greater of the John: the
γαρ εργα, ἁ εδωκε μοι ὁ πατηρ, ἱνα τελειωσω
for works, which gave to me the father, that I might finish
αυτα, αυτα τα εργα, ἁ εγω ποιω, μαρτυρει
them, these the works, which I do, testifies
περι εμου, ὁτι ὁ πατηρ με απεσταλκε. 37 Και
concerning me, because the father me has sent. And
ὁ πεμψας με πατηρ αυτος μεμαρτυρηκε περι
he having sent me father himself has testified concerning
εμου. Ουτε φωνην αυτου ακηκοατε πωποτε,
me. Neither a voice of him have you heard at any time,
ουτε ειδος αυτου ἑωρακατε. 38 Και τον λογον
nor form of him have you seen. And the word
αυτου ουκ εχετε μενοντα εν ὑμιν· ὁτι ὁν απεσ-
of him not you have abiding in you; because whom sent
-ειλεν εκεινος, τουτῳ ὑμεις ου πιστευετε.
he, this you not believe.
39 Ερευνατε τας γραφας, ὁτι ὑμεις δοκειτε εν
You search the writings, because you think in
αυταις ζωην αιωνιον εχειν· και εκειναι εισιν αἱ
them life age-lasting to have; and they are those
μαρτυρουσαι περι εμου· 40 και ου θελετε ελθειν
testifying concerning me; and not you are willing to come
προς με, ἱνα ζωην εχητε. 41 Δοξαν παρα ανθρω-
to me, so that life you may have. Glory from men
πων ου λαμβανω· 42 αλλ᾽ εγνωκα ὑμας, ὁτι την
not I receive; but I have known you, that the
αγαπην του θεου ουκ εχετε εν ἑαυτοις. 43 Εγω
love of the God not you have in yourselves. I
εληλυθα εν τῳ ονοματι του πατρος μου, και ου
have come in the name of the father of me, and not
λαμβανετε με· εαν αλλος ελθῃ εν τῳ ονοματι
you receive me; if another should come in the name
τῳ ιδιῳ, εκεινον ληψεσθε. 44 Πως δυνασθε
the own, him you will receive. How are able
ὑμεις πιστευσαι, δοξαν παρα αλληλων λαμβανον-
you to believe, glory from one another receiving,
τες, και την δοξαν την παρα του μονου θεου ου
and the glory that from the only God not
ζητειτε; 45 Μη δοκειτε, ὁτι εγω κατηγορησω
you seek? Not think you, that I will accuse

TESTIMONY which he testifies of me is true.

33 ‡You have sent to John, and he has testified to the TRUTH.

34 But I receive not TESTIMONY from a Man; (only;) but These things I say, that you may be saved.

35 He was the BURNING and shining LAMP; and you were willing, for a Time, to rejoice in his LIGHT.

36 But ‡ I have TESTIMONY greater than John's; for the WORKS which the FATHER gave me, that I might finish them, These WORKS which * I do, testify concerning me, That the FATHER has sent Me.

37 And the FATHER who SENT me, he has testified concerning me; (‡though you have not, at any time, either heard his Voice, or seen his Form;)

38 And his WORD you have not remaining in you; Because you believe not him whom he sent.

39 You search the SCRIPTURES, Because you think by them to obtain aionian Life; ‡and they are those TESTIFYING of me;

40 and yet you are not willing to come to me that you may obtain Life.

41 I receive not Glory from Men;

42 but I know you, That you have not the LOVE of GOD in yourselves.

43 I have come in the NAME of my FATHER, and you do not receive me; if another should come in his OWN NAME, him you will receive.

44 ‡ How can you believe, receiving Glory one from another; and THAT GLORY from the ONLY God you do not seek.

45 Do not think That I will accuse you to the

* VATICAN MANUSCRIPT.—36. I do. 44. the ONLY one.

‡ 33. John i. 15, 19, 27, 32. ‡ 36. John iii. 2; x. 25; xv. 24. ‡ 37. Matt iii. 17; xvii. 5; John vi. 27; viii. 18. ‡ 39. Deut. xviii. 15, 18; Luke xxiv. 27; John i. 45. ‡ 44. John xii. 43.

...ν προς τον πατερα· εστιν ὁ κατηγορων
to the father; is he accusing
...ν, Μωσης, εις ὃν ὑμεις ηλπικατε. 46 Ει
Moses, into whom you have hoped. If
...επιστευετε Μωσῃ, επιστευετε αν εμοι·
you believed Moses, you would believe me;
...γαρ εμου εκεινος εγραψεν. 47 Ει δε τοις
...for me he wrote. If but the
...νου γραμμασιν ου πιστευετε, πως τοις εμοις
... writings not you believe, how the my
...σι πιστευσετε.
... will you believe

ΚΕΦ. ϛʹ. 6.

Μετα ταυτα απηλθεν ὁ Ιησους περαν της
After these things went the Jesus over the
...θαλασσης της Γαλιλαιας, της Τιβεριαδος.
sea that of Galilee, of the Tiberias.
...αι ηκολουθει αυτῳ οχλος πολυς, ὁτι ἑωρων
... was following him a crowd great, because they saw
...σημεια, ἁ εποιει επι των ασθενουντων.
signs, which he was doing on those being sick.
...ηλθε δε εις το ορος ὁ Ιησους, και εκει
went and into the mountain the Jesus, and there
...ητο μετα των μαθητων αὑτου. 4 Ην δε
sitting with the disciples of himself. Was and
...ς το πασχα, ἡ ἑορτη των Ιουδαιων. 5 Επα-
the passover, the feast of the Jews. Lifted
...ας ὁ Ιησους τους οφθαλμους, και θεασαμε-
... the Jesus the eyes, and seeing
...ὁτι πολυς οχλος ερχεται προς αυτον, λεγει
that great a crowd was coming to him, says
...τον Φιλιππον· Ποθεν αγορασομεν αρτους,
... Philip; Whence shall we buy loaves,
...φαγωσιν οὗτοι; 6 (Τουτο δε ελεγε πειραζων
may eat these? (This but he said trying
...αυτος γαρ ᾐδει, τι εμελλε ποιειν.)
he for knew, what he was about to do.)
...απεκριθη αυτῳ Φιλιππος· Διακοσιων δηναριων
answered him Philip; Two hundred denarii
...οι ουκ αρκουσιν αυτοις, ἱνα ἑκαστος
... not are enough for them, so that each
...αυτων] βραχυ τι λαβῃ. 8 Λεγει αυτῳ εἱς εκ
of them] a little may take. Says to him one of
...μαθητων αυτου, Ανδρεας, ὁ αδελφος Σιμω-
disciples of him, Andrew, the brother of Si-
...Πετρου· 9 Εστι παιδαριον ἑν ὡδε, ὁ εχει
Peter; Is little boy one here, who has
...τε αρτους κριθινους, και δυο οψαρια· αλλα
... loaves barley, and two small fishes; but
...ταυτα τι εστιν εις τοσουτους; 10 Ειπε 8[δε] ὁ
... what are for so many? Said [and] the
...σους· Ποιησατε τους ανθρωπους αναπεσειν.
... Make you the men to recline.
...δε χορτος πολυς εν τῳ τοπῳ. Ανεπεσον
... grass much in the place. Reclined

FATHER. *HE who ACCUSES you to the FATHER is Moses, in whom you have hoped.

46 For if you believed Moses you would believe me, ‡for he wrote about me.

47 But if you do not believe HIS Writings, how *can you believe MY Words?"

CHAPTER VI.

1 ‡After these things JESUS went across THAT LAKE of GALILEE, the TIBERIAS.

2 And a great Crowd were following him, Because they saw the SIGNS which he was performing on the SICK.

3 And *Jesus went up into the MOUNTAIN, and was sitting there with his DISCIPLES.

4 And the PASSOVER, the FEAST of the JEWS, was near.

5 Then JESUS, lifting up his EYES, and seeing that a great Crowd was coming to him, says to *Philip, "Whence *may we buy Loaves that these may eat."

6 (But this he said, trying him; for he knew what he was about to do.)

7 Philip answered him, "Loaves costing †Two Hundred Denarii are not enough for them, that each may take a little."

8 One of his DISCIPLES, Andrew, the BROTHER of Simon Peter, says to him,

9 "Here is a Little boy, who has Five barley Loaves and Two Small fishes; but what are these for so many?"

10 JESUS said, "Make the MEN recline." And there was much Grass in the PLACE. The men,

VATICAN MANUSCRIPT.—45. HE who ACCUSES you to the FATHER is Moses, in whom you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit. ...—omit.

† 7. In value about *thirty dollars*, or about £6. 8s. sterling.

‡ 45. ... iii. 15, xii. 3, xviii. 18; xxii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts ... ‡ 1. Matt. xiv. 15; Mark vi. 35; Luke ix. 10, 12.

they were filled,
μαθηταις αὐτου· Συναγαγετε τα περισ
disciples of himself: Collect the
κλασματα, ἱνα μη τι απολητai. 13 Σ
fragments, so that not any may be lost.
ουν, και εγεμισαν δωδεκα κοφινους κλ
therefore, and filled twelve baskets of
εκ των πεντε αρτων των κριθινων, ἁ
out of the five loaves of the barley, whic
σευσε τοις βεβρωκοσιν. 14 Οἱ ουν
to those having eaten. The therefore
ιδοντες ὁ εποιησε σημειον ὁ Ιησους,
seeing what did a sign the Jesus,
Ὁτι οὑτος εστιν αληθως ὁ προφητης,
That this is truly the prophet,
μενος εις τον κοσμον.
ing into the world.
15 Ιησους ουν γνους ὁτι μελλουσιν ερ
Jesus therefore knowing that they were about
και αρπαζειν αυτον, ἱνα ποιησωσιν αυτο
and to seize him, that they might make him,
λεα, ανεχωρησε παλιν εις το ορος
retired again into the mountain
μονος. 16 Ὡς δε οψια εγενετο, κατεβη
alone. As and evening it became, went do
μαθηται αυτου επι την θαλασσαν. 17 Και
disciples of him on the sea. And
τες εις το πλοιον, ηρχοντο περαν της θαλ
into the ship, they were going over the
εις Καπερναουμ. Και σκοτια ηδε εγε
to Capernaum. And dark now it had
και ουκ εληλυθει προς αυτους ὁ Ιησους.
and not had come to them the Jesus.
τε θαλασσα, ανεμου μεγαλου πνεοντος δ
and sea, a wind great blowing was be
ρετο. 19 Εληλακοτες ουν ὡς σταδιους ει
agitated. Having driven therefore about furlongs
πεντε η τριακοντα, θεωρουσι τον Ι
five or thirty, they see the
περιπατουντα επι της θαλασης, και εγγυς
walking on the sea, and

ει μη ἑν, και ὁτι ου συνεισηλθε τοις
if not one, and that not went with the
αις αὐτου ὁ Ιησους εις το πλοιον, αλλα
of himself the Jesus into the boat, but
οἱ μαθηται αυτου απηλθον· 23 (αλλα δε
the disciples of him went away; (other but
πλοιαρια εκ Τιβεριαδος εγγυς του τοπου,
boats from Tiberias near the place,
εφαγον τον αρτον, ευχαριστησαντος του
they ate the bread, having given thanks the
—) 24 ὁτε ουν ειδεν ὁ οχλος, ὁτι Ιησους
when therefore saw the crowd, that Jesus
εστιν εκει, ουδε οἱ μαθηται αυτου, ενεβησαν
there, nor the disciples of him, they entered
εις τα πλοια, και ηλθον εις Καπερναουμ,
into the boats, and came to Capernaum,
τες τον Ιησουν. 25 Και εὑροντες αυτον
the Jesus. And finding him
της θαλασσης, ειπον αυτῳ· Ῥαββι, ποτε
the sea, they said to him; Rabbi, when
γεγονας; 26 Απεκριθη αυτοις ὁ Ιησους και
thou come? Answered them the Jesus and
Αμην αμην λεγω ὑμιν· Ζητειτε με, ουχ
Indeed indeed I say to you; You seek me, not
ιδετε σημεια, αλλ' ὁτι εφαγετε εκ των
you saw signs, but because you ate of the
, και εχορτασθητε. 27 Εργαζεσθε μη την
and were filled. Work you not the
την απολλυμενην, αλλα τ[illegible]ν βρωσιν την
that perishing, but the food that
ενουσαν εις ζωην αιωνιον, ἡν ὁ υἱος του ανθρω-
into life age-lasting, which the son of the man
ιν δωσει· τουτον γαρ ὁ πατηρ εσφραγι-
you will give; him for the father sealed
θεος. 28 Ειπον ουν προς αυτον· Τι
God. Said therefore to him; What
εν, ἱνα εργαζωμεθα τα εργα του θεου;
that we may work the works of the God?
εκριθη ὁ Ιησους και ειπεν αυτοις· Τουτο
swered the Jesus and said to them; This

not with his DISCIPLES into the BOAT, but his DISCIPLES went away alone;—

23 (but Other Boats came from Tiberias near the PLACE where they ate the BREAD, when the LORD had given thanks;—)

24 when, therefore, the CROWD saw That Jesus was not there, nor his DISCIPLES, they entered the BOATS, and came to Capernaum, seeking JESUS.

25 And finding him beyond the LAKE, they said to him, "Rabbi, when didst thou arrive here?"

26 JESUS answered them and said, "Indeed, truly I say to you, You do not seek me Because you saw the Signs, but Because you ate of the LOAVES, and were satisfied.

27 Labor not for THAT FOOD which PERISHES, but for THAT FOOD which abides to aionian Life, which the SON of MAN will give you; ‡ for him, the FATHER, GOD, has sealed."

28 They said to him, therefore, "What shall we do, that we may perform the WORKS of God?"

29 JESUS answered and said to them, ‡ "This is the WORK of GOD, that you should believe into him

δεδωκεν ὑμιν τον αρτον εκ του
given to you the bread from the
αληθινον. 33 Ὁ γαρ αρτος του θε
true. The for bread of the G
καταβαινων εκ του ουρανου, και ζ
coming down from the heaven, and
τῳ κοσμῳ. 34 Ειπον ουν προς αυτ
to the world. They said then to hi
παντοτε δος ἡμιν τον αρτον τουτο
always give to us the bread this.
35 [δε] αυτοις ὁ Ιησους· Εγω ειμι ὁ
[but] to them the Jesus: I am the
ζωης· ὁ ερχομενος προς με, ου μη
life: he coming to me, not not
και ὁ πιστευων εις εμε, ου μη διψηση
and he believing into me, not not may thirst
36 Αλλ' ειπον ὑμιν, ὁτι και ἑωρακατε μ
But I said to you, that even you have seen m
πιστευετε. 37 Παν ὁ διδωσι μοι ὁ πατ
you believe. All what gives to me the fath
εμε ἡξει· και τον ερχομενον προς με
me will come: and the coming to me,
εκβαλω εξω· 38 ὁτι καταβεβηκα εκ το
I will cast out; because I have come down from th
νου, ουχ ἱνα ποιω το θελημα το εμο
ven, not that I may do the will the mine
το θελημα του πεμψαντος με. 39 Τουτο
the will of the having sent me. This
το θελημα του πεμψαντος με, ἱνα
the will of the having sent me, that every
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα
he has given to me, not I may lose out of it, but
τησω αυτο εν τῃ εσχατῃ ἡμερᾳ. 40 Τουτ
up it in the last day. This
εστι το θελημα του πεμψαντος με, ἱνα
is the will of the having sent me, that
θεωρων τον υἱον, και πιστευων εις αυτον,
seeing the son, and believing into him,
ζωην αιωνιον· και αναστησω αυτον
life age-lasting; and will

[illegible] ἡμεις οιδαμεν τον πατερα και [illegible] Πως ουν λεγει οὑτος· Ὁτι εκ [illegible] καταβεβηκα; 43 Απεκριθη ὁ Ιησους [illegible] Μη γογγυζετε μετ᾽ αλληλων. [illegible] ελθειν προς με, εαν μη ὁ [illegible] με, ἑλκυση αυτον, και εγω [illegible] εν τῃ εσχατῃ ἡμερᾳ. 45 Εστι [illegible] τοις προφηταις· "Και εσονται [illegible] Θεου." Πας ὁ ακουσας παρα [illegible] μαθων, ερχεται προς με. 46 Ουχ [illegible] τις ἑωρακεν, ει μη ὁ ων παρα [illegible] ἑωρακε τον πατερα. 47 Αμην [illegible] ὁ πιστευων *[εις εμε,] εχει [illegible] 48 Εγω ειμι ὁ αρτος της ζωης. [illegible] ἐφαγον το μαννα εν τῃ ερη[μῳ] [illegible] 50 οὑτος εστιν ὁ αρτος, ὁ εκ [illegible] καταβαινων, ἱνα τις εξ αυτου [illegible] αποθανῃ. 51 Εγω ειμι ὁ αρτος ὁ [illegible] ουρανου καταβας· εαν τις φαγῃ [illegible] αρτου, ζησεται εις τον αιωνα. Και [illegible] ὁν εγω δωσω,] ἡ σαρξ μου εστιν, [illegible] ὑπερ της του κοσμου ζωης. [illegible] προς αλληλους οἱ Ιουδαιοι, [illegible] δυναται οὑτος ἡμιν δουναι την [illegible] 53 Ειπεν ουν αυτοις ὁ Ιησους· [illegible] εγω ὑμιν, εαν μη φαγητε την [illegible] του ανθρωπου, και πιητε αυτου [illegible] εχετε ζωην εν ἑαυτοις. 54 Ὁ

Joseph, Whose FATHER and MOTHER we know? How, *then, does he say, 'I have come down from HEAVEN?'"

43 JESUS answered and said to them, "Murmur not one with another.

44 No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

45 ‡ It has been written in the PROPHETS, 'And they shall all be taught of God.' Every one HAVING HEARD and having learned of the FATHER, comes to me.

46 Not that any one has seen the FATHER, ‡ except HE who is from *God; he has seen the FATHER.

47 Indeed, I assure you, ‡ HE BELIEVING into me has aionian Life.

48 I am the BREAD of LIFE.

49 Your FATHERS ate the MANNA in the DESERT, and died.

50 This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

51 I am THAT LIVING BREAD who ‡ HAS DESCENDED from HEAVEN. If any one eat of This BREAD, he shall live to the AGE; and the BREAD is my FLESH, which I will give in behalf of the LIFE of the WORLD."

52 The JEWS, therefore, ‡ were contending with each other, saying, "How can he give us his FLESH to eat?"

53 Then JESUS said to them, "Indeed, I assure you, ‡ if you do not eat the FLESH of the SON of MAN and drink His BLOOD, you have no Life in yourselves.

[illegible]—42. now then. 46. God. 47. into me—omit. [illegible]—omit.

‡ [illegible] Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16. ‡ 46. John i. 18; v. 37. [illegible] ‡ 51. John iii. 13. ‡ 52. John vii. 43; ix. 16; x. 19.

τρωγων μου την σαρκα, και πινων μου το αἱμα,
eating of me the flesh, and drinking of me the blood,
εχει ζωην αιωνιον· και εγω αναστησω αυτον τῃ
has life age-lasting; and I will raise up him in the
εσχατῃ ἡμερᾳ. 55 Ἡ γαρ σαρξ μου αληθως
last day. The for flesh of me truly
εστι βρωσις, και το αἱμα μου αληθως εστι
is food, and the blood of me truly is
ποσις. 56 Ὁ τρωγων μου την σαρκα, και πινων
drink. He eating of me the flesh, and drinking
μου το αἱμα, εν εμοι μενει, κᾀγω εν αυτῳ.
of me the blood, in me abides, and I in him.
57 Καθως απεστειλε με ὁ ζων πατηρ, κᾀγω ζω
As sent me the living father, and I live
δια τον πατερα· και ὁ τρωγων με, κᾀκεινος
through the father; also he eating me, even he
ζησεται δι' εμε. 58 Οὑτος εστιν ὁ αρτος, ὁ εκ
shall live through me. This is the bread, that from
του ουρανου καταβας· ου καθως εφαγον οἱ
the heaven having come down; not as ate the
πατερες ὑμων, και απεθανον· ὁ τρωγων τουτον
fathers of you, and died; he eating this
τον αρτον, ζησεται εις τον αιωνα. 59 Ταυτα
the bread, shall live into the age. These things
ειπεν εν συναγωγῃ διδασκων εν Καπερναουμ.
he said in a synagogue teaching in Capernaum.
60 Πολλοι ουν ακουσαντες εκ των μαθητων
Many therefore having heard of the disciples
αυτου, ειπον· Σκληρος εστιν οὑτος ὁ λογος·
of him, said; Hard is this the saying;
τις δυναται αυτου ακουειν; 61 Ειδως δε ὁ Ιησους
who is able it to hear? Knowing but the Jesus
εν ἑαυτῳ, ὁτι γογγυζουσι περι τουτου οἱ μαθη-
in himself, that were murmuring about this the disci-
ται αυτου, ειπεν αυτοις· Τουτο ὑμας σκανδαλι-
ples of himself, he said to them; This you offends?
ζει; 62 Εαν ουν θεωρητε τον υἱον του ανθρωπου
If then you should see the son of the man
αναβαινοντα, ὁπου ην το προτερον; 63 Το
ascending, where he was the first? The
πνευμα εστι το ζωοποιουν· ἡ σαρξ ουκ ωφελει
spirit is that making alive; the flesh not profits
ουδεν. Τα ῥηματα, ἁ εγω λαλω ὑμιν, πνευμα
nothing. The words, which I speak to you, spirit
εστι και ζωη εστιν. 64 Αλλ' εισιν εξ ὑμων
is and life is. But are of you
τινες, οἱ ου πιστευουσιν· ᾐδει γαρ εξ αρχης ὁ
some, who not believe; knew for from beginning the
Ιησους, τινες εισιν οἱ μη πιστευοντες, και τις
Jesus, some are who not believing, and who
εστιν ὁ παραδωσων αυτον. 65 Και ελεγε· Δια
is he about betraying him. And he said, Through
τουτο ειρηκα ὑμιν ὁτι ουδεις δυναται ελθειν
this I have said to you that no one is able to come
προς με, εαν μη ᾐ δεδομενον αυτῳ εκ του
to me, if not may be having been given to him from the
πατρος μου. 66 Εκ τουτου πολλοι απηλθον των
father of me. From this many went the

54 … FLESH … BLOOD … and I … the LAST … 55 For … True Food … is *the True Drink … 56 HE … FLESH, and … BLOOD, … in him. 57 As the … sent me, and I … the FATHER; … EATS me, … live through me. 58 This is … which HAS … from *Heaven … *the FATHERS … died; he who … BREAD shall … AGE." 59 These things … teaching in a … Capernaum. 60 ‡ Many … his DISCIPLES … said, "Hard … ING; who … 61 But Jesus … in himself, … PLES were … about This, he … "Does this … 62 ‡ What … should see … ascending … FATHER? 63 ‡ The … which MAKES … FLESH profits … WORDS which … spoken to you … and are Life. 64 But there … you who do … For ‡ JESUS … Beginning … that did not … WHO he was … to BETRAY him. 65 And he … of this I have … That no one … me, unless it … him from the … 66 From this …

* VATICAN MANUSCRIPT.—55. the True Food. 55. the True Drink. 58. the FATHERS. 63. have spoken to.

‡ 56. 1 John iii. 24; iv. 15, 16. ‡ 60. Matt. xi. 6. ‡ 62. John iii. 13 … 19; Acts i. 9; Eph. iv. 8. ‡ 63. 2 Cor. iii. 6. ‡ 64. John ii. 24, 25; …

...ν εις τα οπισω· και ουκετι μετ'
... into the things behind; and no longer with
...τουν. [67] Ειπεν ουν ὁ Ιησους τοις
... Said therefore the Jesus to the
Και ὑμεις θελετε ὑπαγειν; [68] Απεκ-
... you wish to go? An-
...μων Πετρος· Κυριε, προς τινα απε-
... Peter; O lord, to whom shall
ῥηματα ζωης αιωνιου εχεις· [69] και
... words of life age-lasting thou hast; and
...ευκαμεν και εγνωκαμεν, ὁτι συ ει
... believed and have known, that thou art
...θεου. [70] Απεκριθη αυτοις ὁ Ιησους·
... God. Answered them the Jesus;
...ς τους δωδεκα εξελεξαμην; και εξ
... the twelve choose? and of
...βολος εστιν. [71] Ελεγε δε τον Ιου-
... is. He spoke now the Ju-
... Ισκαριωτην· οὑτος γαρ ημελλεν
... Iscariot; this for was about
...δοναι, εἱς ων εκ των δωδεκα.
... up, one being of the twelve.

ΚΕΦ. ζ'. 7.

...πατει ὁ Ιησους μετα ταυτα εν τῃ
... the Jesus after these things in the
... γαρ ηθελεν εν τῃ Ιουδαιᾳ περιπα-
... for he wished in the Judea to walk,
...τουν αυτον οἱ Ιουδαιοι αποκτειναι.
... seeking him the Jews to kill.
... ἡ ἑορτη των Ιουδαιων, ἡ σκηνοπ-
... the feast of the Jews, the feast of ta-
...ον ουν προς αυτον οἱ αδελφοι
... therefore to him the brothers
...βηθι εντευθεν, και ὑπαγε εις την
... hence, and go into the
... και οἱ μαθηται σου θεωρησωσι τα
... also the disciples of thee may see the
... ποιεις. [4] Ουδεις γαρ εν κρυπτῳ
... thou doest. No one for in secret
...ται ζητει αυτος εν παρῥησιᾳ ειναι.
... and he seeks himself in public to be.
...εις, φανερωσον σεαυτον τῳ κοσμῳ.
... doest, manifest thyself to the world.
... αδελφοι αυτου επιστευον εις αυτον.
... brothers of him believed into him.
...αυτοις ὁ Ιησους· Ὁ καιρος ὁ εμος
... to them the Jesus; The season the mine

of his DISCIPLES withdrew, and walked no longer with him.

67 JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

68 Simon Peter answered him, "Master, to whom shall we go? Thou hast the ‡ Words of aionian Life;

69 and we have believed and known, ‡ That thou art the HOLY one of GOD."

70 JESUS answered them, ‡ "Did I not choose you, the TWELVE, and of you one is an Accuser!"

71 Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

1 And after these things * Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, ‡ Because the JEWS were seeking to kill him.

2 ‡ And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

3 His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

4 For no one does Anything in secret, and * seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

5 (For ‡ not even his BROTHERS believed into him.)

6 JESUS then said to them, "My TIME is not

...ANTICHRIST.—1. Jesus. 4. seeks that the same be known.

...of Tabernacles continued for a week, and was to commemorate the dwelling ... in tents. It is sometimes called the *feast of ingatherings*. Ex. xxiii. 16, and ... following are the principal ceremonies. (1.) During the entire week of its ... people dwelt in booths or tents, erected in the fields or streets, or on the ... roofs of their houses. (2.) Extraordinary offerings were made. See Num. ... [illegible] the feast, branches of palm, olive, citron, myrtle, and willow, were car-... [illegible], singing "Hosanna," that is, *Save now; or, Save, I beseech thee.* Psa. cxviii. ... as a prayer for the coming of the Messiah. Thus was Jesus conducted ... by the multitude, who believed him to be the promised Savior. (4.) The ... upon and around the altar, which was an emblem of the effusion of the ... this Christ alluded, when, in the last day of the feast, he cried, "If any man ... come unto me and drink." During the whole festival, music, feasting, re-... [illegible], gladdened the city.—*Malcom.*

... ‡ 69. Matt xvi. 16; Mark viii. 29; Luke ix. 20; John i. 49; xi. 27. ‡ 1. John v. 16, 18. ‡ 2. Lev. xxiii. 34. ‡ 3. Matt. xii. 46; ... i. 14. ‡ 5. Mark iii. 21.

that the works of it evil
αναβητε εις την ἑορτην ταυτην·
go up to the feast this;
βαινω εις την ἑορτην ταυτην,
up to the feast this,
εμος ουπω πεπληρωται. 9 Ταυτα
mine not yet has fully come. These things
εμεινεν εν τῃ Γαλιλαιᾳ.
he remained in the Galilee.
10 Ὡς δε ανεβησαν οἱ αδελφοι
When but had gone up the brothers
και αυτος ανεβη εις την ἑορτην,
also he went up to the feast,
αλλ' ὡς εν κρυπτῳ. 11 Οἱ ουν Ιουδ
but as in secret. The then Jew
αυτον εν τῃ ἑορτῃ, και ελεγον·
him in the feast, and said,
εκεινος; 12 Και γογγυσμος πολυς πε
he? And murmuring much abou
εν τοις οχλοις. Οἱ μεν ελεγον·
among the crowds. The some said;
εστιν· αλλοι ελεγον· Ου· αλλα
he is; others said; No; but
οχλον. 13 Ουδεις μεντοι παρρησιᾳ ελ
crowd. No one however with freedom
αυτου, δια τον φοβον των Ιουδαιων.
him, because of the fear of the Jews.
14 Ηδη δε της ἑορτης μεσουσης,
Now and of the feast being half out,
Ιησους εις το ἱερον, και εδιδασκε. 15
Jesus into the temple, and taught.
μαζον οἱ Ιουδαιοι, λεγοντες· Πως οὑτο
dered the Jews, saying; How this
ματα οιδε, μη μεμαθηκως; 16 Απεκριθη
ters knows, not having learned? Answered
Ιησους και ειπεν· Ἡ εμη διδαχη ουκ
Jesus and said; The my teaching not
εμη, αλλα του πεμψαντος με. 17 Εαν τι
mine, but of the sending me. If any
το θελημα αυτου ποιειν
the will

αδικια εν αυτῳ ουκ εστιν. 19 Ου Μωσης
unrighteousness in him not is. Not Moses
δεδωκεν ὑμιν τον νομον; και ουδεις εξ ὑμων
has given to you the law? and no one of you
ποιει τον νομον· τι με ζητειτε αποκτειναι;
does the law; why me do you seek to kill?
20 Απεκριθη ὁ οχλος *[και ειπε·] Δαιμονιον
Answered the crowd [and said;] A demon
εχεις· τις σε ζητει αποκτειναι; 21 Απεκριθη ὁ
thou hast; who thee seeks to kill? Answered the
Ιησους και ειπεν αυτοις· Ἑν εργον εποιησα,
Jesus and said to them; One work I did,
και παντες θαυμαζετε δια τουτο. 22 Μωσης
and all you wonder because of this. Moses
δεδωκεν ὑμιν την περιτομην· (ουχ ὁτι εκ του
has given to you the circumcision, (not that of the
Μωσεως εστιν, αλλ' εκ των πατερων,) και εν
Moses it is, but of the fathers,) and in
σαββατῳ περιτεμνετε ανθρωπον. 23 Ει περι-
a sabbath you circumcise a man. If circum-
τομην λαμβανει ανθρωπος εν σαββατῳ, ἱνα μη
cision receives a man in a sabbath, that not
λυθῃ ὁ νομος Μωσεως, εμοι χολατε, ὁτι
may be loosed the law of Moses, with me are you angry, because
ὁλον ανθρωπον ὑγιη εποιησα εν σαββατῳ;
whole a man sound I made in a sabbath?
24 Μη κρινετε κατ' οψιν, αλλα την δικαιαν
Not judge you according to appearance, but the righteous
κρισιν κρινατε. 25 Ελεγον ουν τινες εκ των
judgment judge you. Said then some of the
Ἱεροσολυμιτων· Ουχ οὑτος εστιν, ὁν ζητουσιν
Jerusalemites; Not this is he, whom they seek
αποκτειναι; 26 και ιδε, παρρησιᾳ λαλει, και
to kill? and lo, boldly he is talking, and
ουδεν αυτῳ λεγουσι· μηποτε αληθως εγνωσαν
nothing to him they say; not truly did know
οἱ αρχοντες, ὁτι οὑτος εστιν ὁ Χριστος; 27 Αλλα
the rulers, that this is the Anointed? But
τουτον οιδαμεν, ποθεν εστιν· ὁ δε Χριστος ὁταν
this we know, whence he is; the but Anointed when
ερχηται, ουδεις γινωσκει, ποθεν εστιν. 28 Εκρα-
he comes, no one knows, whence he is. Cried
ξεν ουν εν τῳ ἱερῳ διδασκων ὁ Ιησους, και
then in the temple teaching the Jesus, and
λεγων· Καμε οιδατε, και οιδατε ποθεν ειμι· και
saying; And me you know, and you know whence I am; and
απ' εμαυτου ουκ εληλυθα, αλλ' εστιν αληθινος
of myself not I have come, but is true
ὁ πεμψας με, ὁν ὑμεις ουκ οιδατε. 29 Εγω οιδα
he having sent me, whom you not know. I know
αυτον, ὁτι παρ' αυτου ειμι, κακεινος με απεσ-
him, because from him I am, and he me sent.
τειλεν. 30 Εζητουν ουν αυτον πιασαι· και
They sought therefore him to seize; and
ουδεις επεβαλεν επ' αυτον την χειρα, ὁτι ουπω
no one put on him the hands, because not yet
εληλυθει ἡ ὡρα αυτου.
had come the hour of him.

there is no Unrighteousness in him.

19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

20 The CROWD answered, † "Thou hast a Demon; who is seeking to kill thee?"

21 *Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.

22 ‡ Moses has given you CIRCUMCISION; (not that it is of MOSES, but of ‡ the FATHERS;) and you circumcise a Man on a Sabbath.

23 If a *Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me ‡ Because I made a Man entirely well on a Sabbath?

24 ‡ Judge not according to Appearance, but judge RIGHTEOUS Judgment."

25 Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?

26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge That this is the MESSIAH?

27 ‡ But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

29 ‡ I know him Because I am from him, and he sent Me."

30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

* VATICAN MANUSCRIPT.—20. and said—omit. 21. Jesus. 23. MAN.

† 20. John viii. 48, 52; x. 20. ‡ 22. Lev. xii. 3. ‡ 22. Gen. xvii. 10. ‡ 23. John v. 8, 9, 16. ‡ 24. Deut. i. 16, 17; Prov. xxiv. 23; viii. 15; James ii. 1. ‡ 27. Matt. xiii. 55; Mark vi. 3; Luke iv. 22. ‡ 29. Matt. xi. 27; John x. 15.

γογγυζοντος περι αυτου
crowd murmuring about him
απεστειλαν οἱ Φαρισαιοι και οἱ αρ
sent the Pharisees and the hig
τας, ἱνα πιασωσιν αυτον. 33 Ειπεν
that they might seize him. Said
Ετι μικρον χρονον μεθ' ὑμων ειμι
Yet a little time with you I am
προς τον πεμψαντα με. 34 Ζητησ
to the sending me. You will
ουχ εὑρησετε· και ὁπου ειμι εγ
not will find; and where am I
δυνασθε ελθειν. 35 Ειπον ουν οἱ Ιο
are able to come. Said therefore the
ἑαυτους· Που οὑτος μελλει πορε
themselves; Where this he is about to
ἡμεις ουχ εὑρησομεν αυτον; μη εις
we not shall find him? not into
ποραν των Ἑλληνων μελλει πορευ
persion of the Greeks is about to
διδασκειν τους Ἑλληνας; 36 Τις εστι
to teach the Greeks? What is
λογος, ὁν ειπε· Ζητησετε με, και ουχ
word, which he said, You will seek me, and not
και ὁπου ειμι εγω ὑμεις ου δυνασθε ελ
and where am I you not are able to
37 Ην δε τῃ εσχατῃ ἡμερᾳ τῃ μεγαλῃ
In and the last day the great
της εἱστηκει ὁ Ιησους, και εκραξε, λεγ
stood the Jesus, and cried, sayin
τις διψᾳ, ερχεσθω προς με, και
any one may thirst, let him come to me, and
38 Ὁ πιστευων εις εμε, καθως ειπεν ἡ
He believing into me, as said the
ποταμοι εκ της κοιλιας αυτου ῥευσουσιν
rivers out of the belly of him shall flow
ζωντος. 39 Τουτο δε ειπε περι του πνευ
living. This but said concerning the

* Vatican Manuscript.—32. of these—omit.
sent. 34. me; and.
† 35. Probably the Hellen...
language. 34. them...

οὗ εμελλον λαμβανειν οἱ πιστευοντες εις
of which was about to receive the believing into
αυτον· ουπω γαρ ην πνευμα ἁγιον, ὁτι ὁ Ιησους
him; not yet for was spirit holy, because the Jesus
ουδεπω εδοξασθη. 40 Πολλοι ουν εκ του οχλου
not yet was glorified. Many therefore out of the crowd
ακουσαντες τον λογον, ελεγον· Οὑτος εστιν
having heard the word, said; This is
αληθως ὁ προφητης. 41 Αλλοι ελεγον· Οὑτος
truly the prophet. Others said; This
εστιν ὁ Χριστος. Αλλοι δε ελεγον· Μη γαρ
is the Anointed. Others but said; Not for
εκ της Γαλιλαιας ὁ Χριστος ερχεται; 42 Ουχι ἡ
out of the Galilee the Anointed comes? Not the
γραφη ειπεν, ὁτι εκ του σπερματος Δαυιδ, και
writing said, that of the seed of David, and
απο Βηθλεεμ της κωμης, ὁπου ην Δαυιδ, ὁ
from Bethlehem the village, where was David, the
Χριστος ερχεται; 43 Σχισμα ουν εν τῳ οχλῳ
Anointed comes? A division then in the crowd
εγενετο δι' αυτον. 44 Τινες δε ηθελον εξ αυτων
occurred through him. Some and wished of them
πιασαι αυτον· αλλ' ουδεις επεβαλεν επ' αυτον
to seize him; but no one put on him
τας χειρας.
the hands.
45 Ηλθον ουν οἱ ὑπηρεται προς τους αρχιερεις
Came therefore the officers to the high-priests
και Φαρισαιους. Και ειπον αυτοις εκεινοι·
and Pharisees. And said to them these;
Διατι ουκ ηγαγετε αυτον; 46 Απεκριθησαν οἱ
Why not did you bring him? Answered the
ὑπηρεται· Ουδεποτε οὑτως ελαλησεν ανθρωπος,
officers; Never thus spoke a man,
*[ὡς οὑτος ὁ ανθρωπος.] 47 Απεκριθησαν ουν
[as this the man.] Answered then
*[αυτοις] οἱ Φαρισαιοι· Μη και ὑμεις πεπλαν-
[them] the Pharisees; Not also you have been
ησθε; 48 μη τις εκ των αρχοντων επιστευσεν
deceived? not any one of the rulers believed
εις αυτον, η εκ των Φαρισαιων; 49 αλλ' ὁ οχλος
into him, or of the Pharisees? but the crowd
οὑτος ὁ μη γινωσκων τον νομον· επικαταρατοι
this the not knowing the law; accursed
εισι. 50 Λεγει Νικοδημος προς αυτους, ὁ ελθων
are. Says Nicodemus to them, he coming
νυκτος προς αυτον, εἱς ων εξ αυτων· 51 Μη ὁ
of night to him, one being of them; Not the
νομος ἡμων κρινει τον ανθρωπον, εαν μη ακου-
law of us judges the man, if not it may
σῃ παρ' αυτου προτερον, και γνῳ τι ποιει;
hear from him first, and may know what he does?
52 Απεκριθησαν και ειπον αυτῳ· Μη και συ εκ
They answered and said to him; Not also thou of

which THOSE BELIEVING into him were about to receive; for the Holy Spirit *had not yet been given, because JESUS was not yet glorified.

40 Many, therefore, of the CROWD, having heard *these WORDS, said, "This is truly ‡ the PROPHET."

41 *SOME said, "This is the MESSIAH." But others said, "Does the MESSIAH, then, come from GALILEE?

42 ‡ Does not the SCRIPTURE say, That of the SEED of David, and from Bethlehem, ‡ the VILLAGE where David was, the MESSIAH comes?"

43 A Division then occurred, among the CROWD because of him;

44 and some of them wished to seize him, but no one laid HANDS on him.

45 The OFFICERS then came to the HIGH-PRIESTS and Pharisees, and they said to them, "Why did you not bring him?"

46 The OFFICERS answered, ‡ "A Man never spoke thus."

47 Then the PHARISEES answered, "Have you also been deceived?

48 ‡ Did any of the RULERS believe into him, or of the PHARISEES?

49 But † THIS CROWD, who do not KNOW the LAW, are accursed."

50 Nicodemus says to them, (‡ HE who CAME * to him before, being one of them,)

51 "Does our LAW judge the MAN, unless it first hear from him, and know what he does?"

52 They answered and said to him, "Art thou also

* VATICAN MANUSCRIPT.—39. had not yet been given. 40. these WORDS, said. 41. Some said. 46. as this the MAN—omit. 47. them—omit. 50. to him before.

† 49. The common people were treated by the Pharisees with the most sovereign contempt. They were termed am ha-arets, people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.

‡ 40. Deut. xviii. 15, 18; John i. 21; vi. 14. ‡ 42. Psa. cxxxii. 11; Jer. xxiii. 5; Micah v. 2; Matt. ii. 5; Luke ii. 4. ‡ 42. 1 Sam. xvi. 1, 4. ‡ 46. Matt. vii. 29. ‡ 48. John xii. 42; Acts vi. 7; 1 Cor. i. 20, 22; ii. 8. ‡ 50. John iii. 2.

της Γαλιλαιας ει; ερευνησον και ιδε, ὁτι προ-
the Galilee art? search and see, that a pro-
φητης εκ της Γαλιλαιας ουκ εγηγερται.
phet out of the Galilee not has been raised.
53 *[Και επορευθη ἑκαστος εις τον οικον
[And went every one into the house
αὑτου. ΚΕΦ. η΄. 8. 1 Ιησους δε επορευθη εις
of himself. Jesus but went into
το ορος των ελαιων. 2 ορθρου δε παλιν παρε-
the mountain of the olive-trees. early morn and again he
γενετο εις το ἱερον, και πας ὁ λαος ηρχετο προς
came into the temple, and all the people came to
αυτον· και καθισας εδιδασκεν αυτους. 3 Αγουσι
him; and having sat down he taught them. Bring
δε οἱ γραμματεις και οἱ Φαρισαιοι προς αυτον
and the scribes and the Pharisees to him
γυναικα εν μοιχειᾳ κατειλημμενην, και στη-
a woman in adultery having been taken, and plac-
σαντες αυτην εν μεσῳ, 4 λεγουσιν αυτῳ·
ing her in middle, they say to him;
Διδασκαλε, αὑτη ἡ γυνη κατειληφθη επαυτοφω-
O teacher, this the woman was taken in the very act
ρῳ μοιχευομενη. 5 Εν δε τῳ νομῳ Μωσης ἡμιν
committing adultery. In now the law Moses to us
ενετειλατο τας τοιαυτας λιθοβολεισθαι· συ
commanded the such like to be stoned? thou
ουν τι λεγεις; 6 Τουτο δε ελεγον πειραζον-
therefore what sayest thou; This but they said tempting
τες αυτον, ἱνα εχωσι κατηγορειν αυτου. Ὁ δε
him, that they might have to accuse him. The but
Ιησους κατω κυψας, τῳ δακτυλῳ εγραφεν εις
Jesus down stooping, with the finger wrote on
την γην. 7 Ὡς δε επεμενον ερωτωντες αυτον,
the ground. When but they continued asking him,
ανακυψας ειπε προς αυτους· Ὁ αναμαρτητος
having raised up he said to them; He without sin
ὑμων, πρωτος τον λιθον επ' αυτῃ βαλετω.
of you, first the stone on her let him cast.
8 Και παλιν κατω κυψας, εγραφεν εις την γην.
And again down stooping, wrote on the ground.
9 Οἱ δε ακουσαντες, και ὑπο της συνειδησεως
They and having heard, and by the conscience
ελεγχομενοι, εξηρχοντο εἱς καθ' εἱς, αρξαμενοι
being convinced, went out one by one, beginning
απο των πρεσβυτερων ἑως των εσχατων· και
from the elders even to the last ones; and
κατελειφθη μονος ὁ Ιησους, και ἡ γυνη εν μεσῳ
left alone the Jesus, and the woman in middle

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* Vatican Manuscript.—53. to viii. 11—omit.

† 52. This conclusion, according to Calmut, was incorrect. Jonah was … Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. Nahum was a … of the tribe of Simeon, and some suppose Malachi was of the same place. … paragraph concerning the woman taken in adultery is wanting in the A… W…'s Preface] Vatican, Ephrem, and other manuscripts of great autho… … copies of the Syriac version; and is not cited by Origen, Chrysostom … ecclesiastical writers. It is found in the Cambridge manuscript, … … from the received text. Griesbach keeps it in his text; but with … Improved Version.

‡ 5. Lev. xx. 10; Deut. xxii. 22. ‡ 7. Deut. xvii. 7; Rom. ii. 1.

…σα. 10 Ανακυψας δε ὁ Ιησους, και μηδενα
Having raised up and the Jesus, and no one
…μενος πλην της γυναικος, ειπεν αυτῃ· Ἡ
but the woman, said to her; The
… που εισιν εκεινοι οἱ κατηγοροι σου;
where are those the accusers of thee?
… σε κατεκρινεν; 11 Ἡ δε ειπεν· Ουδεις,
thee condemned? She and said; No one,
… Ειπε δε αυτῃ ὁ Ιησους· Ουδε εγω σε
Said and to her the Jesus; Neither I thee
…κρινω· πορευου, και μηκετι ἁμαρτανε.]
go, and no longer do thou sin.]
12 Παλιν ουν ὁ Ιησους αυτοις ελαλησε, λεγων·
Again therefore the Jesus to them spoke, saying;
… ειμι το φως του κοσμου· ὁ ακολουθων εμοι,
am the light of the world; he following me,
… περιπατησει εν τῃ σκοτιᾳ, αλλ' ἑξει το
shall walk in the darkness, but shall have the
… της ζωης. 13 Ειπον ουν αυτῳ οἱ Φαρισαιοι·
of the life. Said therefore to him the Pharisees;
… περι σεαυτου μαρτυρεις· ἡ μαρτυρια σου
concerning thyself dost testify; the testimony of thee
… εστιν αληθης. 14 Απεκριθη Ιησους και
is true. Answered Jesus and
… αυτοις· Καν εγω μαρτυρω περι εμαυτου,
to them; Even if I testify concerning myself,
… εστιν ἡ μαρτυρια μου· ὁτι οιδα, ποθεν
is the testimony of me; because I know, whence
…, και που ὑπαγω· ὑμεις δε ουκ οιδατε,
and where I go; you but not know,
… ερχομαι, η που ὑπαγω. 15 Ὑμεις κατα
I came or where I go. You according to
… σαρκα κρινετε, εγω ου κρινω ουδενα. 16 Και
flesh judge, I not judge no one. Even
…κρινω δε εγω, ἡ κρισις ἡ εμη αληθης εστιν·
judge but I, the judgment the my true is;
…μονος ουκ ειμι, αλλ' εγω και ὁ πεμψας με
alone not I am, but I and the having sent me
…πρ. 17 Και εν τῳ νομῳ δε τῳ ὑμετερῳ γεγ-
Also in the law and the your it has
…ραπται· ‡ Ὁτι δυο ανθρωπων ἡ μαρτυρια
"That two of men the testimony
…ης εστιν." 18 Εγω ειμι ὁ μαρτυρων περι
is." I am he testifying concerning
…αυτου, και μαρτυρει περι εμου ὁ πεμψας με
and testifies concerning me the having sent me
…πρ. 19 Ελεγον ουν αυτῳ· που εστιν ὁ πατηρ
They said then to him; where is the father

10 And JESUS raising up and seeing no one but the WOMAN, said to her, "WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?"

11 And she said, "No one, sir." And JESUS said to her, ‡ "Neither do I condemn Thee; ‡ go, and sin no more."]]

12 Again, therefore, JESUS spoke to them, saying, † ‡ "I am the LIGHT of the WORLD; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE."

13 Then the PHARISEES said to him, ‡ "Thou dost testify of thyself; thy TESTIMONY is not true."

14 Jesus answered and said to them, "Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

15 ‡ You judge according to the FLESH; ‡ I judge no one.

16 But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

17 And it has also been written in YOUR LAW, ‡ That the TESTIMONY of Two Men is true.

18 I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me."

19 Then they said to him, "Where is thy FA-

† 12. The Rabbins denominated the Supreme Being *the light of the world*, and this title … by our Lord was a cause of offence to the Jews. The Messiah was also fre… spoken of by the prophets under the emblem of *light*. See Isa. ix. 1; xlix. 6; lx. 2. … by applying this symbol to himself, the Pharisees must at once have perceived … claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, … after the expiration of the 8th, which belonged to "the feast of the tabernacles," is a … day likewise, and is called "the feast of joy for the law;" because on that day (says … that section of the law was read, the rest having been read weekly in the course of … preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all … of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, … Psa. cxix. 105. But perhaps, after all, it was to the *light* which their understand… … from the reading of the law, that Jesus here alluded to, when he said, "I am … of the world."

‡ … Luke ix. 56; xii. 14; John iii. 17. ‡ 11. John v. 14. ‡ 12. John i. 4, 5, 9; … ix. 5; xii. 35, 36, 46. ‡ 13. John v. 31. ‡ 15. John vii. 24. ‡ 15. John … xii. 47; xviii. 36. ‡ 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; Heb.

σου; Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε
of thee? Answered Jesus; Neither me you know, nor
τον πατερα μου. Ει εμε ηδειτε, και τον πατερα
the father of me. If me you knew, also the father
μου ηδειτε αν. 20 Ταυτα τα ῥηματα ελαλησεν
of me you would know. These the words he spoke
εν τῳ γαζοφυλακιῳ, διδασκων εν τῳ ἱερῳ· και
in the treasury, teaching in the temple; and
ουδεις επιασεν αυτον, ὁτι ουπω εληλυθει ἡ ὡρα
no one seized him, because not yet had come the hour
αυτου.
of him.
21 Ειπεν ουν παλιν αυτοις ὁ Ιησους· Εγω
Said therefore again to them the Jesus; I
ὑπαγω, και ζητησετε με, και εν τῃ ἁμαρτιᾳ
go away, and you will seek me, and in the sin
ὑμων αποθανεισθε· ὁπου εγω ὑπαγω, ὑμεις ου
of you you will die; where I go, you not
δυνασθε ελθειν. 22 Ελεγον ουν οἱ Ιουδαιοι·
are able to come. Said then the Jews;
Μητι αποκτενει ἑαυτον, ὁτι λεγει· Ὁπου εγω
Not will he kill himself, because he says; Where I
ὑπαγω, ὑμεις ου δυνασθε ελθειν; 23 Και ειπεν
go, you not are able to come? And he said
αυτοις· Ὑμεις εκ των κατω εστε, εγω εκ των
to them; You from the beneath are, I from the
ανω ειμι· ὑμεις εκ του κοσμου τουτου εστε,
above am; you from the world this are,
εγω ουκ ειμι εκ του κοσμου τουτου. 24 Ειπον
I not am from the world this. I said
ουν ὑμιν, ὁτι αποθανεισθε εν ταις ἁμαρτιαις
therefore to you, that you will die in the sins
ὑμων· εαν γαρ μη πιστευσητε, ὁτι εγω ειμι,
of you; if for not you may believe, that I am,
αποθανεισθε εν ταις ἁμαρτιαις ὑμων. 25 Ελεγον
you will die in the sins of you. They said
ουν αυτῳ· Συ τις ει; Και ειπεν αυτοις ὁ
therefore to him; Thou who art? And said to them the
Ιησους· Την αρχην ὁ, τι και λαλω ὑμιν.
Jesus; The beginning what, what even I say to you.
26 Πολλα εχω περι ὑμων λαλειν, και κρινειν·
Many things I have about you to say, and to judge;
αλλ' ὁ πεμψας με αληθης εστι· καγω ἁ ηκουσα
but he having sent me true is; and I what I heard
παρ' αυτου, ταυτα λεγω εις τον κοσμον. 27 Ουκ
from him, these things I say to the world. Not
εγνωσαν, ὁτι τον πατερα αυτοις ελεγεν. 28 Ειπεν
they knew, that the father to them he spoke. Said
ουν *[αυτοις] ὁ Ιησους· Ὁταν ὑψωσητε τον υἱον
then [to them] the Jesus, When you may lift up the son
του ανθρωπου, τοτε γνωσεσθε ὁτι εγω ειμι· και
of the man, then you will know that I am; and
απ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με
from myself I do nothing, but as taught me
ὁ πατηρ μου ταυτα λαλω· 29 και ὁ πεμψας με,
the father of me these things I say; and he having sent me,
μετ' εμου εστιν· ουκ αφηκε με μονον ὁ πατηρ,
with me is; not left me alone the father,

THEE?" Jesus answered, "You neither know ME, nor my FATHER. If you knew ME, you would also know my FATHER."

20 ‡ These words he spoke in the TREASURY, teaching in the TEMPLE; and no one seized him, because his HOUR had not yet come.

21 Then *he said to them again, ‡ "I am going away, and you will seek me, and will die in your SIN; where I go, you cannot come."

22 The JEWS therefore said, "Will he kill himself, that he says, Where I go you cannot come?"

23 And he said to them, "You are from BELOW; I am from ABOVE. ‡ You are of *This WORLD; I am not of this WORLD.

24 Therefore I said to you, That you will die in your SINS; for if you believe not That I am he, you will die in your SINS."

25 Then they said to him, "Who art thou?" *Jesus says to them, Even what I said to you at the BEGINNING.

26 I have many things to say and to judge concerning you; but HE who sent me is true; ‡ and what I heard from him, These things I say to the WORLD."

27 They knew not That he spoke to them of the FATHER.

28 Jesus therefore said, ‡ "When you shall lift up the SON of MAN, then you will know That I am he, and I do nothing of myself; but as my FATHER taught me, I say These things.

29 And HE who sent me is with me; *he has not left me alone, ‡ because I [illegible]

* VATICAN MANUSCRIPT.—21. he said. 23. of This WORLD. 25. Jesus [illegible]
28. to them—omit. 29. he has not left me.

‡ 20. Mark xii. 41. ‡ 21. John vii. 34; xiii. 33. ‡ 23. John xv. 19; [illegible]
1 John iv. 5. ‡ 26. John iii. 32; xv. 15. ‡ 28. John xii. 32. ‡ 29. [illegible]
34; v. 30; vi. 38.

ὅτι ἐγω τα ἀρεστα αὐτῳ ποιω παντοτε.
Because I the things pleasing to him do always.
30 Ταυτα αὐτου λαλουντος, πολλοι ἐπιστευσαν
These of him speaking, many believed
εἰς αὐτον.
into him.
31 Ἐλεγεν οὐν ὁ Ἰησους προς τους πεπιστευ-
Said then the Jesus to those having believed
κοτας αὐτῳ Ἰουδαιους· Ἐαν ὑμεις μεινητε ἐν τῳ
him Jews, If you may abide in the
λογῳ τῳ ἐμῳ, ἀληθως μαθηται μου ἐστε, 32 και
word the my, truly disciples of me you are, and
γνωσεσθε την ἀληθειαν, και ἡ ἀληθεια ἐλευθε-
you shall know the truth, and the truth shall make
ρωσει ὑμας. 33 Ἀπεκριθησαν αὐτῳ· Σπερμα
free you. They answered him; Seed
Ἀβρααμ ἐσμεν, και οὐδενι δεδουλευκαμεν πω-
of Abraham we are, and to no one have we been slaves at
ποτε· πως συ λεγεις· Ὁτι ἐλευθεροι γενησεσθε;
any time; how thou sayest; That free you shall become?
34 Ἀπεκριθη αὐτοις ὁ Ἰησους· Ἀμην ἀμην λεγω
Answered them the Jesus; Indeed indeed I say
ὑμιν, ὁτι πας ὁ ποιων την ἁμαρτιαν, δουλος
to you, that every one who is doing the sin, a slave
ἐστι της ἁμαρτιας. 35 Ὁ δε δουλος οὐ μενει ἐν
is of the sin. The but slave not abides in
τῃ οἰκιᾳ εἰς τον αἰωνα· ὁ υἱος μενει εἰς τον αἰωνα.
the house to the age; the son abides to the age.
36 Ἐαν οὐν ὁ υἱος ὑμας ἐλευθερωσῃ, ὀντως ἐλευ-
If then the son you may make free, really free
θεροι ἐσεσθε. 37 Οἰδα, ὁτι σπερμα Ἀβρααμ ἐστε·
you shall be. I know, that seed of Abraham you are;
ἀλλα ζητειτε με ἀποκτειναι, ὁτι ὁ λογος ὁ ἐμος
but you seek me to kill, because the word the mine
οὐ χωρει ἐν ὑμιν. 38 Ἐγω ὁ ἑωρακα παρα τῳ
not has place in you. I what have seen from the
πατρι μου, λαλω· και ὑμεις οὐν ὁ ἑωρακατε
father of me, I speak; and you therefore what you have seen
παρα τῳ πατρι ὑμων, ποιειτε. 39 Ἀπεκριθησαν
from the father of you, do. They answered
και εἰπον αὐτῳ· Ὁ πατηρ ἡμων Ἀβρααμ ἐστι.
and said to him; The father of us Abraham is.
Λεγει αὐτοις ὁ Ἰησους· Εἰ τεκνα του Ἀβρααμ
Says to them the Jesus; If children of the Abraham
ἠτε, τα ἐργα του Ἀβρααμ ἐποιειτε· 40 Νυν δε
you were, the works of the Abraham you would do; Now but
ζητειτε με ἀποκτειναι, ἀνθρωπον, ὁς την ἀλη-
you seek me to kill, a man, who the truth
θειαν ὑμιν λελαληκα, ἡν ἠκουσα παρα του θεου·
to you has spoken, which I have heard from the God;
τουτο Ἀβρααμ οὐκ ἐποιησεν. 41 Ὑμεις ποιειτε τα
this Abraham not did. You do the
ἐργα του πατρος ὑμων. 41 Εἰπον οὐν αὐτῳ·
works of the father of you. They said then to him;

always do the things pleasing to him."
30 As he was speaking These things, many believed into him.
31 JESUS therefore said to the JEWS who had BELIEVED him, "If you abide in MY WORD, you are certainly my Disciples.
32 And you shall know the TRUTH, and ‡ the TRUTH shall make you free."
33 They answered him, "We are Abraham's Offspring, and have never been in slavery to any one. How dost thou say, 'You shall become free?'"
34 * Jesus answered them, "Indeed, I assure you, ‡ that EVERY ONE DOING SIN is a Slave of SIN.
35 ‡ But the SLAVE does not abide in the HOUSE to the AGE; the SON abides to the AGE.
36 If, therefore, the SON make you free, you will indeed be free.
37 I know That you are ABRAHAM'S Offspring; but you are seeking to kill Me, Because MY WORD has no place in you.
38 ‡ I speak what I have seen with my FATHER; and you, therefore, do what you have * heard from your FATHER."
39 They answered and said to him, "Our FATHER is Abraham." JESUS says to them, ‡ "If you were Children of ABRAHAM, you would do the WORKS of ABRAHAM.
40 But now you are seeking to kill Me, a Man who has spoken to you the TRUTH, which I heard from GOD; This Abraham did not.
41 You do the WORKS of your FATHER." * They said to him, "We have not

* VATICAN MANUSCRIPT.—34. Jesus. 38. heard from your FATHER. 41. They

‡ 34. Rom. vi. 16, 20; ... vi 14. 18 22; viii. 2; Gal v 1; James i. 25; ii 12. ‡ 35. Gal iv. 30. ... 28. ix 7. Gal iii. 7 29. ‡ 38. John iii. 32; v. 19, 30; xiv. 10, 24.

I have come, but he
43 Διατι την λαλιαν την εμην ου
Why the speech the mine not
'Οτι ου δυνασθε ακουειν τον λο
Because not you are able to hear the
44 'Υμεις εκ του πατρος του διαβολ
You from the father the
τας επιθυμιας του πατρος ὑμων θ
the lusts of the father of you
Εκεινος ανθρωποκτονος ην απ' αρχη
He a manslayer was from a beginni
αληθεια ουχ ἑστηκεν· ὁτι ουκ εστιν
truth not has stood; because not is
αυτῳ. 'Οταν λαλῃ το ψευδος, εκ
him. When may speak the falsehood, from
λαλει· ὁτι ψευστης εστι, και ὁ πα
he speaks; because a liar is, also the fat
45 Εγω δε ὁτι την αληθειαν λεγω, ου
I but because the truth I speak, not
μοι. 46 Τις εξ ὑμων ελεγχει με περι
me. Who of you convicts me concerni
ει αληθειαν λεγω, διατι ὑμεις ου πιστ
if truth I speak, why you not beli
47 'Ο ων εκ του θεου, τα ῥηματα του θε
He being from the God, the words of the G
δια τουτο ὑμεις ουκ ακουετε, ὁτι εκ
through this you not hear, because from
ουκ εστε. 48 Απεκριθησαν οἱ Ιουδαιοι
not you are. Answered the Jews
αυτῳ· Ου καλως λεγομεν ἡμεις, ὁτι Σα
to him, Not well say we, that a
ει συ, και δαιμονιον εχεις; 49 Απεκριθη
art thou, and a demon thou hast? Answered
Εγω δαιμονιον ουκ εχω, αλλα τιμω τον
I a demon not have, but I honor the
μου, και ὑμεις ατιμαζετε με. 50 Εγω δε
of me, and you dishonor me. I but
την δοξαν μου· εστιν ὁ ζητων και
the glory of me; it is he seeking and
51 Αμην αμην λεγω ὑμιν, εαν τις τον
Indeed indeed I

...ι οἱ προφηται, και συ λεγεις· Εαν τις
...d the prophets, and thou sayest, If any one
...γον μου τηρησῃ, ου μη γευσηται θανατου
...d of me may keep, not not may taste of death
...αιωνα. [53] Μη συ μειζων ει του πατρος
age. Not thou greater art of the father
...Αβρααμ, ὁστις απεθανε; και οἱ προφηται
Abraham, who died? and the prophets
...ον· τινα σεαυτον ποιεις; [54] Απεκριθη
whom thyself makest thou? Answered
... Εαν εγω δοξαζω εμαυτον, ἡ δοξα μου
if I glorify myself, the glory of me
...στιν. Εστιν ὁ πατηρ μου ὁ δοξαζων με,
...is. He is the father of me he glorifying me,
...ς λεγετε, ὁτι θεος ὑμων εστι, [55] και ουκ
say, that a God of you he is, and not
...τε αυτον· εγω δε οιδα αυτον. Και εαν
... him; I but know him. And if
...τι ουκ οιδα αυτον, εσομαι ὁμοιος ὑμων,
... not I know him, I shall be like you,
...ς. Αλλ' οιδα αυτον, και τον λογον
... But I know him, and the word
...τηρω. [56] Αβρααμ ὁ πατηρ ὑμων ηγαλλι-
...keep. Abraham the father of you ardently
...ἱνα ιδῃ την ἡμεραν την εμην· και ειδε,
that he might see the day the my; and he saw,
...χαρη. [57] Ειπον ουν οἱ Ιουδαιοι προς
...glad. Said then the Jews to
... Πεντηκοντα ετη ουπω εχεις, και Αβρααμ
Fifty years not yet thou art, and Abraham
...; [58] Ειπεν αυτοις ὁ Ιησους· Αμην αμην
...seen? Said to them the Jesus, Indeed indeed
...ὑμιν, πριν Αβρααμ γενεσθαι, εγω ειμι.
...to you, before Abraham to have been born, I am.
...ουν λιθους, ἱνα βαλωσιν επ' αυτον·
...up therefore stones, that they might cast on him;
* [δε] εκρυβη, και εξηλθεν εκ του ἱερου.
[but] hid himself, and went out of the temple.

ΚΕΦ. θ'. 9.

... παραγων, ειδεν ανθρωπον τυφλον εκ
... passing by, he saw a man blind from
...ς. [2] Και ηρωτησαν αυτον οἱ μαθηται
And asked him the disciples
... λεγοντες· Ραββι, τις ἡμαρτεν; οὑτος,
saying, Rabbi, who sinned? this,
...εις αυτου, ἱνα τυφλος γεννηθῃ; [3] Απεκ-
... of him, that blind he should be born? An-
...Ιησους· Ουτε οὑτος ἡμαρτεν, ουτε οἱ
...Jesus; Neither this sinned, nor the
...αυτου· αλλ' ἱνα φανερωθῃ τα εργα του
...of him; but that may be manifested the works of the
...αυτῳ. [4] Εμε δει εργαζεσθαι τα εργα
...him. Me it behoves to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my WORD, he will by no means *see Death to the AGE.

53 Art thou greater than our FATHER Abraham, who died, and the PROPHETS died? Whom dost *thou make thyself?"

54 Jesus answered, "If *I should glorify myself, my GLORY is nothing; ‡HE who GLORIFIES me is my FATHER, of whom you say, That he is your God.

55 And you have not known him, but I know him; and if I say, that I do not know him, I shall be like you a Liar; but I know him, and keep his WORD.

56 Abraham, your FATHER, ardently desired that he might see MY DAY; and ‡he saw, and was glad."

57 Then the JEWS said to him, "Thou art not yet Fifty Years old, and hast thou seen Abraham?"

58 *JESUS said to them, "Indeed, I assure you, Before Abraham was born, I am he."

59 ‡Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

1 And passing along, he saw a Man blind from Birth.

2 And his DISCIPLES asked him, saying, "Rabbi, ‡who sinned, he, or his PARENTS, so that he was born blind?"

3 Jesus answered, "Neither did he sin, nor his PARENTS, but that the WORKS of GOD might be displayed in him.

4 ‡*I must perform the

...ICAN MANUSCRIPT.—51. see Death to the Age. 54. I should glorify. 58. Jesus. ...self. 4. We must.

...John v. 41; xvi. 14; xvii 1; Acts iii. 13; 1 Pet. i. 17. ‡ 56. Heb. xi. 13. ...ke x. 21, 39; xi. 8. ‡ 2. ver. 34. ‡ 4. John iv. 34; v. 19, 36; xi. 9; xii. 35.

του πεμψαντος με, έως ἡμερα εστιν· ερχεται
of the sending me, while day it is; comes
νυξ, ὁτε ουδεις δυναται εργαζεσθαι. [5] Όταν εν
night, when no one is able to work. While in
τω κοσμω ω, φως ειμι του κοσμου. [6] Ταυτα
the world I may be, light I am of the world. These things
ειπων, επτυσε χαμαι, και εποιησε πηλον εκ του
saying, he spit on the ground and made clay of the
πτυσματος, και επεχρισε τον πηλον επι τους
spittle, and rubbed the clay on the
οφθαλμους του τυφλου, [7] και ειπεν αυτω·
eyes of the blind, and said to him,
Ύπαγε, νιψαι εις την κολυμβηθραν του Σιλωαμ·
Go, wash thyself in the pool of the Siloam;
(ὁ ἑρμηνευεται, απεσταλμενος.) Απηλθεν
(which is interpreted, having been sent.) He went away
*[ουν, και ενιψατο, και ηλθε] βλεπων. [8] Οἱ
[therefore, and washed himself, and came] seeing. The
ουν γειτονες, και οἱ θεωρουντες αυτον το προ-
then neighbors, and those seeing him the be-
τερον, ὁτι προσαιτης ην, ελεγον· Ουχ οὑτος
fore, because a beggar he was, said; Not this
εστιν ὁ καθημενος και προσαιτων; [9] Αλλοι
is he sitting and begging? Others
ελεγον· Ότι οὑτος εστιν. Αλλοι δε· Ότι
said, That this is. Others but That
ὁμοιος αυτω εστιν· Εκεινος ελεγεν· Ότι εγω
like him it is; He said; That I
ειμι. [10] Ελεγον ουν αυτω· Πως ανεωχθησαν
am. They said then to him; How were opened
σου οἱ οφθαλμοι [11] Απεκριθη εκεινος *[και
of thee the eyes? Answered he [and
ειπεν] Ανθρωπος, λεγομενος Ιησους, πηλον
said,] A man, being named Jesus, clay
εποιησε, και επεχρισε μου τους οφθαλμους, και
made, and rubbed of me the eyes, and
ειπε μοι· Ύπαγε εις τον Σιλωαμ, και νιψαι.
said to me; Go into the Siloam, and wash thyself.
Απελθων δε και νιψαμενος, ανεβλεψα. [12] Ειπον
Going and and washing myself, I obtained sight. They said
ουν αυτω· Που εστιν εκεινος; Λεγει· Ουκ οιδα.
then to him; Where is he; He says; Not I know.
[13] Αγουσιν αυτον προς τους Φαρισαιους, τον
They bring him to the Pharisees. that
ποτε τυφλον. [14] Ην δε σαββατον, ὁτε τον
once blind. It was and a sabbath, when the
πηλον εποιησεν ὁ Ιησους, και ανεωξεν αυτου
clay made the Jesus, and opened of him
τους οφθαλμους. [15] Παλιν ουν ηρωτων αυτον
the eyes. Again therefore asked him
και οἱ Φαρισαιοι, πως ανεβλεψεν. Ὁ δε ειπεν
also the Pharisees, how he obtained sight. He and said
αυτοις· Πηλον επεθηκε μου επι τους οφθαλμους,
to them; Clay he put of me on the eyes,

WORKS of HIM who sent me while it is Day; Night comes, when no one can work.

5 While I am in the WORLD, ‡ I am the Light of the WORLD."

6 Saying these things, ‡ he spit on the Ground and made Clay of the SPITTLE, and * he put the CLAY on his EYES,

7 and said to him, "Go wash thyself in † the Pool of SILOAM," (which signifies, Sent.) He went away therefore, and washed himself, and came seeing.

8 Then the NEIGHBORS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not this HE who was SITTING and begging?"

9 Some said, "This is he;" "others * said, "No; but he is like him." He said, "I am he."

10 They then said to him, "How were Thine EYES opened?"

11 He answered, * "The MAN called Jesus made Clay, and rubbed my EYES, and said to me, 'Go to the SILOAM, and wash thyself;' * I went, therefore, and washed myself, and obtained sight.

12 * And they said to him, "Where is he?" He says, "I do not know."

13 They bring HIM that was formerly BLIND to the PHARISEES.

14 And it was a * Sabbath when JESUS made the CLAY, and opened His EYES.

15 Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—*omit.* 9. said, "No; but he is." 11. and said [illegible] 11. The MAN called. 11. I went therefore and. 12. And they said to him. 14. [illegible] Sabbath, on which Day JESUS.

† 7. The Pool of Siloam is described by recent travellers to have been "a walled [illegible] tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." [illegible] now only about two feet of water in it. It is supplied from an upper fountain [illegible] well-cut conduit more than a quater of a mile long.

‡ 5. John i. 5, 9; iii 19; viii. 12; xii. 35, 46. ‡ 6. Mark vii 33; viii. 23.

ενιψαμην, και βλεπω. 16 Ελεγον ουν εκ
των Φαρισαιων τινες· Οὑτος ὁ ανθρωπος ουκ
εστι παρα του θεου, ὁτι το σαββατον ου τηρει.
Αλλοι ελεγον· Πως δυναται ανθρωπος ἁμαρ-
τωλος τοιαυτα σημεια ποιειν; Και σχισμα ην
εν αυτοις. 17 Λεγουσι τῳ τυφλῳ παλιν· Συ τι
λεγεις περι αυτου, ὁτι ηνοιξε σου τους οφθαλ-
μους; Ὁ δε ειπεν· Ὁτι προφητης εστιν. 18 Ουκ
επιστευσαν ουν οἱ Ιουδαιοι περι αυτου, ὁτι τυφ-
λος ην, και ανεβλεψεν, ἑως ὁτου εφωνησαν
τους γονεις αυτου του αναβλεψαντος. 19 Και
ηρωτησαν αυτους, λεγοντες· Οὑτος εστιν ὁ υἱος
ὑμων, ὁν ὑμεις λεγετε, ὁτι τυφλος εγεννηθη;
πως ουν αρτι βλεπει; 20 Απεκριθησαν *[αυτοις]
οἱ γονεις αυτου και ειπον· Οιδαμεν, ὁτι οὑτος
εστιν ὁ υἱος ἡμων, και ὁτι τυφλος εγεννηθη·
21 πως δε νυν βλεπει, ουκ οιδαμεν· η τις ηνοιξεν
αυτου τους οφθαλμους, ἡμεις ουκ οιδαμεν,
αυτος ἡλικιαν εχει, αυτον ερωτησατε· αυτος
περι ἑαυτου λαλησει. 22 Ταυτα ειπον οἱ
γονεις αυτου, ὁτι εφοβουντο τους Ιουδαιους.
Ηδη γαρ συνετεθειντο οἱ Ιουδαιοι, ἱνα εαν τις
αυτον ὁμολογησῃ Χριστον, αποσυναγωγος
γενηται. 23 Δια τουτο οἱ γονεις αυτου ειπον·
Ὁτι ἡλικιαν εχει, αυτον ερωτησατε. 24 Εφω-
νησαν ουν εκ δευτερου τον ανθρωπον, ὁς ην
τυφλος, και ειπον αυτῳ· Δος δοξαν τῳ θεῳ·
ἡμεις οιδαμεν, ὁτι ὁ ανθρωπος οὑτος ἁμαρτωλος

16 Then some of the PHARISEES said, "This MAN is not from * God, Because he keeps not the SABBATH." Others said, ‡ "How can a sinful Man perform such Signs?" And there was ‡ a Division among them.

17 * They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, ‡ "He is a Prophet."

18 The JEWS, therefore, did not believe of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

19 And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

20 * Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

21 but how he now sees, we know not; or who opened His EYES, we know not; * ask Him, he is of mature Age; he will speak concerning himself."

22 His PARENTS said this, ‡ Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah, ‡ he should be expelled from the synagogue.

23 On this account his PARENTS said, "He is of mature Age, ask him."

24 They called, therefore, a second time, the MAN who had been blind, and said to him, "Give Glory to GOD; we know * That This Man is a Sinner."

* VATICAN MANUSCRIPT.—16. God. 17. Then they say. 20. Then his PARENTS. them—omit. 21. ask Him; he is of mature Age; he will. 24. That This Man is.

‡ 16. ver. 33; John iii. 2. ‡ 16. John vii. 12, 43; x. 19. ‡ 17. John iv. 19; vi. 14. ‡ 22. John vii. 13; xii. 42; xix. 38; Acts v. 13. ‡ 22. ver. 34; John xvi. 2.

εστιν. [25] Απεκριθη ουν εκεινος *[και ειπεν·]
is. Answered then he [and said,]
Ει αμαρτωλος εστιν, ουκ οιδα· ἑν οιδα, ὁτι
If a sinner he is, not I know; one I know, that
τυφλος ων, αρτι βλεπω. [26] Ειπον δε αυτῳ
blind being, now I see. They said and to him
*[παλιν·] Τι εποιησε σοι; πως ηνοιξε σου
[again;] What did he to thee? how opened of thee
τους οφθαλμους; [27] Απεκριθη αυτοις· Ειπον ὑμιν
the eyes; He answered them; I said to you
ηδη, και ουκ ηκουσατε· τι παλιν θελετε
already, and not you did hear; why again do you wish
ακουειν; μη και ὑμεις θελετε αυτου μαθηται
to hear? not also you wish of him disciples
γενεσθαι; [28] Ελοιδορησαν αυτον, και ειπον· Συ
to be? They reviled him, and said; Thou
ει μαθητης εκεινου· ἡμεις δε του Μωσης εσμεν
art a disciple of him; we but of the Moses are
μαθηται. [29] Ἡμεις οιδαμεν, ὁτι Μωσῃ λελα-
disciples. We know, that to Moses has
ληκεν ὁ θεος· τουτον δε ουκ οιδαμεν ποθεν
spoken the God; this but not we know whence
εστιν. [30] Απεκριθη ὁ ανθρωπος και ειπεν
is. Answered the man and said
αυτοις· Εν γαρ τουτῳ θαυμαστον εστιν, ὁτι
to them; In for this a wonder is, that
ὑμεις ουκ οιδατε ποθεν εστι, και ανεῳξε μου
you not know whence he is, and he has opened of me
τους οφθαλμους. [31] Οιδαμεν *[δε,] ὁτι ἁμαρ-
the eyes. We know [but,] that sin-
τωλων ὁ θεος ουκ ακουει· αλλ' εαν τις θεοσε-
ners the God not hears; but if any one a worshipper
βης ᾐ, και το θελημα αυτου ποιῃ, τουτου
of God may be, and the will of him may do, this
ακουει. [32] Εκ του αιωνος ουκ ηκουσθη, ὁτι
he hears. From the age not it was heard, that
ηνοιξε τις οφθαλμους τυφλου γεγεννημενου.
opened any one eyes of blind having been born.
[33] Ει μη ην οὑτος παρα θεου, ουκ ηδυνατο ποιειν
If not was this from God, not were able to do
ουδεν. [34] Απεκριθησαν και ειπον αυτῳ· Εν
nothing. They answered and said to him; In
ἁμαρτιαις συ εγεννηθης ὁλος· και συ διδασκεις
sins thou wast born wholly; and thou teachest
ἡμας; Και εξεβαλον αυτον εξω. [35] Ηκουσεν ὁ
us? And they cast him out. Heard the
Ιησους, ὁτι εξεβαλον αυτον εξω· και εὑρων
Jesus, that they cast him out; and having found
αυτον, ειπεν *[αυτῳ·] Συ πιστευεις εις τον
him, said [to him;] Thou believest into the
υἱον του θεου; [36] Απεκριθη εκεινος και ειπε·
son of the God? Answered he and said;
Και τις εστι, κυριε, ἱνα πιστευσω εις αυτον;
And who is he, O sir, that I may believe into him?
[37] Ειπε *[δε] αυτῳ ὁ Ιησους· Και ἑωρακας
Said [and] to him the Jesus; Even thou hast seen

* Vatican Manuscript.—25. and said—*omit.* 26. again—do you wish. 28. and they reviled. 31. But—*omit.* 35. son of man? and he said, Who. 37. and—*omit.*

‡ 29. John viii. 14. ‡ 30. John iii. 10. ‡ 31. Job xxv xv. 8, 29; xxviii. 9. ‡ 35. Matt. xvi. 16; John x. 30; 1 John v

αυτον, και ὁ λαλων μετα σου, εκεινος εστιν.
him, and he talking with thee, he is.
38 Ὁ δε εφη· Πιστευω, κυριε· και προσεκυνησεν
He and said; I believe, O sir; and he prostrated
αυτῳ. 39 Και ειπεν ὁ Ιησους· Εις κριμα εγω εις
to him. And said the Jesus, For judgment I into
τον κοσμον τουτον ηλθον, ἱνα οἱ μη βλεποντες
the world this came, that those not seeing
βλεπωσι, και οἱ βλεποντες τυφλοι γενωνται.
might see, and those seeing blind might become.
40 * [Και] ηκουσαν εκ των Φαρισαιων ταυτα οἱ
[And] heard of the Pharisees these things those
οντες μετ' αυτου, και ειπον αυτῳ· Μη και ἡμεις
being with him, and said to him, Not also we
τυφλοι εσμεν; 41 Ειπεν αυτοις ὁ Ιησους· Ει
blind are? Said to them the Jesus; If
τυφλοι ητε, ουκ αν ειχετε ἁμαρτιαν· νυν δε
blind you were, not you would have sin; now but
λεγετε· Ὁτι βλεπομεν· ἡ * [ουν] ἁμαρτια
you say; That we see; the [therefore] sin
ὑμων μενει.
of you remains.

KEΦ. ι'. 10.

1 Αμην αμην λεγω ὑμιν, ὁ μη εισερχομενος
Indeed indeed I say to you, he not entering
δια της θυρας εις την αυλην των προβατων,
through the door into the fold of the sheep,
αλλα αναβαινων αλλαχοθεν, εκεινος κλεπτης
but going up another way, he a thief
εστι και λῃστης· 2 ὁ δε εισερχομενος δια της
is and a robber; he but entering through the
θυρας, ποιμην εστι των προβατων. 3 Τουτῳ ὁ
door, a shepherd is of the sheep. To him the
θυρωρος ανοιγει· και τα προβατα της φωνης
door-keeper opens; and the sheep the voice
αυτου ακουει· και τα ιδια προβατα καλει κατ'
of him hears; and the own sheep he calls by
ονομα, και εξαγει αυτα. 4 * [Και] ὁταν τα ιδια
name, and he leads out them. [And] when the own
προβατα εκβαλῃ, εμπροσθεν αυτων πορευεται·
sheep he puts forth, before them he goes;
και τα προβατα αυτῳ ακολουθει, ὁτι οιδασι την
and the sheep him follows, because they know the
φωνην αυτου. 5 Αλλοτριῳ δε ου μη ακολου-
voice of him. A stranger but not not they may
θησωσιν, αλλα φευξονται απ' αυτου· ὁτι ουκ
follow, but will flee from him; because not
οιδασι των αλλοτριων την φωνην. 6 Ταυτην
they know of the strangers the voice. This

and HE who is TALKING with thee is he."

38 And HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 And JESUS said, ‡ "For Judgment came I into this WORLD; ‡ so that THOSE not SEEING may see, and THOSE SEEING may become blind."

40 THOSE of the PHARISEES BEING with him heard these things, ‡ and said to him, "Are we blind also?"

41 * Jesus said to them, ‡ "If you were blind, you would not have Sin; but now you say, 'We see;' your SIN remains.

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the DOOR into the FOLD of the SHEEP, but climbs up another way, he is a Thief and a Robber;

2 but HE who COMES IN by the DOOR, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to him; and the SHEEP hear his VOICE; and he calls his OWN Sheep by Name, and leads them out.

4 When he puts forth * all his OWN, † he goes before them, and the SHEEP follow him, Because they know his VOICE.

5 But a Stranger they will not follow, but will flee from him; Because they know not the VOICE of STRANGERS."

* VATICAN MANUSCRIPT.—40. And—omit. 41. Jesus. 41. therefore—omit. 4. And—omit. 4. all his own, he goes.

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, *he goeth before them, and the sheep follow him*, for they know his voice."—*H. Bonar*.

‡ 39. John v. 22, 27. See John iii. 17; xii. 47. ‡ 39. Matt. xiii. 13. ‡ 40. Rom. ii. 19. ‡ 41. John xv. 22, 24.

την παροιμιαν ειπεν αυτοις ὁ Ιησους· εκεινοι
the parable said to them the Jesus; they
δε ουκ εγνωσαν, τινα ην, ἁ ελαλει αυτοις.
but not knew, what was, which he spoke to them.
7 Ειπεν ουν παλιν *[αυτοις] ὁ Ιησους· Αμην
Said then again [to them] the Jesus, Indeed
αμην λεγω ὑμιν, ὁτι εγω ειμι ἡ θυρα των προ-
indeed I say to you, that I am the door of the sheep.
βατων. 8 Παντες ὁσοι ηλθον προ εμου, κλεπται
All as many as came before me, thieves
εισι και λησται· αλλ' ουκ ηκουσαν αυτων τα
are and robbers; but not heard them the
προβατα. 9 Εγω ειμι ἡ θυρα· δι' εμου εαν τις
sheep. I am the door; through me if any one
εισελθη, σωθησεται, και εισελευσεται και
may come in, he shall be saved, and shall come in and
εξελευσηται, και νομην εὑρησει. 10 Ὁ κλεπτης
go out and pasture shall find. The thief
ουκ ερχεται, ει μη ἱνα κλεψη, και θυση, και
not comes, if not that he may steal, and may kill, and
απολεση· εγω ηλθον, ἱνα ζωην εχωσι, και
may destroy. I came, that life they may have, and
περισσον εχωσιν. 11 Εγω ειμι ὁ ποιμην ὁ καλος
abundance may have. I am the shepherd the good
ὁ ποιμην ὁ καλος την ψυχην αυτου τιθησιν ὑπερ
the shepherd the good the life of himself lays down in behalf
των προβατων. 12 Ὁ μισθωτος δε, και ουκ ων
of the sheep. The hireling but, and not being
ποιμην, οὑ ουκ εισι τα προβατα ιδια, θεωρει
a shepherd, of whom not are the sheep own, sees
τον λυκον ερχομενον, και αφιησι τα προβατα,
the wolf coming, and leaves the sheep,
και φευγει· και ὁ λυκος αρπαζει αυτα, και
and flees, and the wolf seizes them and
σκορπιζει τα προβατα. 13 Ὁ δε μισθωτος
scatters the sheep. The but hireling
φευγει, ὁτι μισθωτος εστι, και ου μελει αυτῳ
flees, because an hireling he is, and not it concerns him
περι των προβατων.
about the sheep.

14 Εγω ειμι ὁ ποιμην ὁ καλος· και γινωσκω
I am the shepherd the good; and know
τα εμα, και γινωσκομαι ὑπο των εμων, 15 καθως
the mine, and am known by the mine, as
γινωσκει με ὁ πατηρ, καγω γινωσκω τον
knows me the father, and I know the
πατερα· και την ψυχην μου τιθημι ὑπερ των
father; and the life of me I lay down in behalf of the
προβατων. 16 Και αλλα προβατα εχω, ἁ ουκ
sheep. And other sheep I have, which not
εστιν εκ της αυλης ταυτης· κακεινα με δει
is of the fold this; also them me it behoves

6 This ... JESUS ... know ... were ... them.

7 Then ... again, "Indeed ... to you, I am ... the SHEEP.

8 † All who ... me are Thieves ... bers; but the SHEEP ... them not.

9 ‡ I am the ... any one come in by ... shall be saved, and ... come in, and go out ... find Pasture.

10 The THIEF ... except that he may ... and kill, and destroy ... came, that they may ... Life, and may have ... dance.

11 ‡ I am the ... SHEPHERD; the ... SHEPHERD lays down ... LIFE in behalf ... SHEEP.

12 But the ... VANT, not being ... whose own the ... not, sees the WOLF ... and ... the ... flees; and the ... seizes and scatters ...

13 Because he is ... Servant, and cares ... the SHEEP.

14 I am the ... SHEPHERD; ‡and I ... *MINE, and MINE ... me;

15 even as the ... knows me, and I ... FATHER; ‡and I ... my LIFE in behalf ... SHEEP.

16 And Other ... have, which are ... FOLD; them also ...

* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—*omit*. 12. ... he is a Hireling, and. 14. MINE, and MINE know me; even as.

† 8. *Panta, all*, may be taken in the sense of *pollai, many*; thus, "Many who ... me," &c. Our Savior cannot here mean Moses and the prophets, who ... speak in the name of Jehovah; but rather those religious leaders who "shut up ... of the heavens against men," by taking away the "key of knowledge." See Matt. ... Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 18. ‡ 11. Isa. xl. 11; Ezek. xxxiv. 12, 23; ... xiii. 20; 1 Pet. ii. 25; v. 4. ‡ 14. 2 Tim. ii. 19. ‡ 15. John xv. 13.

της φωνης μου ακουσουσι, και
ποιμνη, εἰτ ποιμην. [17] Δια τουτο
... ὁτι ... τιθημι την ψυχην
... λαβω αυτην. [18] Ουδεις αιρει αυτην
... εγω τιθημι αυτην απ' εμαυτου·
... θειναι αυτην, και εξουσιαν εχω
... ταυτην την εντολην ελα-
... [19] Σχισμα [ουν]
... εγενετο ... τους λογους
... [20] Ελεγον δε πολλοι εξ αυτων· Δαι-
... μαινεται· τι αυτου ακουετε;
... Ταυτα τα ῥηματα ουκ εστι
... μη δαιμονιον δυναται τυφλων
... γειν;
... τα εγκαινια εν τοις Ἱεροσολυ-
... ην· [23] και περιεπατει ὁ Ιησους
... τῃ στοᾳ Σολομωνος. [24] Εκυκ-
... ον οἱ Ιουδαιοι, και ελεγον αυτῳ·
... ψυχην ἡμων αιρεις; Ει συ ει ὁ
... ειπε ἡμιν παῤῥησιᾳ. [25] Απεκριθη αυτοις
... ειπον ὑμιν, και ου πιστευετε. Τα
... ἁ εγω ποιω εν τῳ ονοματι του πατρος μου,
... περι εμου. [26] Αλλ' ὑμεις ου πισ-
... εστε εκ των προβατων των εμων,
... ὑμιν.] [27] Τα προβατα τα εμα
... ακουει, καγω γινωσκω αυτα, και
... μοι· [28] καγω ζωην αιωνιον διδωμι
... απολωνται εις τον αιωνα, και

lead, and they will hear my VOICE, ‡and there shall be one Flock, One Shepherd.

17 On account of this the FATHER loves ME, ‡Because I lay down my LIFE, that I may receive it again.

18 No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. ‡This COMMANDMENT I received from my FATHER."

19 ‡There was a Division again among the JEWS because of these WORDS.

20 And many of them said, ‡"He has a Demon, and is mad, why do you hear him?"

21 Others said, "These are not the WORDS of a Demoniac; can a Demon open the Eyes of the blind?"

22 *It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

23 and *Jesus was walking in the TEMPLE, ‡in SOLOMON'S PORTICO.

24 The JEWS, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

25 JESUS answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

26 ‡But you believe not, because you are not of MY SHEEP.

27 MY SHEEP hear my VOICE, and I know them, and they follow me;

28 and I give them aionian Life; ‡and they shall by no means perish to the

... DECAN.—19. then—omit. 22. It was then the FEAST OF DEDICATION; it was Winter. 23. Jesus. 26. As I said to you—omit.

... 22; Eph. ii. 14. ‡ 17. Isa. liii. 7, 8, 11; Heb. ii. 9. ‡ 18. John ... 24, 32. ‡ 19. John vii. 43; ix. 16. ‡ 20. John viii. 20; viii. 48, 52. ... 12. ‡ 26. John viii. 47; 1 John iv. 6. ‡ 28. John vi. 37; xvii. 11, 12.

ουχ αρπασει τις αυτα εκ της χειρος μου. 29 Ὁ
not will wrest any one them out of the hand of me. The
πατηρ μου, ὃς δεδωκε μοι, μειζων παντων εστι·
father of me, who has given to me, greater of all is;
και ουδεις δυναται ἁρπαζειν εκ της χειρος
and no one is able to wrest out of the hand
του πατρος μου· 30 εγω και ὁ πατηρ ἓν εσμεν.
of the father of me; I and the father one are.
31 Εβαστασαν ουν παλιν λιθους οἱ Ιουδαιοι, ἱνα
Took up then again stones the Jews, that
λιθασωσιν αυτον. 32 Απεκριθη αυτοις ὁ Ιησους·
they might stone him. Answered them the Jesus;
Πολλα καλα εργα εδειξα ὑμιν εκ του πατρος
Many good works I showed you from the father
μου· δια ποιον αυτων εργον λιθαζετε με;
of me; because of which of them work do you stone me?
33 Απεκριθησαν αυτῳ οἱ Ιουδαιοι *[λεγοντες·]
Answered him the Jews [saying;]
Περι καλου εργου ου λιθαζομεν σε, αλλα
Concerning a good work not we stone thee, but
περι βλασφημιας, και ὁτι συ, ανθρωπος ων,
concerning blasphemy, and that thou, a man being,
ποιεις, σεαυτον θεον. 34 Απεκριθη αυτοις ὁ
makest thyself a god. Answered them the
Ιησους· Ουκ εστι γεγραμμενον εν τῳ νομῳ
Jesus; Not is it having been written in the law
ὑμων· "Εγω ειπα, θεοι εστε;" 35 Ει εκεινους
of you: "I said, gods you are?" If them
ειπε θεους, προς οὓς ὁ λογος του θεου εγενετο,
he called gods, to whom the word of the God came,
και ου δυναται λυθηναι ἡ γραφη· 36 ὃν ὁ πατηρ
and not is able to be broken the writing; whom the father
ἡγιασε, και απεστειλεν εις τον κοσμον, ὑμεις
set apart, and sent into the world, you
λεγετε· Ὁτι βλασφημεις, ὁτι ειπον, υἱος του
say: That thou blasphemest, because I said, a son of the
θεου ειμι; 37 Ει ου ποιω τα εργα του πατρος
God I am? If not I do the works of the father
μου, μη πιστευετε μοι. 38 Ει δε ποιω, κᾀν εμοι
of me, not you believe me. If but I do, and if me
μη πιστευητε, τοις εργοις πιστευσατε· ἱνα
not you believe, the works believe you; that
γνωτε και πιστευσητε, ὁτι εν εμοι ὁ πατηρ,
you may know and you may believe, that in me the father,
κᾀγω εν αυτῳ. 39 Εζητουν ουν παλιν αυτον
and I in him. They sought therefore again him
πιασαι· και εξηλθεν εκ της χειρος αυτων.
to seize; and he went forth out of the hand of them.
40 Και απηλθε παλιν περαν του Ιορδανου, εις τον
And he went again beyond the Jordan, to the

... of my FATHER, not.
38 But if I ... you believe not ... the WORKS, ... may know and ... ‡ That the FATHER ... me, and *I am ... FATHER."
39 Therefore, they were seeking again to ... Him; but he went forth out of their HAND.
40 And he went off again beyond the Jordan into the PLACE ...

* VATICAN MANUSCRIPT.—29. the FATHER'S HAND. 32. good Works, ... the FATHER. 32. Me. 33. saying—omit. 34. Jesus. 38. understand, That ... 38. I am in the FATHER.

‡ 29. John xiv. 28. ‡ 30. John xvii. 11, 22. ‡ 34. Psa. lxxxii. 6. ‡ 38. John xiv. 10, 11; xvii. 21.

...ννης το πρωτον βαπτιζων·
...the first dipping;
41 Και πολλοι ηλθον προς
And many came to
'Οτι Ιωαννης μεν σημειον
That John indeed a sign
...τα δε ὁσα ειπεν Ιωαννης
but what things said John
...θη ην. 42 Και επιστευσαν
was. And believed
...ν.

...Φ. ια'. 11.

...ων, Λαζαρος, απο Βηθανιας,
Lazarus, from Bethany,
...ς και Μαρθας της αδελφης
and Martha the sister
...ρια ἡ αλειψασα τον κυριον
the having anointed the lord
...τα τους ποδας αυτου ταις
the feet of him with the
ὁ αδελφος Λαζαρος ησθε...
the brother Lazarus w...
ουν αἱ αδελφαι προς αυτον,
therefore the sisters to him,
...ιδε, ὁν φιλεις, ασθενει.
lo, whom thou lovest, is sick.
...υς ειπεν· Αὑτη ἡ ασθενεια
said, This the sickness
...τον, αλλ' ὑπερ της δοξης
but on account of the glory
...θη ὁ υἱος του θεου δι' αυτης.
...fied the son of the God through her.
...ους την Μαρθαν, και την
the Martha, and the
...αι τον Λαζαρον. 6 Ὡς ουν
the Lazarus. When then
...ι, τοτε μεν εμεινεν εν ᾦ
then indeed he abode in which
...αις. 7 Επειτα μετα τουτο
Then after this
Αγωμεν εις την Ιουδαιαν
Let us go into the Judea
αυτῳ οἱ μαθηται· Ῥαββι,
to him the disciples; Rabbi,
...σαι οἱ Ιουδαιοι, και παλιν
...the Jews, and again
...κριθη Ιησους· Ουχι δωδεκα
...swered Jesus; Not twelve
...αι; εαν τις περιπατῃ εν τῃ
if any one may walk in the
...ει, ὁτι το φως του κοσμου
because the light of the world
...αν δε τις περιπατῃ εν τῃ
but any one may walk in the
ὁτι το φως ουκ εστιν εν
because the light not is in

John was immersing at the FIRST; and he abode there.

41 And many came to him, and said, "John, indeed, performed no Sign; ‡but Whatever John said concerning him was true."

42 And many believed into him there.

CHAPTER XI.

1 Now there was a certain sick man, Lazarus of Bethany, from the VILLAGE of ‡Mary, and Martha, her SISTER.

2 (‡It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

3 The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4 But JESUS, having heard, said, "This SICKNESS is not to Death, ‡but for the GLORY of GOD, that the SON of GOD may be glorified by it."

5 Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

6 When, therefore, he heard That he was sick, then, indeed, ‡he abode in the Place where he was Two Days.

7 Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

8 The DISCIPLES say to him, "Rabbi, ‡the JEWS recently sought to stone thee; and art thou going there again?"

9 Jesus answered, "Are there not Twelve Hours of the DAY? ‡If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this WORLD.

10 But if any one walk in the NIGHT, he stumbles, Because the LIGHT is not in him."

‡ 1. Luke x. 38, 39. ...n ix. 4; ver. 40. ‡ 2. Matt. xxvi. 7; Mark xiv. 3; John ... ‡ 6. John x. 40. ‡ 8. John x. 31.

of the sleep he speaks.
αυτοις ὁ Ιησους παρρησια· Λαζα
to them the Jesus plainly,
15 και χαιρω δι' ὑμας, ἱνα πισ
and I rejoice because of you, that you may be
ημην εκει· αλλ' αγωμεν προς αυτ
I was there; but we may go to him
ουν Θωμας, ὁ λεγομενος Διδυμος, τ
then Thomas, that being called a twin, to
ταις· Αγωμεν και ἡμεις, ἱνα αποθ
ples. May go also we, that we
αυτου. 17 Ελθων ουν ὁ Ιησους εὑρε
him. Coming therefore the Jesus found
σαρας ἡμερας ηδη εχοντα εν τῳ μνη
days already having been in the to
δε ἡ Βηθανια εγγυς των Ἱεροσολυμ
now the Bethany near the Jerusalem,
σταδιων δεκαπεντε.
furlongs fifteen.
19 Και πολλοι εκ των Ιουδαιων ε
And many of the Jews
προς τας περι Μαρθαν και Μαριαν, ἱν
to those about Martha and Mary, tha
θησωνται αυτας περι του αδελφου αυ
comfort them concerning the brother of th
ουν Μαρθα ὡς ηκουσεν, ὁτι Ιησους
then Martha when she heard, that Jesus
ὑπηντησεν αυτῳ· Μαρια δε εν τῳ οι
met him; Mary but in the hou
ζετο. 21 Ειπεν ουν ἡ Μαρθα προς το
ting. Said then the Martha to the
Κυριε, ει ης ὡδε, ὁ αδελφος μο
O lord, if thou hadst been here, the brother of m
ετεθνηκει· 22 αλλα και νυν

αστασει εν τῃ εσχατῃ ἡμερᾳ. 25 Ειπεν
surrection in the last day. Said
Ιησους· Εγω ειμι ἡ αναστασις και ἡ
Jesus; I am the resurrection and the
πιστευων εις εμε, καν αποθανῃ, ζησεται·
believing into me, even if he may die, he shall live;
ς ὁ ζων και πιστευων εις εμε, ου μη
the living and believing into me, not not
εις τον αιωνα. Πιστευεις τουτο;
into the age. Believest thou this?
αυτῳ· Ναι, κυριε· εγω πεπιστευκα, ὁτι
to him; Yes, O lord; I have believed, that
ριστος, ὁ υἱος του θεου, ὁ εις τον κοσ-
Anointed, the son of the God, he into the world
μενος. 28 Και ταυτα ειπουσα, απηλθε,
ing. And these things saying, she went,
ησε Μαριαν την αδελφην αὑτης λαθρα,
d Mary the sister of her privately,
'Ο διδασκαλος παρεστι, και φωνει σε.
The teacher is present, and calls thee.
ὡς ηκουσεν, εγειρεται ταχυ, και ερχε-
when she heard, rises up quickly, and comes
αυτον. 30 (Ουπω δε εληλυθει ὁ Ιη-
him. (Not yet now had come the Je-
την κωμην· αλλ' ην εν τῳ τοπῳ, ὁπου
the village; but was in the place, where
εν αὐτῳ ἡ Μαρθα.) 31 Οἱ ουν Ιουδαιοι,
him the Martha.) The therefore Jews,
μετ' αυτης εν τῃ οικιᾳ και παραμυθου-
with her in the house and were comfort-
την, ιδοντες την Μαριαν, ὁτι ταχεως
ing, seeing the Mary, that quickly
και εξηλθεν, ηκολουθησαν αυτῃ, λεγον-
and went out, followed her, saying;
ὑπαγει εις το μνημειον, ἱνα κλαυσῃ
she goes into the tomb, that she may weep
32 Ἡ ουν Μαρια ὡς ηλθεν ὁπου ην ὁ Ιη-
The therefore Mary when came where was the Je-
ιδουσα αυτον, επεσεν αυτου εις τους
seeing him, she fell of him to the
λεγουσα αυτῳ· Κυριε, ει ης ὡδε,
saying to him; O lord, if thou hadst been here,
απεθανε μου ὁ αδελφος. 33 Ιησους ουν
have died of me the brother. Jesus therefore
αυτην κλαιουσαν, και τους συνελθον-
her weeping, and those having come
Ιουδαιους κλαιοντας, ενεβριμησατο τῳ
Jews weeping, he was agitated in the
, και εταραξεν ἑαυτον, 34 και ειπε·
and troubled himself, and said;
τεθεικατε αυτον; Λεγουσιν αυτῳ· Κυριε,
you laid him? They say to him; O lord,
και ιδε. 35 Εδακρυσεν ὁ Ιησους.
and see. Wept the Jesus.

rise again, in the RESURRECTION, in the LAST day."

25 JESUS said to her, "I am ‡ the RESURRECTION, and ‡ the LIFE; HE BELIEVING into me, even though he die, shall live;

26 and no one LIVING and believing into me, shall die to the AGE. Dost thou believe this?"

27 She says to him, "Yes, Lord, ‡ I have believed that thou art the MESSIAH, THAT SON of GOD COMING into the WORLD."

28 And saying these things, she went and called MARY, her SISTER, privately, saying, "The TEACHER is come, and calls thee."

29 *And she, when she heard, rose up quickly, and came to him.

30 Now JESUS had not yet come into the VILLAGE, but was *still in the PLACE where Martha met him.

31 THOSE JEWS, therefore, who WERE with her in the HOUSE, and were consoling her, seeing MARY, That she rose up suddenly and went out, followed her, * saying, "She is going to the TOMB, that she may weep there."

32 MARY, therefore, when she came where * Jesus was, seeing him, fell at his FEET, saying to him, "Lord, if thou hadst been here, My BROTHER would not have died."

33 When Jesus, therefore, saw her weeping, and the JEWS having come with her weeping, he was greatly agitated in his SPIRIT, and affected,

34 and said, "Where have you laid him?" They say to him, "Lord, come and see."

35 ‡ JESUS wept.

... MANUSCRIPT.—29. And she, when she heard, rose up. 30. still in the ... 31. thinking. 32. Jesus.

... ix. 21; xi. 25, 40, 41. ‡ 25. John i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i. ... ‡ 27. Matt. xvi. 16; John i. 43; iv. 42; vi. 14, 69. ‡ 35. Luke xix. 41.

... εαυτῳ, ερχεται
being agitated in himself, comes
μειον. Ην δε σπηλαιον, και λιθο
It was now a cave, and a stone
αυτῳ. 39 Λεγει ὁ Ιησους· Αρατ
it. Says the Jesus; Take aw
Λεγει αυτῳ ἡ αδελφη του τεθνηκ
Says to him the sister of the having d
Κυριε, ηδη οζει· τεταρταιος γαρ εσ
O lord, now he smells; fourth day for it
αυτῃ ὁ Ιησους· Ουκ ειπον σοι, ὁτι
to her the Jesus; Not I said to thee, that
σῃς, οψει την δοξαν του θεου;
believe, thou shalt see the glory of the God? Th
τον λιθον. Ὁ δε Ιησους ηρε τους
the stone. The but Jesus lifted up the
ανω, και ειπε· Πατερ, ευχαριστ
above, and said; O father, I give thanks
ηκουσας μου. 42 Εγω δε ηδειν, ὁτι
thou didst hear me. I and knew, that
ακουεις· αλλα δια τον οχλον τον
thou hearest; but on account of the crowd that
ειπον, ἱνα πιστευσωσιν, ὁτι συ με α
I spoke, so that they may believe, that thou me
43 Και ταυτα ειπων, φωνῃ μεγαλῃ
And these things saying, with a voice loud
Λαζαρε, δευρο εξω. 44 Εξηλθεν ὁ
O Lazarus, come out. Came out he
δεδεμενος τους ποδας και τας χειρα
having been bound the feet and the hands
και ἡ οψις αυτου σουδαριῳ περιεδεδε
and the face of him with a napkin bound about
αυτοις ὁ Ιησους· Λυσατε αυτον, και αφ
to them the Jesus; Loose you him, and
γειν. 45 Πολλοι ουν εκ των Ιουδ
go. Many therefore of the Jew
ελθοντες προς την Μαριαν, και θεασα
having come to the Mary, and having

...ουσι συνεδριον, και ελεγον· Τι ποιουμεν; ὁτι
... a high council, and said; What are we doing? because
...ουτος ὁ ανθρωπος πολλα σημεια ποιει. 48 Εαν αφ-
... this the man many signs does. If we
...ωμεν αυτον οὑτω, παντες πιστευσουσιν εις αυτον·
... him thus, all will believe into him;
...αι ελευσονται οἱ Ρωμαιοι, και αρουσιν ἡμων και
... will come the Romans, and will take away of us both
...τον τοπον και το εθνος. 49 Εἱς δε τις αυτων,
... place and the nation. One and a certain of them
...αιαφας, αρχιερευς ων του ενιαυτου εκεινου,
... Caiaphas, high-priest being of the year that,
...ειπεν αυτοις· Ὑμεις ουκ οιδατε ουδεν. 50 Ουδε
... said to them, You not know nothing. Neither
...διαλογιζεσθε, ὁτι συμφερει ἡμιν, ἱνα εἱς ανθρω-
... you consider, that it is better for us, that one man
...πος αποθανῃ ὑπερ του λαου, και μη ὁλον το
... should die in behalf of the people, and not whole the
...εθνος αποληται. 51 Τουτο δε αφ' ἑαυτου ουκ
... nation should perish. This but from himself not
...ειπεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,
... said, but high-priest being of the year that,
...προεφητευσεν, ὁτι εμελλεν Ιησους αποθνησκειν
... he prophesied, that was about Jesus to die
...ὑπερ του εθνους· 52 και ουχ ὑπερ του εθνους
... in behalf of the nation; and not in behalf of the nation
...μονον, αλλ' ἱνα και τα τεκνα του θεου τα
... alone, but that also the children of the God those
...διεσκορπισμενα συναγαγῃ εις ἑν.
... having been scattered he should gather into one.

53 Απ' εκεινης ουν της ἡμερας συνεβουλευ-
From that therefore the day they took counsel
...σαντο, ἱνα αποκτεινωσιν αυτον. 54 Ιησους ουν
... together; that they might kill him. Jesus therefore
...ουκετι παρρησιᾳ περιεπατει εν τοις Ιουδαιοις,
... no longer publicly walked among the Jews,
...αλλα απηλθεν εκειθεν εις την χωραν εγγυς της
... but went away thence into the country near the
...ερημου, εις Εφραιμ λεγομενην πολιν· κακει
... desert, into Ephraim being called a city; and there
...διετριβε μετα των μαθητων αὑτου. 55 Ην δε
... remained with the disciples of himself. Was and
...εγγυς το πασχα των Ιουδαιων· και ανεβησαν
... near the passover of the Jews; and went up
...πολλοι εις Ἱεροσολυμα εκ της χωρας προ του
... many into Jerusalem out of the country before the
...πασχα, ἱνα ἁγνισωσιν ἑαυτους. 56 Εζητουν ουν
... passover, that they might purify themselves. They sought then

...SEES convened the Sanhedrim, and said, ‡ "What are we doing? Because This MAN performs Many Signs.

48 If we suffer him thus, all will believe into him; and the ROMANS will come and take away both our PLACE and NATION."

49 And a certain one of them, ‡ Caiaphas, † being High-priest that YEAR, said to them, "You know nothing;

50 ‡ neither do you consider That it is expedient for us that One Man should die in behalf of the PEOPLE, than that the Whole NATION should perish."

51 But he said this not from himself; but being High-priest that YEAR, he predicted That Jesus was about to die in behalf of the NATION;

52 and not only in behalf of the NATION, ‡ but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, * they took counsel that they might kill him.

54 * JESUS, ‡ therefore, walked no longer publicly among the JEWS, but went away thence into the COUNTRY near the DESERT, into a City called † Ephraim, and there * abode with the DISCIPLES.

55 ‡ And the PASSOVER of the JEWS was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

56 Then they sought for

* VATICAN MANUSCRIPT.—53. they took counsel. 54. JESUS. 54. abode with the DISCIPLES.

† 49. By the law of Moses, Exod. xl. 15, the office of high-priest was *for life*, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost *annual*; the Romans and Herod put down and raised up whom they pleased, and when they pleased, without alluding to any other rule than merely that the person put in this office should be of the *sacerdotal race*. Caiaphas held this office eight or nine years.—*Clarke.* 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

‡ 47. John xii. 19; Acts iv. 16. ‡ 49. Luke iii. 2; John xviii. 14; Acts iv. 6. ‡ 50. John xviii. 14. ‡ 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. ‡ 54. John iv. 1; vii. 1. ‡ 55. John ii. 13; v. 1; vi. 4.

ουκ ηκουσατε· τι παλ
already, and not you did hear; why agai
ακουειν; μη και ὑμεις θελετε αυτο
to hear? not also you wish of him
γενεσθαι; 28 Ελοιδορησαν αυτον, και
to be? They reviled him, and
ει μαθητης εκεινου· ἡμεις δε του Μω
art a disciple of him; we but of the Mos
μαθηται. 29 Ἡμεις οιδαμεν, ὁτι Μω
disciples. We know, that to Mo
ληκεν ὁ θεος· τουτον δε ουκ οιδαμ
spoken the God; this but not we kno
εστιν. 30 Απεκριθη ὁ ανθρωπος κ
is. Answered the man
αυτοις· Εν γαρ τουτῳ θαυμαστον εσ
to them: In for this a wonder
ὑμεις ουκ οιδατε ποθεν εστι, και ανε
you not know whence he is, and he has
τους οφθαλμους. 31 Οιδαμεν [δε,] ὁ
the eyes. We know [but,] th
λων ὁ θεος ουκ ακουει· αλλ' εαν τις
ners the God not hears; but if any one
βης ᾗ, και το θελημα αυτου ποιῃ,
of God may be, and the will of him may do,
ακουει. 32 Εκ του αιωνος ουκ ηκουσθ
he hears. From the age not it was hea
ηνοιξε τις οφθαλμους τυφλου γεγενν
opened any one eyes of blind having be
33 Ει μη ην οὑτος παρα θεου, ουκ ηδυνατο
If not was this from God, not were able
ουδεν. 34 Απεκριθησαν και ειπον αυτ
nothing. They answered and said to hi
ἁμαρτιαις συ εγεννηθης ὁλος· και συ διδ
sins thou wast born wholly; and thou t
ἡμας; Και εξβαλον αυτον εξω. 35 Ηκο
us? And they cast him out. Hea
Ιησους, ὁτι εξεβαλον αυτον εξω· και
Jesus, that they cast him out; and hav
αυτον, ειπεν [αυτῳ·] Συ πιστευεις ει
him, said [to him,] Thou believest int
υἱον του θεου; 36 Απεκριθ

τον, και ὁ λαλων μετα σου, εκεινος εστιν.
him, and he talking with thee, he is.
Ὁ δε εφη· Πιστευω, κυριε· και προσεκυνησεν
He and said; I believe, O sir; and he prostrated
τῳ. 39 Και ειπεν ὁ Ιησους· Εις κριμα εγω εις
him. And said the Jesus; For judgment I into
ν κοσμον τουτον ηλθον, ἱνα οἱ μη βλεποντες
world this came, that those not seeing
λεπωσι, και οἱ βλεποντες τυφλοι γενωνται.
might see, and those seeing blind might become.
40 [Και] ηκουσαν εκ των Φαρισαιων ταυτα οἱ
[And] heard of the Pharisees these things those
τες μετ' αυτου, και ειπον αυτῳ· Μη και ἡμεις
being with him, and said to him; Not also we
φλοι εσμεν; 41 Ειπεν αυτοις ὁ Ιησους· Ει
blind are? Said to them the Jesus; If
φλοι ητε, ουκ αν ειχετε ἁμαρτιαν· νυν δε
blind you were, not you would have sin; now but
γετε· Ὁτι βλεπομεν· ἡ *[ουν] ἁμαρτια
you say; That we see; the [therefore] sin
ων μενει.
of you remains.

ΚΕΦ. θ'. 10.

1 Αμην αμην λεγω ὑμιν, ὁ μη εισερχομενος
Indeed indeed I say to you, he not entering
της θυρας εις την αυλην των προβατων,
through the door into the fold of the sheep,
λα αναβαινων αλλαχοθεν, εκεινος κλεπτης
but going up another way, he a thief
τι και ληστης· 2 ὁ δε εισερχομενος δια της
is and a robber; he but entering through the
ρας, ποιμην εστι των προβατων. 3 Τουτῳ ὁ
door, a shepherd is of the sheep. To him the
ρωρος ανοιγει· και τα προβατα της φωνης
doorkeeper opens; and the sheep the voice
του ακουει· και τα ιδια προβατα καλει κατ'
of him hears; and the own sheep he calls by
ομα, και εξαγει αυτα. 4 *[Και] ὁταν τα ιδια
name, and he leads out them. [And] when the own
οβατα εκβαλῃ, εμπροσθεν αυτων πορευεται·
sheep he puts forth, before them he goes;
αι τα προβατα αυτῳ ακολουθει, ὁτι οιδασι την
and the sheep him follows, because they know the
φωνην αυτου. 5 Αλλοτριῳ δε ου μη ακολου-
voice of him. A stranger but not not they may
θησωσιν, αλλα φευξονται απ' αυτου· ὁτι ουκ
follow, but will flee from him; because not
οιδασι των αλλοτριων την φωνην. 6 Ταυτην
they know of the strangers the voice. This

"and HE who is TALKING with thee is he."

38 And HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 And JESUS said, ‡ "For Judgment came I into this WORLD; ‡ so that THOSE not SEEING may see, and THOSE SEEING may become blind."

40 THOSE of the PHARISEES BEING with him heard these things, ‡ and said to him, "Are we blind also?"

41 * Jesus said to them, ‡ "If you were blind, you would not have Sin; but now you say, 'We see;' your SIN remains.

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the DOOR into the FOLD of the SHEEP, but climbs up another way, he is a Thief and a Robber;

2 but HE who COMES IN by the DOOR, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to him; and the SHEEP hear his VOICE; and he calls his OWN Sheep by Name, and leads them out.

4 When he puts forth *all his OWN, ‡ he goes before them, and the SHEEP follow him, Because they know his VOICE.

5 But a Stranger they will not follow, but will flee from him; Because they know not the VOICE of STRANGERS."

* Vatican Manuscript.—40. And—omit. 41. Jesus. 41. therefore—omit. 4. And—omit. 4. all his own, he goes.

‡ 4. "We see a flock of perhaps threescore black and white sheep returning from the fields where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry word. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He that said, "when he putteth forth his own sheep, *he goeth before them, and the sheep follow him*, for they know his voice."—*H. Bonar.*

‡ 39. John v. 22, 27. See John iii. 17; xii. 47. ‡ 39. Matt. xiii. 13. ‡ 40. Rom. ii. 19. ‡ 41. John xv. 22-24.

Εγω ειμι ἡ θυρα· δι'
sheep. I am the door; through
εισελθῃ, σωθησεται, και εισελ
may come in, he shall be saved, and shall
εξελευσηται, και νομην εὑρησει. 10
go out and pasture shall find.
ουκ ερχεται, ει μη ἱνα κλεψῃ, και
not comes, if not that he may steal, and
απολεσῃ· εγω ηλθον, ἱνα ζωην
may destroy; I came, that life they
περισσον εχωσιν. 11 Εγω ειμι ὁ ποιμ
abundance may have. I am the sheph
ὁ ποιμην ὁ καλος την ψυχην αυτου τ
the shepherd the good the life of himself lay
των προβατων. 12 Ὁ μισθωτος δε,
of the sheep. The hireling but,
ποιμην, οὑ ουκ εισι τα προβατα ιδ
a shepherd, of whom not are the sheep
τον λυκον ερχομενον, και αφιησι τα
the wolf coming, and leaves the
και φευγει· και ὁ λυκος ἁρπαζει
and flees, and the wolf seizes
σκορπιζει τα προβατα. 13 Ὁ δε
scatters the sheep. The but
φευγει, ὁτι μισθωτος εστι, και ου με
flees, because an hireling he is, and not it con
περι των προβατων.
about the sheep.

14 Εγω ειμι ὁ ποιμην ὁ καλος· και
I am the shepherd the good; and
τα εμα, και γινωσκομαι ὑπο των εμων,
the mine, and am known by the mine,
γινωσκει με ὁ πατηρ, καγω γινωσ
knows me the father, and I know
πατερα· και την ψυχην μου τιθημι ὑπ
father, and the life of me I lay down in be
προβατων. 16 Και αλλα προβατα εχω,
sheep. And other sheep I have,
εστιν εκ της αυλης ταυτης·

της φωνης μου ακουσουσι, και
the voice of me they will hear, and
ποιμνη, εἱς ποιμην. 17 Δια τουτο
flock, one shepherd. Through this
πηρ, ὁτι εγω τιθημι την ψυχην
because I lay down the life
λαβω αυτην. 18 Ουδεις αιρει αυτην
may receive her; no one takes her
εγω τιθημι αυτην απ' εμαυτου·
I lay down her of myself;
θειναι αυτην, και εξουσιαν εχω
lay down her, and authority I have
την εντολην ελα-
this the command I re-
19 Σχισμα [ουν]
A division [then]
δια τους
among the Jews through the words
πολλοι εξ αυτων· Δαι-
and many of them; A
μαινεται· τι αυτου ακουετε;
is mad; why him hear you?
Ταυτα τα ῥηματα ουκ εστι
These the words not are
μη δαιμονιον δυναται τυφλων
a demon is able blind
γειν;
ta εγκαινια εν τοις Ἱεροσολυ-
the feast of dedication in the Jerusa-
ην· 23 και περιεπατει ὁ Ιησους
it was; and was walking the Jesus
τη στοα Σολομωνος. 24 Εκυκ-
the porch of Solomon. Sur-
ον οἱ Ιουδαιοι, και ελεγον αυτῳ·
the Jews, and said to him;
ψυχην ἡμων αιρεις; Ει συ ει ὁ
life of us dost thou take? If thou art the
ημιν παρρησια. 25 Απεκριθη αυτοις
plainly. Answered to them
ὑμιν, και ου πιστευετε. Τα
you, and not you believe. The
εν τῳ ονοματι του πατρος μου,
in the name of the father of me,
περι εμου. 26 Αλλ' ὑμεις ου πισ-
concerning me. But you not be-
εστε εκ των προβατων των εμων.
you are of the sheep the mine.
ὑμιν,] 27 τα προβατα τα εμα
to you,] the sheep the mine
ακουει, καγω γινωσκω αυτα, και
hears, and I know them, and
28 καγω ζωην αιωνιον διδωμι
and I life age-lasting give
μη απολωνται εις τον αιωνα, και
they will perish into the age, and

lead, and they will hear my VOICE, ‡ and there shall be one Flock, One Shepherd.

17 On account of this the FATHER loves ME, ‡ Because I lay down my LIFE, that I may receive it again.

18 No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. ‡ This COMMANDMENT I received from my FATHER."

19 ‡ There was a Division again among the JEWS because of these WORDS.

20 And many of them said, ‡ "He has a Demon, and is mad, why do you hear him?"

21 Others said, "These are not the WORDS of a Demoniac; can a Demon open the Eyes of the blind?"

22 * It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

23 and * Jesus was walking in the TEMPLE, ‡ in SOLOMON'S PORTICO.

24 The JEWS, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

25 JESUS answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

26 ‡ But you believe not, because you are not of MY SHEEP.

27 MY SHEEP hear my VOICE, and I know them, and they follow me;

28 and I give them aionian Life; ‡ and they shall by no means perish to the

...—19. then—omit. 22. It was then the FEAST OF DEDI-
...; it was Winter. 23. Jesus. 26. As I said to you—omit.

... 22; Eph. ii. 14. ‡ 17. Isa. liii. 7, 8, 12; Heb. ii. 9. ‡ 18. John
... 24, 31. ‡ 19. John vii. 43; ix. 16. ‡ 20. John vii. 20; viii. 48, 52.
... 12. ‡ 23. John viii. 47; 1 John iv. 6. ‡ 28. John vi. 37; xvii. 11, 12

31 Εβαστασαν ουν παλιν λιθ
Took up then again ston
λιθασωσιν αυτον. 32 Απεκρι
they might stone him. Answere
Πολλα καλα εργα εδειξα ὑμ
Many good works I showed yo
μου· δια ποιον αυτων εργ
of me: because of which of them wo
33 Απεκριθησαν αυτῳ οἱ Ιουδ
Answered him the Jew
Περι καλου εργου ου λιθ
Concerning a good work not w
περι βλασφημιας, και ὁτι
concerning blasphemy, and that th
ποιεις, σεαυτον Θεον. 34 Απ
makest thyself a god. An
Ιησους· Ουκ εστι γεγραμμ
Jesus. Not is it having been wri
ὑμων· "Εγω ειπα, Θεοι εστε;
of you- "I said, gods you are?"
ειπε θεους, προς οὑς ὁ λογος το
he called gods, to whom the word of th
και ου δυναται λυθηναι ἡ γραφη·
and not is able to be broken the writings
ἡγιασε, και απεστειλεν εις τον
set apart, and sent into the
λεγετε· Ὁτι βλασφημεις, ὁτι ει
say That thou blasphemest, because I s
Θεου ειμι; 37 Ει ου ποιω τα εργ
God I am? If not I do the work
μου, μη πιστευετε μοι. 38 Ει δε
of me, not you believe me. If but I
μη πιστευητε, τοις εργοις πιστ
not you believe, the works belie
γνωτε και πιστευσητε, ὁτι
you may know and

Ιωαννης το πρωτον βαπτιζων·
John the first dipping;
κει. 41 Και πολλοι ηλθον προς
And many came to
γον· Ότι Ιωαννης μεν σημειον
That John indeed a sign
παντα δε ὁσα ειπεν Ιωαννης
all but what things said John
αληθη ην. 42 Και επιστευσαν
true was. And believed
αυτον.
him.

ΚΕΦ. ια΄. 11.

σθενων, Λαζαρος, απο Βηθανιας,
sick one, Lazarus, from Bethany,
Μαριας και Μαρθας της αδελφης
of Mary and Martha the sister
ἡ Μαρια ἡ αλειψασα τον κυριον
and Mary the having anointed the lord
μαξασα τους ποδας αυτου ταις
wiped the feet of him with the
ἧς ὁ αδελφος Λαζαρος ησθε
whom the brother Lazarus w
ειλαν ουν αἱ αδελφαι προς αυτον,
therefore the sisters to him,
ριε, ιδε, ὁν φιλεις, ασθενει.
Lord, lo, whom thou lovest, is sick.
Ιησους ειπεν· Αὑτη ἡ ασθενεια
Jesus said, This the sickness
θανατον, αλλ' ὑπερ της δοξης
death, but on account of the glory
ξασθῃ ὁ υἱος του θεου δι' αυτης.
be glorified the son of the God through her.
Ιησους την Μαρθαν, και την
Jesus the Martha, and the
ν, και τον Λαζαρον. 6 Ὡς ουν
and the Lazarus. When then
σθενει, τοτε μεν εμεινεν εν ᾧ
was sick, then indeed he abode in which
ἡμερας. 7 Επειτα μετα τουτο
days. Then after this
ταις· Αγωμεν εις την Ιουδαιαν
Let us go into the Judea
υσιν αυτῳ οἱ μαθηται· Ῥαββι,
to him the disciples; Rabbi,
λιθασαι οἱ Ιουδαιοι, και παλιν
to stone the Jews, and again
Απεκριθη Ιησους· Ουχι δωδεκα
Answered Jesus; Not twelve
ἡμεραι; εαν τις περιπατῃ εν τῃ
day? if any one may walk in the
κοπτει, ὁτι το φως του κοσμου
stumbles, because the light of the world
10 εαν δε τις περιπατῃ εν τῃ
If but any one may walk in the
πτει, ὁτι το φως ουκ εστιν εν
because the light not is in

John was immersing at the FIRST; and he abode there.

41 And many came to him, and said, "John, indeed, performed no Sign; ‡but Whatever John said concerning him was true."

42 And many believed into him there.

CHAPTER XI.

1 Now there was a certain sick man, Lazarus of Bethany, from the VILLAGE of ‡Mary, and Martha, her SISTER.

2 (‡It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

3 The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4 But JESUS, having heard, said, "This SICKNESS is not to Death, ‡but for the GLORY of GOD, that the SON of GOD may be glorified by it."

5 Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

6 When, therefore, he heard That he was sick, then, indeed, ‡he abode in the Place where he was Two Days.

7 Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

8 The DISCIPLES say to him, "Rabbi, ‡the JEWS recently sought to stone thee; and art thou going there again?"

9 Jesus answered, "Are there not Twelve Hours of the DAY? ‡If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this WORLD.

10 But if any one walk in the NIGHT, he stumbles, Because the LIGHT is not in him."

‡ 1. Luke x. 38, 39. ‡ 2. Matt. xxvi. 7; Mark xiv. 3; John
John ix. 3; ver. 40. ‡ 6. John x. 40. ‡ 8. John x. 31.

the disciples of him; O lord,
σωθησεται. 13 Ειρηκει δε ὁ
he shall be saved. Had spoken but the
θανατου αυτου· εκεινοι δε εδοξ
death of him; they but thoug
κοιμησεως του ὑπνου λεγει.
repose of the sleep he speaks.
αυτοις ὁ Ιησους παρρησια·
to them the Jesus plainly;
15 και χαιρω δι' ὑμας, ἱνα πιστ
and I rejoice because of you, that you may
ημην εκει· αλλ' αγωμεν προς α
I was there; but we may go to
ουν Θωμας, ὁ λεγομενος Διδυμος,
then Thomas, that being called a twin,
ταις· Αγωμεν και ἡμεις, ἱνα απ
ples; May go also we, that
αυτου. 17 Ελθων ουν ὁ Ιησους εὑρ
him. Coming therefore the Jesus fou
σαρας ἡμερας ηδη εχοντα εν τῳ μν
days already having been in the
δε ἡ Βηθανια εγγυς των Ἱεροσολυ
now the Bethany near the Jerusalem
σταδιων δεκαπεντε.
furlongs fifteen.
19 Και πολλοι εκ των Ιουδαιων
And many of the Jews
προς τας περι Μαρθαν και Μαριαν, ἱν
to those about Martha and Mary, th
θησωνται αυτας περι του αδελφου αυτ
comfort them concerning the brother of th
ουν Μαρθα ὡς ηκουσεν, ὁτι Ιησους
then Martha when she heard, that Jesus
ὑπηντησεν αυτῳ· Μαρια δε εν τῳ οικ
met him; Mary but in the hous
ζετο. 21 Ειπεν ουν ἡ Μαρθα προς τον
ting. Said then the Martha to the
Κυριε, ει ης
O lord, if

...αστασει εν τῃ εσχατῃ ἡμερᾳ. [25] Ειπεν
Ιησους· Εγω ειμι ἡ αναστασις και ἡ
...πιστευων εις εμε, καν αποθανῃ, ζησεται·
...ς ὁ ζων και πιστευων εις εμε, ου μη
...εις τον αιωνα. Πιστευεις τουτο;
...αυτῳ· Ναι, κυριε· εγω πεπιστευκα, ὁτι
...Χριστος, ὁ υἱος του θεου, ὁ εις τον κοσ-
...μον ερχομενος. [28] Και ταυτα ειπουσα, απηλθε,
...φωνησε Μαριαν την αδελφην αὑτης λαθρα,
...Ὁ διδασκαλος παρεστι, και φωνει σε.
...ὡς ηκουσεν, εγειρεται ταχυ, και ερχε-
...αυτον. [30] (Ουπω δε εληλυθει ὁ Ιη-
...την κωμην· αλλ' ην εν τῳ τοπῳ, ὁπου
...εν αὐτῳ ἡ Μαρθα.) [31] Οἱ ουν Ιουδαιοι,
...μετ' αυτης εν τῃ οικιᾳ και παραμυθου-
...την, ιδοντες την Μαριαν, ὁτι ταχεως
...και εξηλθεν, ηκολουθησαν αυτῃ, λεγον-
...ὁτι ὑπαγει εις το μνημειον, ἱνα κλαυσῃ
...[32] Ἡ ουν Μαρια ὡς ηλθεν ὁπου ην ὁ Ιη-
...ιδουσα αυτον, επεσεν αυτου εις τους
...λεγουσα αυτῳ· Κυριε, ει ης ὡδε,
...απεθανε μου ὁ αδελφος. [33] Ιησους ουν
...αυτην κλαιουσαν, και τους συνελθον-
...Ιουδαιους κλαιοντας, ενεβριμησατο τῳ
...και εταραξεν ἑαυτον, [34] και ειπε·
...τεθεικατε αυτον; Λεγουσιν αυτῳ· Κυριε,
...και ιδε. [35] Εδακρυσεν ὁ Ιησους.

rise again, in the RESURRECTION, in the LAST day."

25 JESUS said to her, "I am ‡ the RESURRECTION, and ‡ the LIFE; HE BELIEVING into me, even though he die, shall live;

26 and no one LIVING and believing into me, shall die to the AGE. Dost thou believe this?"

27 She says to him, "Yes, Lord, ‡ I have believed that thou art the MESSIAH, THAT SON of GOD COMING into the WORLD."

28 And saying these things, she went and called Mary, her SISTER, privately, saying, "The TEACHER is come, and calls thee."

29 *And she, when she heard, rose up quickly, and came to him.

30 Now JESUS had not yet come into the VILLAGE, but was *still in the PLACE where Martha met him.

31 THOSE JEWS, therefore, who WERE with her in the HOUSE, and were consoling her, seeing MARY, That she rose up suddenly and went out, followed her, * saying, "She is going to the TOMB, that she may weep there."

32 MARY, therefore, when she came where * JESUS was, seeing him, fell at his FEET, saying to him, "Lord, if thou hadst been here, My BROTHER would not have died."

33 When Jesus, therefore, saw her weeping, and the JEWS having come with her weeping, he was greatly agitated in his SPIRIT, and affected,

34 and said, "Where have you laid him?" They say to him, "Lord, come and see!"

35 ‡ JESUS wept.

...AN MANUSCRIPT.—29. And she, when she heard, rose up. 30. still in the ... 31. thinking. 32. Jesus.

...John v. 21; vi. 39, 40, 44. ‡ 25. John i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i. ... ‡ 27. Matt. xvi. 16; John i. 49; iv. 42; vi. 14, 69. ‡ 35. Luke xix. 41.

sister of the having
Κυριε, ηδη οζει· τεταρταιος γαρ
O lord, now he smells; fourth day for
αυτη ὁ Ιησους· Ουκ ειπον σοι, ὁτ
to her the Jesus; Not I said to thee, that
σῃς, οψει την δοξαν του θεου
believe, thou shalt see the glory of the God?
τον λιθον. Ὁ δε Ιησους ηρε το
the stone. The but Jesus lifted up th
ανω, και ειπε· Πατερ, ευχαριο
above, and said; O father, I give tha
ηκουσας μου. 42 Εγω δε ηδειν, ὁτ
thou didst hear me. I and knew, that
ακουεις· αλλα δια τον οχλον το
thou hearest; but on account of the crowd that
ειπον, ἱνα πιστευσωσιν, ὁτι συ με
I spoke, so that they may believe, that thou me
43 Και ταυτα ειπων, φωνῃ μεγαλῃ
And these things saying, with a voice loud
Λαζαρε, δευρο εξω. 44 Εξηλθεν ὁ
O Lazarus, come out. Came out he
δεδεμενος τους ποδας και τας χειρ
having been bound the feet and the hand
και ἡ οψις αυτου σουδαριῳ περιεδε
and the face of him with a napkin bound ab
αυτοις ὁ Ιησους· Λυσατε αυτον, και
to them the Jesus; Loose you him, and
γειν. 45 Πολλοι ουν εκ των Ιο
go. Many therefore of the J
ελθοντες προς την Μαριαν, και θεα
having come to the Mary, and having
εποιησεν, επιστευσαν εις αυτον.
he did, believed into him.
εξ αυτων απηλθον προς

...ριον, και ελεγον· Τι ποιουμεν; ότι
...convened, and said; What are we doing? because
...ρωπος πολλα σημεια ποιει. [48] Εαν αφ-
... many signs does. If we
...ωμεν αυτον ούτω, παντες πιστευσουσιν εις αυτον·
... thus, all will believe into him;
...ονται οἱ Ρωμαιοι, και αρουσιν ἡμων και
... the Romans, and will take away of us both
...ον και το εθνος. [49] Εἱς δε τις αυτων,
... and the nation. One and a certain of them
..., αρχιερευς ων του ενιαυτου εκεινου,
... high-priest being of the year that,
...τοις· Ὑμεις ουκ οιδατε ουδεν. [50] Ουδε
... them; You not know nothing. Neither
...ιζεσθε, ότι συμφερει ἡμιν, ἱνα εἱς ανθρω-
... that it is better for us, that one man
...θανῃ ὑπερ του λαου, και μη ὁλον το
... die in behalf of the people, and not whole the
...ποληται. [51] Τουτο δε αφ' ἑαυτου ουκ
... perish. This but from himself not
...αλλα αρχιερευς ων του ενιαυτου εκεινου,
... but high-priest being of the year that,
...ευσεν, ότι εμελλεν Ιησους αποθνησκειν
... that was about Jesus to die
...ου εθνους· [52] και ουχ ὑπερ του εθνους
... the nation; and not in behalf of the nation
...αλλ' ἱνα και τα τεκνα του θεου τα
... but that also the children of the God those
...σμενα συναγαγῃ εις ἑν.
... scattered he should gather into one.
... εκεινης ουν της ἡμερας συνεβουλευ-
... that therefore the day they took counsel
...α αποκτεινωσιν αυτον. [54] Ιησους ουν
... they might kill him. Jesus therefore
...αρρησια περιεπατει εν τοις Ιουδαιοις,
... publicly walked among the Jews,
...ηλθεν εκειθεν εις την χωραν εγγυς της
... away thence into the country near the
...εις Εφραιμ λεγομενην πολιν· κακει
... Ephraim being called a city; and there
... μετα των μαθητων αὑτου. [55] Ην δε
... with the disciples of himself. Was and
... πασχα των Ιουδαιων· και ανεβησαν
... passover of the Jews; and went up
...εις Ἱεροσολυμα εκ της χωρας προ του
... Jerusalem out of the country before the
...α αγνισωσιν ἑαυτους. [56] Εζητουν ουν
... that they might purify themselves. They sought then

...ders convened the Sanhedrim, and said, ‡ "What are we doing? Because This MAN performs Many Signs.

48 If we suffer him thus, all will believe into him; and the ROMANS will come and take away both our PLACE and NATION."

49 And a certain one of them, ‡ Caiaphas, † being High-priest that YEAR, said to them, "You know nothing;

50 ‡ neither do you consider That it is expedient for us that One Man should die in behalf of the PEOPLE, than that the Whole NATION should perish."

51 But he said this not from himself; but being High-priest that YEAR, he predicted That Jesus was about to die in behalf of the NATION;

52 and not only in behalf of the NATION, ‡ but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, * they took counsel that they might kill him.

54 * JESUS, ‡ therefore, walked no longer publicly among the JEWS, but went away thence into the COUNTRY near the DESERT, into a City called † Ephraim, and there * abode with the DISCIPLES.

55 ‡ And the PASSOVER of the JEWS was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

56 Then they sought for

...AN MANUSCRIPT.—53. they took counsel. 54. JESUS. 54. abode with ...

† ... the law of Moses, Exod. xl. 15, the office of high-priest was *for life*, and the son ... always succeeded his father. But at this time the high-priesthood was al... the Romans and Herod put down and raised up whom they pleased, and when ... without alluding to any other rule than merely that the person put in this ... be of the sacerdotal race. Caiaphas held this office eight or nine years.—*Clarke*. † ... village in the neighborhood of Bethel. Eusebius and Jerome say it was about ... north of Jerusalem.

... xii. 19; Acts iv. 16. ‡ 49. Luke iii. 2; John xviii. 14; Acts iv. 6. ‡ 50. ... ‡ 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14–17. ‡ 54. John iv. 1, ... ‡ 55. John ii. 13; v. 1; vi. 4.

τον Ιησουν, και ελεγον μετ' αλληλων εν τῳ
the Jesus, and said with each other in the
ἱερῳ ἑστηκοτες· Τι δοκει ὑμιν; ὁτι ου μη
temple standing; What think you? that not not
ελθη εις την ἑορτην; [57] Δεδωκεισαν δε
he may come to the feast? Had given now
*[και] οἱ αρχιερεις και οἱ Φαρισαιοι εντολην,
[both] the high-priests and the Pharisees a commandment,
ἱνα εαν τις γνῳ που εστι, μηνυσῃ, ὁπως
that if any one should know where he is, he should show, how
πιασωσιν αυτον.
they might seize him.

ΚΕΦ. ιβ'. 12.

1 Ὁ ουν Ιησους προ ἑξ ἡμερων του πασχα
The therefore Jesus before six days the passover
ηλθεν εις Βηθανιαν, ὁπου ην Λαζαρος *[ὁ τεθ-
came into Bethany, where was Lazarus [he having
νηκως,] ὁν ηγειρεν εκ νεκρων. 2 Εποιησαν ουν
been dead,] whom he raised out of dead ones. They made therefore
αυτῳ δειπνον εκει, και ἡ Μαρθα διηκονει· ὁ δε
him a supper there, and the Martha served; the but
Λαζαρος εἱς ην των ανακειμενων συν αυτῳ.
Lazarus one was of those reclining with him.
3 Ἡ ουν Μαρια λαβουσα λιτραν μυρου ναρδου
The then Mary having taken a pound of balsam of spikenard
πιστικης πολυτιμου, ηλειψε τους ποδας του
genuine of great price, anointed the feet of the
Ιησου, και εξεμαξε ταις θριξιν αὑτης τους ποδας
Jesus, and wiped with the hairs of herself the feet
αυτου· ἡ δε οικια επληρωθη εκ της οσμης του
of him; the and house was filled with the odor of the
μυρου. 4 Λεγει ουν εις εκ των μαθητων αυτου,
balsam. Says therefore one of the disciples of him,
Ιουδας Σιμωνος Ισκαριωτης, ὁ μελλων αυτον
Judas of Simon Iscariot, he being about him
παραδιδοναι· 5 Διατι τουτο το μυρον ουκ επραθη
to deliver up; Why this the balsam not sold
τριακοσιων δηναριων, και εδοθη πτωχοις; 6 Ειπε
three hundred denarii, and given to poor ones? He said
δε τουτο, ουχ ὁτι περι των πτωχων εμελεν
now this, not because about the poor it concerned
αυτῳ, αλλ' ὁτι κλεπτης ην, και το γλωσσοκο-
him, but because a thief he was, and the box
μον ειχε, και τα βαλλομενα εβασταζεν.
he had, and the things being put in he carried off.
7 Ειπεν ουν ὁ Ιησους· Αφες αυτην· εις την
Said therefore the Jesus; Let alone her, for the
ἡμεραν του ενταφιασμου μου τετηρηκεν αυτο.
day of the embalming of me she has kept it.
8 Τους πτωχους γαρ παντοτε εχετε μεθ' ἑαυ-
The poor for always you have with your-
των, εμε δε ου παντοτε εχετε. 9 Εγνω ουν
selves, me but not always you have. Knew therefore
οχλος πολυς εκ των Ιουδαιων, ὁτι εκει εστι·
a crowd great of the Jews, that there he is,

Jesus, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

57 Now the HIGH-PRIESTS and the PHARISEES had given *a command, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 Then JESUS Six Days before the PASSOVER came to Bethany, ‡where was Lazarus whom *Jesus raised from the Dead.

2 ‡They made him, therefore, a Supper there, and MARTHA served, but LAZARUS was one of THOSE RECLINING with him.

3 Then ‡MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of *Jesus, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.

4 *And one of his DISCIPLES, THAT Iscariot who was ABOUT to betray him, says,

5 "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

6 Now he said this, not Because he cared for the POOR; but because he was a Thief, and ‡had the box, and stole what THINGS were DEPOSITED in it.

7 JESUS, therefore, said, *"Suffer her; that she may keep it for the DAY of my EMBALMING.

8 For ‡the POOR you have always with yourselves; but Me you have not always."

9 A great Crowd of the JEWS, therefore, knew That he was there; and they

* VATICAN MANUSCRIPT.—57. Commandments that. 57. both—omit. 1. he having been dead—omit. 1. Jesus raised. 3. Jesus. 4. And one of his disciples, that Iscariot who was ABOUT to betray him, says. 7. Suffer her, that she may keep it for the DAY of my EMBALMING.

‡ 1. John xi. 1, 43. ‡ 2. Matt. xxvi. 6; Mark xiv. 3. ‡ 3. John xi. 2. ‡ [illegible] John xiii. 29. ‡ 8. Matt. xxvi. 11; Mark xiv. 7.

...θον ου δια τον Ιησουν μονον, αλλ' ἱνα
came not on account of the Jesus alone, but that
Λαζαρον ιδωσιν, ὁν ηγειρεν εκ νεκρων.
Lazarus they might see, whom he raised out of dead ones.
...λευσαντο δε οἱ αρχιερεις, ἱνα και τον
counsel but the high-priests, that also the
... αποκτεινωσιν· 11 ὁτι πολλοι δι' αυτον
they might kill, because many on account of him
... των Ιουδαιων, και επιστευον εις τον Ιη-
of the Jews, and believed into the Je-

... επαυριον οχλος πολυς, ὁ ελθων εις την
morrow a crowd great, who having come to the
... ακουσαντες, ὁτι ερχεται Ιησους εις
having heard that was coming Jesus into
...λυμα, 12 ελαβον τα βαια των φοινικων,
they took the branches of the palm-trees,
...λθον εις ὑπαντησιν αυτῳ, και εκραζον·
went to a meeting with him, and cried out;
...α, ευλογημενος ὁ ερχομενος εν ονοματι
worthy of blessing he coming in name
ὁ βασιλευς του Ισραηλ. 14 Εὑρων δε ὁ
the king of the Israel. Finding and the
...οναριον, εκαθισεν επ' αυτο, καθως εστι
a young ass, he sat on it, as it is
...γραμμενον· 15 "Μη φοβου, θυγατερ Σιων·
written: "Not fear, O daughter of Sion;
... βασιλευς σου ερχεται καθημενος επι
king of thee comes sitting on
... ονου." 16 Ταυτα δε ουκ εγνωσαν οἱ
of an ass." These things now not knew the
... αυτου το πρωτον· αλλ' ὁτε εδοξασθη
of him the first; but when was glorified
...ς, τοτε εμνησθησαν, ὁτι ταυτα ην επ'
then they remembered, that these things was about
...γεγραμμενα, και ταυτα εποιησαν αυτῳ.
having been written, and these things they did to him.
...υρει ουν ὁ οχλος, ὁ ων μετ' αυτου, ὁτι
then the crowd, that being with him, that
...αζαρον εφωνησεν εκ του μνημειου, και
Lazarus he called out of the tomb, and
... αυτον εκ νεκρων. 18 Δια τουτο και
him out of dead ones. On account of this also
...σεν αυτῳ ὁ οχλος, ὁτι ηκουσαν τουτο
him the crowd, because they heard this
...πεποιηκεναι το σημειον. 19 Οἱ ουν Φαρι-
to have done the sign. The then Phari-
...σαιοι προς ἑαυτους· Θεωρειτε ὁτι ουκ
said to themselves; You see that not

came, not on account of JESUS only, but also that they might see LAZARUS, whom he raised from the DEAD.

10 ‡ * And even the HIGH-PRIESTS took counsel, that they might kill LAZARUS also;

11 ‡ Because, on account of him, many of the JEWS went away, and believed into JESUS.

12 ‡ The NEXT DAY, a great Crowd HAVING COME to the FEAST, having heard That JESUS was coming to Jerusalem,

13 took BRANCHES of PALM-TREES, and went out to meet him, and cried out, ‡ "Hosanna, Blessed is HE who COMES in the Name of Jehovah, the KING of ISRAEL!"

14 And JESUS having found a Young ass, sat on it, as it has been written,

15 ‡ "Fear not, * daugh-"ter of Zion; behold, thy "KING comes, sitting on "the Colt of an Ass."

16 Now these things his DISCIPLES knew not at FIRST; but when JESUS was glorified, ‡ then they remembered That These things had been written about him, and they did these things to him.

17 Then THAT CROWD which was with him, testified that he called LAZARUS out of the TOMB, and raised him from the dead.

18 On this account also the CROWD met him, Because they heard that he had done This SIGN.

19 Therefore the PHARISEES, said among themselves, ‡ "You see that you

ουν προσηλθον Φιλιππῳ, τῳ απο Βηθσαιδα της
therefore came to Philip, that from Bethsaida of the
Γαλιλαιας, και ηρωτων αυτον, λεγοντες· Κυριε,
Galilee, and were asking him, saying; O sir,
θελομεν τον Ιησουν ιδειν. 22 Ερχεται Φιλιπ-
we wish the Jesus to see. Comes Philip,
πος, και λεγει τῳ Ανδρεᾳ· *[και παλιν] Αν-
and says to the Andrew; [and again] An-
δρεας και Φιλιππος λεγουσι τῳ Ιησου. 23 Ὁ δε
drew and Philip say to the Jesus. The but
Ιησους απεκρινατο αυτοις, λεγων· Εληλυθεν ἡ
Jesus answered them, saying; Has come the
ὡρα, ἱνα δοξασθῃ ὁ υἱος του ανθρωπου. 24 Αμην
hour, that may be glorified the son of the man. Indeed
αμην λεγω ὑμιν, εαν μη ὁ κοκκος του σιτου
indeed I say to you, if not the grain of the wheat
πεσων εις την γην αποθανῃ, αυτος μονος μενει·
falling into the ground should die, he alone abides;
εαν δε αποθανῃ, πολυν καρπον φερει. 25 Ὁ
if but it may die, much fruit it bears. He
φιλων την ψυχην αὑτου, απολεσει αυτην· και
loving the life of himself, shall lose her; and
ὁ μισων την ψυχην αὑτου εν τῳ κοσμῳ τουτῳ,
he hating the life of himself in the world this,
εις ζωην αιωνιον φυλαξει αυτην.
into life age-lasting shall keep her.
26 Εαν εμοι διακονῃ τις, εμοι ακολουθειτω·
If me may serve any one, me let him follow;
και ὁπου ειμι εγω, εκει και ὁ διακονος ὁ εμος
and where am I, there also the servant the mine
εσται· εαν τις εμοι διακονῃ, τιμησει αυτον ὁ
shall be; if any one me may serve, will serve him the
πατηρ. 27 Νυν ἡ ψυχη μου τεταρακται· και τι
father. Now the soul of me is troubled; and what
ειπω· Πατερ, σωσον με εκ της ὡρας ταυτης;
shall I say? O father, save me from the hour this?
Αλλα δια τουτο ηλθον εις την ὡραν ταυτην.
But on account of this I came to the hour this.
28 Πατερ, δοξασον σου το ονομα. Ηλθεν ουν
O father, glorify of thee the name. Came then
φωνη εκ του ουρανου· "Και εδοξασα, και
a voice out of the heaven; "Both I glorified, and
παλιν δοξασω." 29 Ὁ *[ουν] οχλος ὁ ἑστως
again will glorify." The [therefore] crowd that standing
και ακουσας, ελεγε βροντην γεγονεναι. Αλλοι
and hearing, said thunder to have been. Others
ελεγον· Αγγελος αυτῳ λελαληκεν. 30 Απεκριθη
said, A messenger to him has spoken. Answered
ὁ Ιησους και ειπεν· Ου δι' εμε αυτη ἡ φωνη
the Jesus and said; Not on account of me this the voice
γεγονεν, αλλα δι' ὑμας. 31 Νυν κρισις εστι
had come, but on account of you. Now a judgment is
του κοσμου τουτου· νυν ὁ αρχων του κοσμου
the world this, now the ruler of the world
τουτου· νυν ὁ αρχων του κοσμου τουτου εκβλη-
this now the ruler of the world this will be

21 Th[illegible] to THAT [illegible] Bethsaida [illegible] asked him [illegible] we wish to [illegible]

22 *Philip [illegible] tells ANDREW [illegible] and Philip [illegible] JESUS.

23 And Jesus [illegible] them, saying, ‡ [illegible] has come that [illegible] MAN may be glo[illegible]

24 Indeed, I [illegible] ‡ If the GRAIN of [illegible] falling into the [illegible] should not die, it [illegible] alone; but if it should [illegible] it bears Much Fruit.

25 ‡ He LOVING [illegible] LIFE shall lose it, and he HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve [illegible] let him follow me; [illegible] where I am, there also [illegible] MY SERVANT be. If any one serve me, him will the FATHER honor.

27 ‡ Now is my soul troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify *THY NAME." ‡ Then a Voice came from HEAVEN, "I both glorified and will glorify again."

29 THAT CROWD STANDING and hearing, said "It was Thunder;" others said, "An Angel has spoken to him."

30 *Jesus answered and said, "This VOICE has not come on account of me, but on your account.

31 There is now a Judgment of this WORLD; ‡ the RULER of this WORLD shall now be cast out.

* VATICAN MANUSCRIPT.—21. PHILIP. 22. and again—omit. 23. come and [illegible] 23. answers. 28. My NAME. 29. therefore—omit. 30. Jesus.

‡ 23. John xiii. 32; xvii. 1. ‡ 24. 1 Cor. xv. 36. ‡ 25. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33. ‡ 26. John xiv. 3; xvii. 24; 1 Thess. iv 17. ‡ 27. Matt. xxvi. 38, 39; Luke xii. 50; John xiii. 21. ‡ 28. Matt. iii. 17. ‡ 31. John [illegible] 30; xvi. 11.

Κἀγω εαν ὑψωθω εκ της
And I if I should be lifted up from the
γης, παντας ελκυσω προς εμαυτον. 33 Τουτο
draw to myself. This
σημαινων ποιῳ θανατῳ ημελλεν απο-
signifying by what death he was about to
θνησκειν. 34 Απεκριθη αυτῳ ὁ οχλος· 'Ημεις
answered him the crowd; We
ηκουσαμεν εκ του νομου, ὁτι ὁ Χριστος μενει
heard out of the law, that the Anointed abides
εις τον αιωνα· και πως συ λεγεις, ὁτι δει
into the age; and how thou sayest, that it behoves
υψωθηναι τον υιον του ανθρωπου; τις εστιν
to be lifted up the son of the man? who is
ουτος ὁ υιος του ανθρωπου; 35 Ειπεν ουν αυτοις
this the son of the man? Said then to them
ὁ Ιησους· Ετι μικρον χρονον το φως εν ὑμιν
the Jesus; Yet a little time the light among you
εστι. Περιπατειτε, ἑως το φως εχετε, ἱνα μη
is. Walk, while the light you have, that not
σκοτια ὑμας καταλαβῃ· και ὁ περιπατων εν τῃ
darkness you may overtake; and he walking in the
σκοτιᾳ, ουκ οιδε που ὑπαγει. 36 'Εως το φως
darkness, not knows where he goes. While the light
εχετε, πιστευετε εις το φως, ἱνα υἱοι φωτος
you have, believe into the light, that sons of light
γενησθε. Ταυτα ελαλησεν ὁ Ιησους, και
you may become. These things spoke the Jesus, and
απελθων εκρυβη απ' αυτων.
going away was hid from them.

37 Τοσαυτα δε αυτου σημεια πεποιηκοτος
So many but of him signs having been done
εμπροσθεν αυτων, ουκ επιστευον εις αυτον· 38 ἱνα
before them, not they did believe into him; that
ὁ λογος Ησαιου του προφητου πληρωθῃ, ὁν
the word of Isaiah the prophet might be fulfilled, which
ειπε· "Κυριε, τις επιστευσε τῃ ακοῃ ἡμων;
he said; "O Lord, who believed the report of us?
και ὁ βραχιων κυριου τινι απεκαλυφθη;" 39 Δια
and the arm of Lord to whom was it revealed?" On account of
τουτο ουκ ηδυναντο πιστευειν· ὁτι παλιν ειπεν
this not they were able to believe, because again said
Ησαιας· 40 "Τετυφλωκεν αυτων τους οφθαλ-
Isaiah; "He has blinded of them the
μους, και πεπωρωκεν αυτων την καρδιαν· ἱνα
eyes, and has hardened of them the heart; so that
μη ιδωσι τοις οφθαλμοις, και νοησωσι τῃ
not they might see with the eyes, and understand with the

32 And I, ‡ if I be raised
on high from the EARTH,
will draw All to myself."
33 ‡ Now this he said,
signifying by What Death
he was about to die.
34 * Then the CROWD
answered him, ‡ "We
heard out of the LAW, That
the MESSIAH continues to
the AGE; and how sayest
thou, 'That the SON of MAN
must be raised on high?'
Who is This SON of MAN?"
35 JESUS, therefore said
to them, ‡ "Yet a Little
Time the LIGHT is among
you. Walk while you have
the LIGHT, so that Dark-
ness may not overtake You;
and ‡ HE who WALKS in
DARKNESS knows not
where he is going.
36 While you have the
LIGHT, believe into the
LIGHT, that you may be-
come ‡ the SONS of LIGHT."
These things spoke *Jesus,
and going away he was
concealed from them.
37 But though he had
performed so Many Signs
in their presence, they did
not believe into him;
38 that the WORD of
Isaiah, the PROPHET, might
be verified, which he said,
‡ "Lord, who believed our
"REPORT? and the ARM of
"the Lord, to whom was it
"revealed?"
39 On account of this
they could not believe, Be-
cause Isaiah said again,
40 ‡ "He has blinded
"Their EYES, and hardened
"Their HEART, so that they
"should not see with the
"EYES, and understand
"with the HEART, and

μεντοι και εκ των αρχοντων πολλοι επιστευσαν
truly and of the rulers many believed
εις αυτον· αλλα δια τους Φαρισαιους ουχ
into him; but on account of the Pharisees not
ὡμολογουν, ἱνα μη αποσυναγωγοι γενωνται·
did confess, so that not from synagogues they might be;
43 ηγαπησαν γαρ την δοξαν των ανθρωπων
they loved for the glory of the men
μαλλον, ηπερ την δοξαν του θεου.
more, than the glory of the God
44 Ἰησους δε εκραξε και ειπεν· Ὁ πιστευων
Jesus and cried and said; He believing
εις εμε, ου πιστευει εις εμε,, αλλ' εις τον πεμ-
into me, not believes into me, but into him having
ψαντα με· 45 και ὁ θεωρων εμε, θεωρει τον πεμ-
sent me; and he seeing me, sees him having
ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-
sent me. I a light into the world have come,
θα, ἱνα πας ὁ πιστευων εις εμε, εν τῃ σκοτια
that all the believing into me, in the darkness
μη μεινῃ. 47 Και εαν τις μου ακουσῃ των
not may abide. And if any one of me may hear the
ῥηματων, και μη πιστευσῃ, εγω ου κρινω αυτον·
words, and not may believe, I not judge him;
(ου γαρ ηλθον, ἱνα κρινω τον κοσμον, αλλ' ἱνα
(not for I came, that I might judge the world, but that
σωσω τον κοσμον·) 48 ὁ αθετων εμε, και
I might save the world;) he rejecting me, and
μη λαμβανων τα ῥηματα μου εχει τον κρινοντα
not receiving the words of me has that judging
αυτον· ὁ λογος ὁν ελαλησα, εκεινος κρινει
him; the word which I spoke, that shall judge
αυτον εν τῃ εσχατῃ ἡμερᾳ. 49 Ὁτι εγω εξ
him in the last day. Because I from
εμαυτου ουκ ελαλησα· αλλ' ὁ πεμψας με πατηρ
myself not spoke; but the having sent me father
αυτος μοι εντολην εδωκε, τι ειπω και τι
he me a commandment gave, what I should say and what
λαλησω· 50 και οιδα, ὁτι ἡ εντολη αυτου ζωη
I should speak; and I know, that the commandment of him life
αιωνιος εστιν. Ἁ ουν λαλω εγω, καθως ειρη-
age-lasting is. What therefore say I, as has spo-
κε μοι ὁ πατηρ, οὑτω λαλω.
ken to me the father, so I speak.

ΚΕΦ. ιγ'. 13.

1 Προ δε της ἑορτης του πασχα, ειδως ὁ Ἰη-
Before and the feast of the passover, knowing the Je-
σους, ὁτι εληλυθεν αὑτου ἡ ὡρα, ἱνα μεταβῃ
sus; that was come of himself the hour, that he should depart
εκ του κοσμου τουτου προς τον πατερα,
out of the world this to the father,
αγαπησας τους ιδιους τους εν τῳ κοσμῳ, εις
having loved the own those in the world, to
τελος ηγαπησεν αυτους. 2 Και δειπνου γενο-
an end he loved them. And supper being

of the RULERS al
into him, ‡ but
the PHARISEES
not confess hi
they might no
of the synagogu
43 ‡ For they
GLORY of MEN
the GLORY of G
44 But Jesus
and said, ‡ "He
into me, believ
me, but into HIM
me;
45 and ‡ HE
me, beholds HIM
me.
46 ‡ I have c
into the WORL
* HE BELIEVIN
may not abide
NESS.
47 And if an
and * keep not
I do not judge
I came not th
judge the WORL
I might save th
48 HE REJE
and receiving
WORDS, has T
JUDGES him; ‡
which I spoke
judge him in the
49 Because ‡
from myself; b
THER who SEN
* has given me a
ment, what I sh
and what I sho
50 and I kno
COMMANDMENT
Life. What the
therefore, as th
has told me, so I

CHAPTER

1 Now Jesus
before the FEA
PASSOVER, That
was come, that
depart out of th
to the FATHER, ha
THOSE his OWN
in the WORLD,
them to the End.
2 And as Supper

* VATICAN MANUSCRIPT.—46. HE BELIEVING. 47. keep not. 49. has

‡ 42. John vii. 13; ix. 22. ‡ 43. John v. 44. ‡ 44. Mark ix. 37; 1 Pet. i.
John xiv. 9. ‡ 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 39. ‡ 47. J
‡ 48. Deut. xviii. 19; Mark xvi. 16. ‡ 49. John viii. 38; xiv. 10.

and to the God he goes; rises
...ειπνου, και τιθησι τα ἱματια, και λα-
supper, and puts off the mantles, and having
...τιον, διεζωσεν ἑαυτον. 5 Ειτα βαλλει
...wel, girded himself. Afterward he puts
...τον νιπτηρα, και ηρξατο νιπτειν τους
the wash-basin, and began to wash the
...ων μαθητων, και εκμασσειν τῳ λεντιῳ
the disciples, and to wipe with the towel
...ην διεζωσμενος. 6 Ερχεται ουν προς
...e was having been girded. He comes then to
Πετρον· και λεγει αυτῳ εκεινος· Κυριε,
Peter; and says to him he, O lord,
...πτεις τους ποδας; 7 Απεκριθη Ιησους
washest the feet? Answered Jesus
...ν αυτῳ. Ὁ εγω ποιω, συ ουκ οιδας
to him. What I do, thou not knowest
...ωσῃ δε μετα ταυτα. 8 Λεγει αυτῳ
...shalt know but after these things. Says to him
Ου μη νιψῃς τους ποδας μου εις
Not not thou mayest wash the feet of me to
...α. Απ...θη αυτῳ ὁ Ιησους· Εαν μ...
Answered him the Jesus; If n...
..., ουκ εχεις μερος μετ' εμου. 9 Λε...
..., not thou hast a part with me. Say...
...ων Πετρος· Κυριε, μη τους ποδας μ...
... Peter; O lord, not the feet of me
Αλλα και τας χειρας, και την κεφαλην.
but also the hands, and the head.
... αυτῳ ὁ Ιησους· Ὁ λελουμενος ου
... to him the Jesus; He having been bathed not
...χει η τους ποδας νιψασθαι, αλλ' εστι
...has than the feet to wash, but is
...ὁλος· και ὑμεις καθαροι εστε, αλλ'
wholly; and you clean are, but
...ντες. 11 Ηδει γαρ τον παραδιδοντα
all. He knew for the betraying
... δια τουτο ειπεν· Ουχι παντες καθαροι
...account of this he said, Not all clean

...to GOD,
4 rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.
5 † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.
6 Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash My FEET?"
7 Jesus answered and said to him, "What I am doing, thou knowest not now, but ‡ after this thou wilt know."
8 Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." * He answered him; "Unless I wash thee, thou hast no PART with me."
9 Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."
10 * Jesus says to him, † "HE who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and ‡ you are clean, but not all."
11 For ‡ he knew WHO was BETRAYING him; on this account he said, "You are not all clean."

θανατου αυτου· εκεινοι δε εδοξαν, ότι π
death of him; they but thought, that con
κοιμησεως του ὑπνου λεγει. 14 Τοτε ου
repose of the sleep he speaks. Then there
αυτοις ὁ Ιησους παρρησια· Λαζαρος α
to them the Jesus plainly; Lazarus
καὶ χαιρω δι' ὑμας, ἱνα πιστευσητε,
and I rejoice because of you, that you may believe,
ημην εκει· αλλ' αγωμεν προς αυτον.
I was there; but we may go to him.
ουν Θωμας, ὁ λεγομενος Διδυμος, τοις συ
then Thomas, that being called a twin, to the fe
ταις· Αγωμεν και ἡμεις, ἱνα αποθανωμε
ples; May go also we, that we may die
αυτου. 17 Ελθων ουν ὁ Ιησους εὑρεν αυτ
him. Coming therefore the Jesus found him
σαρας ἡμερας ηδη εχοντα εν τῳ μνημειῳ.
days already having been in the tomb.
δε ἡ Βηθανια εγγυς των Ἱεροσολυμων, ὡ
now the Bethany near the Jerusalem, ab
σταδιων δεκαπεντε.
furlongs fifteen.
19 Και πολλοι εκ των Ιουδαιων εληλυ
And many of the Jews had
προς τας περι Μαρθαν και Μαριαν, ἱνα πα
to those about Martha and Mary, that th
θησωνται αυτας περι του αδελφου αυτων.
comfort them concerning the brother of them.
ουν Μαρθα ὡς ηκουσεν, ὁτι Ιησους ερ
then Martha when she heard, that Jesus was
ὑπηντησεν αυτῳ· Μαρια δε εν τῳ οικῳ ε
met him; Mary but in the house
ζετο. 21 Ειπεν ουν ἡ Μαρθα προς τον Ιη
ting. Said then the Martha to the
Κυριε, ει ης ὡδε, ὁ αδελφος μου ου
O lord, if thou hadst been here, the brother of me not
ετεθνηκει· 22 αλλα και νυν οιδα, ὁτι
have died; But and now I

εν τη αναστασει εν τη εσχατη ἡμερᾳ. 25 Ειπεν
in the resurrection in the last day. Said
αυτη ὁ Ιησους· Εγω ειμι ἡ αναστασις και ἡ
to her the Jesus; I am the resurrection and the
ζωη· ὁ πιστευων εις εμε, καν αποθανη, ζησεται·
life; he believing into me, even if he may die, he shall live;
26 και πας ὁ ζων και πιστευων εις εμε, ου μη
and all the living and believing into me, not not
αποθανη εις τον αιωνα. Πιστευεις τουτο;
may die into the age. Believest thou this?
27 Λεγει αυτῳ· Ναι, κυριε· εγω πεπιστευκα, ὁτι
She says to him; Yes, O lord; I have believed, that
συ ει ὁ Χριστος, ὁ υἱος του θεου, ὁ εις τον κοσ-
thou art the Anointed, the son of the God, he into the world
μον ερχομενος. 28 Και ταυτα ειπουσα, απηλθε,
coming. And these things saying, she went,
και εφωνησε Μαριαν την αδελφην αὑτης λαθρα,
and called Mary the sister of her privately,
ειπουσα· Ὁ διδασκαλος παρεστι, και φωνει σε.
saying; The teacher is present, and calls thee.
29 Εκεινη ὡς ηκουσεν, εγειρεται ταχυ, και ερχε-
She when she heard, rises up quickly, and comes
ται προς αυτον. 30 (Ουπω δε εληλυθει ὁ Ιη-
to him. (Not yet now had come the Je-
σους εις την κωμην· αλλ' ην εν τῳ τοπῳ, ὁπου
sus into the village; but was in the place, where
ὑπηντησεν αὐτῳ ἡ Μαρθα.) 31 Οἱ ουν Ιουδαιοι,
met him the Martha.) The therefore Jews,
οἱ οντες μετ' αυτης εν τῃ οικιᾳ και παραμυθου-
those being with her in the house and were comfort-
μενοι αυτην, ιδοντες την Μαριαν, ὁτι ταχεως
ing her, seeing the Mary, that quickly
ανεστη και εξηλθεν, ηκολουθησαν αυτῃ, λεγον-
she stood up and went out, followed her, saying;
τες· Ὁτι ὑπαγει εις το μνημειον, ἱνα κλαυσῃ
That she goes into the tomb, that she may weep
εκει. 32 Ἡ ουν Μαρια ὡς ηλθεν ὁπου ην ὁ Ιη-
there. The therefore Mary when came where was the Je-
σους, ιδουσα αυτον, επεσεν αυτου εις τους
sus, seeing him, she fell of him to the
ποδας, λεγουσα αυτῳ· Κυριε, ει ης ὡδε,
feet, saying to him; O lord, if thou hadst been here,
ουκ αν απεθανε μου ὁ αδελφος. 33 Ιησους ουν
not would have died of me the brother. Jesus therefore
ὡς ειδεν αυτην κλαιουσαν, και τους συνελθον-
when he saw her weeping, and those having come
τας αυτῃ Ιουδαιους κλαιοντας, ενεβριμησατο τῳ
with her Jews weeping, he was agitated in the
πνευματι, και εταραξεν ἑαυτον, 34 και ειπε·
spirit, and troubled himself, and said;
Που τεθεικατε αυτον; Λεγουσιν αυτῳ· Κυριε,
Where have you laid him? They say to him; O lord,
ερχου, και ιδε. 35 Εδακρυσεν ὁ Ιησους.
come, and see. Wept the Jesus.

rise again, in the RESURRECTION, in the LAST day."

25 JESUS said to her, "‡ I am ‡ the RESURRECTION, and ‡ the LIFE; HE BELIEVING into me, even though he die, shall live;

26 and no one LIVING and believing into me, shall die to the AGE. Dost thou believe this?"

27 She says to him, "Yes, Lord, ‡ I have believed that thou art the MESSIAH, THAT SON of GOD COMING into the WORLD."

28 And saying these things, she went and called Mary, her SISTER, privately, saying, "The TEACHER is come, and calls thee."

29 *And she, when she heard, rose up quickly, and came to him.

30 Now JESUS had not yet come into the VILLAGE, but was *still in the PLACE where Martha met him.

31 THOSE JEWS, therefore, who WERE with her in the HOUSE, and were consoling her, seeing MARY, That she rose up suddenly and went out, followed her, * saying, "She is going to the TOMB, that she may weep there."

32 MARY, therefore, when she came where * Jesus was, seeing him, fell at his FEET, saying to him, "Lord, if thou hadst been here, My BROTHER would not have died."

33 When Jesus, therefore, saw her weeping, and the JEWS having come with her weeping, he was greatly agitated in his SPIRIT, and affected,

34 and said, "Where have you laid him?" They say to him, "Lord, come and see."

35 ‡ JESUS wept.

* VATICAN MANUSCRIPT.—29. And she, when she heard, rose up. 30. still in the PLACE. 31. thinking. 32. Jesus.

‡ 25. John v. 21; vi. 39, 40, 44. ‡ 25. John i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i. 1, 2; v. 11. ‡ 27. Matt. xvi. 16; John i. 49; iv. 42; vi. 14, 69. ‡ 35. Luke xix. 41.

μειον. Ην δε σπηλαιον, και λιθος επεκει
It was now a cave, and a stone was lying
αυτῳ. 39 Λεγει ὁ Ιησους· Αρατε τον
it. Says the Jesus; Take away the
Λεγει αυτῳ ἡ αδελφη του τεθνηκοτος, Μ
Says to him the sister of the having died, M
Κυριε, ηδη οζει· τεταρταιος γαρ εστι. 40
O lord, now he smells, fourth day for it is.
αυτῃ ὁ Ιησους· Ουκ ειπον σοι, ὁτι εαν πι
to her the Jesus; Not I said to thee, that if thou
σῃς, οψει την δοξαν του θεου; 41 Ηραν
believe, thou shalt see the glory of the God? They took aw
τον λιθον. Ὁ δε Ιησους ηρε τους οφθαλ
the stone. The but Jesus lifted up the ey
ανω, και ειπε· Πατερ, ευχαριστω σοι,
above, and said; O father, I give thanks to thee
ηκουσας μου. 42 Εγω δε ηδειν, ὁτι παντοτ
thou didst hear me. I and knew, that always
ακουεις· αλλα δια τον οχλον τον περιεσ
Thou hearest; but on account of the crowd that standin
ειπον, ἱνα πιστευσωσιν, ὁτι συ με απεστ
I spoke, so that they may believe, that thou me hast se
43 Και ταυτα ειπων, φωνῃ μεγαλῃ εκραυ
And these things saying, with a voice loud he cried
Λαζαρε, δευρο εξω. 44 Εξηλθεν ὁ τεθνη
O Lazarus, come out. Came out he having bee
δεδεμενος τους ποδας και τας χειρας κει
having been bound the feet and the hands with ba
και ἡ οψις αυτου σουδαριῳ περιεδεδετο. Λ
and the face of him with a napkin bound about.
αυτοις ὁ Ιησους· Λυσατε αυτον, και αφετε
to them the Jesus; Loose you him, and allow
γειν. 45 Πολλοι ουν εκ των Ιουδαιων,
go. Many therefore of the Jews,
ελθοντες προς την Μαριαν, και θεασαμενο
having come to the Mary, and having gazed upo
εποιησεν, επιστευσαν εις αυτον. 46 Τινε
he did, believed into him. Some

...ιον συνεδριον, και ελεγον· Τι ποιουμεν; ότι
...a high council, and said; What are we doing? because
...τος ὁ ανθρωπος πολλα σημεια ποιει. [48] Εαν αφ-
...this the man many signs does. If we
...μεν αυτον οὑτω, παντες πιστευσουσιν εις αυτον·
...him thus, all will believe into him;
...αι ελευσονται οἱ Ῥωμαιοι, και αρουσιν ἡμων και
...and will come the Romans, and will take away of us both
...τον τοπον και το εθνος. [49] Εἱς δε τις αυτων,
...the place and the nation. One and a certain of them
Καιαφας, αρχιερευς ων του ενιαυτου εκεινου,
Caiaphas, high-priest being of the year that,
...πεν αυτοις· Ὑμεις ουκ οιδατε ουδεν. [50] Ουδε
said to them; You not know nothing. Neither
...λογιζεσθε, ὁτι συμφερει ἡμιν, ἱνα εἱς ανθρω-
...do you consider, that it is better for us, that one man
...πος αποθανῃ ὑπερ του λαου, και μη ὁλον το
should die in behalf of the people, and not whole the
εθνος αποληται. [51] Τουτο δε αφ' ἑαυτου ουκ
nation should perish. This but from himself not
...πεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,
...said, but high-priest being of the year that,
...προεφητευσεν, ὁτι εμελλεν Ιησους αποθνησκειν
...he prophesied, that was about Jesus to die
ὑπερ του εθνους· [52] και ουχ ὑπερ του εθνους
in behalf of the nation; and not in behalf of the nation
...μονον, αλλ' ἱνα και τα τεκνα του θεου τα
...only, but that also the children of the God those
διεσκορπισμενα συναγαγῃ εις ἑν.
having been scattered he should gather into one.
[53] Απ' εκεινης ουν της ἡμερας συνεβουλευ-
From that therefore the day they took counsel
...σαντο, ἱνα αποκτεινωσιν αυτον. [54] Ιησους ουν
together, that they might kill him. Jesus therefore
...ουκετι παρρησιᾳ περιεπατει εν τοις Ιουδαιοις,
...no longer publicly walked among the Jews,
αλλα απηλθεν εκειθεν εις την χωραν εγγυς της
but went away thence into the country near the
ερημου, εις Εφραιμ λεγομενην πολιν· κακει
desert, into Ephraim being called a city; and there
διετριβε μετα των μαθητων αὑτου. [55] Ην δε
continued with the disciples of himself. Was and
εγγυς το πασχα των Ιουδαιων· και ανεβησαν
near the passover of the Jews; and went up
πολλοι εις Ἱεροσολυμα εκ της χωρας προ του
many into Jerusalem out of the country before the
πασχα, ἱνα αγνισωσιν ἑαυτους. [56] Εζητουν ουν
passover, that they might purify themselves. They sought then

SEES convened the Sanhedrim, and said, ‡ "What are we doing? Because This MAN performs Many Signs.

48 If we suffer him thus, all will believe into him; and the ROMANS will come and take away both our PLACE and NATION."

49 And a certain one of them, ‡ Caiaphas, † being High-priest that YEAR, said to them, "You know nothing;

50 ‡ neither do you consider That it is expedient for us that One Man should die in behalf of the PEOPLE, than that the Whole NATION should perish."

51 But he said this not from himself; but being High-priest that YEAR, he predicted That Jesus was about to die in behalf of the NATION;

52 and not only in behalf of the NATION, ‡ but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, * they took counsel that they might kill him.

54 * JESUS, ‡ therefore, walked no longer publicly among the JEWS, but went away thence into the COUNTRY near the DESERT, into a City called † Ephraim, and there * abode with the DISCIPLES.

55 ‡ And the PASSOVER of the JEWS was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

56 Then they sought for

* VATICAN MANUSCRIPT.—53. they took counsel. 54. JESUS. 54. abode with the DISCIPLES.

† 49. By the law of Moses, Exod. xl. 15, the office of high-priest was *for life*, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up whom they pleased, and when they pleased, without alluding to any other rule than merely that the person put in this office should be of the *sacerdotal* race. Caiaphas held this office eight or nine years.—*Clarke.* 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

‡ 47. John xii. 19; Acts iv. 16. ‡ 49. Luke iii. 2; John xviii. 14; Acts iv. 6. ‡ 50. John xviii. 14. ‡ 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. ‡ 54. John vii. 1, viii. 1. ‡ 55. John ii. 13; v. 1; vi. 4.

πιασωσιν αυτον.
they might seize him.

ΚΕΦ. ιβ'. 12.

1 Ὁ ουν Ιησους προ ἑξ ἡμερων του πα
The therefore Jesus before six days the pa
ηλθεν εις Βηθανιαν, ὁπου ην Λαζαρος *[ὁ
came into Bethany, where was Lazarus [he
νηκως,] ὁν ηγειρεν εκ νεκρων. 2 Εποιησαν
been dead,] whom he raised out of dead ones. They made the
αυτῳ δειπνον εκει, και ἡ Μαρθα διηκονει·
him a supper there, and the Martha served; th
Λαζαρος εἷς ην των ανακειμενων συν αυ
Lazarus one was of those reclining with h
3 Ἡ ουν Μαρια λαβουσα λιτραν μυρου ναρ
The then Mary having taken a pound of balsam of spik
πιστικης πολυτιμου, ηλειψε τους ποδας
genuine of great price, anointed the feet
Ιησου, και εξεμαξε ταις θριξιν αὑτης τους πο
Jesus, and wiped with the hairs of herself the fe
αυτου· ἡ δε οικια επληρωθη εκ της οσμης
of him; the and house was filled with the odor o
μυρου. 4 Λεγει ουν εις εκ των μαθητων αυτ
balsam. Says therefore one of the disciples of h
Ιουδας Σιμωνος Ισκαριωτης, ὁ μελλων αυ
Judas of Simon Iscariot, he being about h
παραδιδοναι· 5 Διατι τουτο το μυρον ουκ επρ
to deliver up; Why this the balsam not sol
τριακοσιων δηναριων, και εδοθη πτωχοις; 6 Ε
three hundred denarii, and given to poor ones? He
δε τουτο, ουχ ὁτι περι των πτωχων εμελ
now this, not because about the poor it concern
αυτῳ, αλλ' ὁτι κλεπτης ην, και το γλωσσο
him, but because a thief he was, and the
μον ειχε, και τα βαλλομενα εβασταζ
he had, and the things being put in he carried
7 Ειπεν ουν ὁ Ιησους· Αφες αυτην· εις τ
Said therefore the Jesus; Let alone her, for t
ἡμεραν του ενταφιασμου μου τετηρηκεν αυτ
day of the embalming of me she has kept it
8 Τους ...

ϑον ου δια τον Ιησουν μονον, αλλ' ἱνα
came not on account of the Jesus alone, but that
Λαζαρον ιδωσιν, ὁν ηγειρεν εκ νεκρων.
Lazarus they might see, whom he raised out of dead ones.
λευσαντο δε οἱ αρχιερεις, ἱνα και τον
counsel but the high-priests, that also the
ν αποκτεινωσιν· [11] ὁτι πολλοι δι' αυτον
they might kill; because many on account of him
των Ιουδαιων, και επιστευον εις τον Ιη-
of the Jews, and believed into the Je-

επαυριον οχλος πολυς, ὁ ελθων εις την
morrow a crowd great, who having come to the
, ακουσαντες, ὁτι ερχεται Ιησους εις
having heard that was coming Jesus into
λυμα, [13] ελαβον τα βαια των φοινικων,
lem, they took the branches of the palm-trees,
λθον εις ὑπαντησιν αυτῳ, και εκραζον·
out to a meeting with him, and cried out;
α, ευλογημενος ὁ ερχομενος εν ονοματι
worthy of blessing he coming in name
ὁ βασιλευς του Ισραηλ. [14] Εὑρων δε ὁ
the king of the Israel. Finding and the
ονα ριον, εκαθισεν επ' αυτο, καθως εστι
a young ass, he sat on it, as it is
μενον· [15] "Μη φοβου, θυγατερ Σιων·
written: "Not fear, O daughter of Sion;
βασιλευς σου ερχεται καθημενος επι
king of thee comes sitting on
ονου." [16] Ταυτα δε ουκ εγνωσαν οἱ
of an ass." These things now not knew the
αυτου το πρωτον· αλλ' ὁτε εδοξασθη
of him the first; but when was glorified
ς, τοτε εμνησθησαν, ὁτι ταυτα ην επ'
then they remembered, that these things was about
εγραμμενα, και ταυτα εποιησαν αυτῳ.
being been written, and these things they did to him.
υρει ουν ὁ οχλος, ὁ ων μετ' αυτου, ὁτι
fied then the crowd, that being with him, that
Λαζαρον εφωνησεν εκ του μνημειου, και
Lazarus he called out of the tomb, and
αυτον εκ νεκρων. [18] Δια τουτο και
him out of dead ones. On account of this also
σεν αυτῳ ὁ οχλος, ὁτι ηκουσαν τουτο
him the crowd, because they heard this
πεποιηκεναι το σημειον. [19] Οἱ ουν Φαρι-
to have done the sign. The then Phari-
σαιοι προς ἑαυτους· Θεωρειτε ὁτι ουκ
and to themselves; You see that not

came, not on account of
JESUS only, but also that
they might see LAZARUS,
whom he raised from the
DEAD.
10 ‡ * And even the
HIGH-PRIESTS took coun-
sel, that they might kill
LAZARUS also;
11 ‡ Because, on account
of him, many of the JEWS
went away, and believed
into JESUS.
12 ‡ The NEXT DAY, a
great Crowd HAVING COME
to the FEAST, having heard
That JESUS was coming to
Jerusalem,
13 took BRANCHES of
PALM-TREES, and went out
to meet him, and cried out,
‡ "Hosanna, Blessed is HE
who COMES in the Name
of Jehovah, the KING of
ISRAEL!"
14 And JESUS having
found a Young ass, sat on
it, as it has been written,
15 ‡ "Fear not, * daugh-
"ter of Zion; behold, thy
"KING comes, sitting on
"the Colt of an Ass."
16 Now these things his
DISCIPLES knew not at
FIRST; but when JESUS
was glorified, ‡ then they
remembered That These
things had been written
about him, and they did
these things to him.
17 Then THAT CROWD
which was with him, testi-
fied that he called LAZARUS
out of the TOMB, and raised
him from the dead.
18 On this account also
the CROWD met him, Be-
cause they heard that he
had done This SIGN.
19 Therefore the PHARI-
SEES, said among them-
[illegible]

ὡρα, ἱνα δοξασθῃ ὁ υἱος του ανθρωπου.
hour, that may be glorified the son of the man.
αμην λεγω ὑμιν, εαν μη ὁ κοκκος το
Indeed I say to you, if not the grain of
πεσων εις την γην αποθανῃ, αυτος μονο
falling into the ground should die, he alone
εαν δε αποθανῃ, πολυν καρπον φερει
if but it may die, much fruit it bears
φιλων την ψυχην αὑτου, απολεσει αυτ
loving the life of himself, shall lose her
ὁ μισων την ψυχην αὑτου εν τῳ κοσμῳ
he hating the life of himself in the world
εις ζωην αιωνιον φυλαξει αυτην.
into life age-lasting shall keep her.
26 Εαν εμοι διακονῃ τις, εμοι ακολο
If me may serve any one, me let him
και ὁπου ειμι εγω, εκει και ὁ διακονος
and where am I, there also the servant
εσται· εαν τις εμοι διακονῃ, τιμησει α
shall be; if any one me may serve, will serve
πατηρ. 27 Νυν ἡ ψυχη μου τεταρακται·
father. Now the soul of me is troubled;
ειπω· Πατερ, σωσον με εκ της ὡρας τα
shall I say? O father, save me from the hour
Αλλα δια τουτο ηλθον εις την ὡραν το
But on account of this I came to the hour
28 Πατερ, δοξασον σου το ονομα. Ηλθε
O father, glorify of thee the name. Came
φωνη εκ του ουρανου· "Και εδοξασα,
a voice out of the heaven: "Both I glorified,
παλιν δοξασω." 29 Ὁ *[ουν] οχλος ὁ
again will glorify." The [therefore] crowd that
και ακουσας, ελεγε βροντην γεγονεναι. Α
and hearing, said thunder to have been.
ελεγον· Αγγελος αυτῳ λελαληκεν. 30 Απεκ
said; A messenger to him has spoken. Answ
ὁ Ιησους και ειπεν· Ου δι᾽ εμε αυτη ἡ φ
the Jesus and said; Not on account of me this the
γεγονεν, αλλα δι᾽ ὑμας. 31 Νυν κρισις
had come, but on account of you. Now a judgment

εξω. 31 Καγω εαν ὑψωθω εκ της
out. And I if I should be lifted up from the
γης, παντας ἑλκυσω προς εμαυτον. 33 Τουτο
earth, all will draw to myself. This
δε ελεγε, σημαινων ποιῳ θανατῳ ημελλεν απο-
but he said, signifying by what death he was about to
θνησκειν. 34 Απεκριθη αυτῳ ὁ οχλος· Ἡμεις
die. Answered him the crowd; We
ηκουσαμεν εκ του νομου, ὁτι ὁ Χριστος μενει
heard out of the law, that the Anointed abides
εις τον αιωνα· και πως συ λεγεις, ὁτι δει
to the age; and how thou sayest, that it behoves
ὑψωθηναι τον υἱον του ανθρωπου; τις εστιν
to be lifted up the son of the man? who is
ουτος ὁ υἱος του ανθρωπου; 35 Ειπεν ουν αυτοις
this the son of the man? Said then to them
ὁ Ιησους· Ετι μικρον χρονον το φως εν ὑμιν
the Jesus; Yet a little time the light among you
εστι. Περιπατειτε, ἑως το φως εχετε, ἱνα μη
is. Walk you, while the light you have, that not
σκοτια ὑμας καταλαβῃ· και ὁ περιπατων εν τῃ
darkness you may overtake; and he walking in the
σκοτιᾳ ουκ οιδε που ὑπαγει. 36 Ἑως το φως
darkness not knows where he goes. While the light
εχετε, πιστευετε εις το φως, ἱνα υἱοι φωτος
you have, believe into the light, that sons of light
γενησθε. Ταυτα ελαλησεν ὁ Ιησους, και
you may become. These things spoke the Jesus, and
απελθων εκρυβη απ᾽ αυτων.
going away he was hid from them.
37 Τοσαυτα δε αυτου σημεια πεποιηκοτος
So many but of him signs having been done
εμπροσθεν αυτων ουκ επιστευον εις αυτον· 38 ἱνα
in presence of them not they did believe into him; that
ὁ λογος Ησαιου του προφητου πληρωθῃ, ὁν
the word of Isaiah the prophet might be fulfilled, which
ειπε· "Κυριε, τις επιστευσε τῃ ακοῃ ἡμων;
he said; "O Lord, who believed the report of us?
και ὁ βραχιων κυριου τινι απεκαλυφθη;" 39 Δια
and the arm of lord to whom was it revealed?" On account of
τουτο ουκ ηδυναντο πιστευειν· ὁτι παλιν ειπεν
this not they were able to believe; because again said
Ησαιας· 40 "Τετυφλωκεν αυτων τους οφθαλ-
Isaiah; "He has blinded of them the
μους, και πεπωρωκεν αυτων την καρδιαν· ἱνα
eyes, and has hardened of them the heart; so that
μη ιδωσι τοις οφθαλμοις, και νοησωσι τῃ
not they might see with the eyes, and understand with the
καρδιᾳ, και επιστραφωσι, και ιασωμαι αυτους."
heart, and should turn back, and I should heal them."
41 Ταυτα ειπεν Ἡσαιας, ὁτι ειδε την δοξαν
These things said Isaiah, because he saw the glory
αυτου, και ελαλησε περι αυτου. 42 Ὁμως
of him, and spoke concerning him. Nevertheless

32 And I, ‡ if I be raised on high from the EARTH, will draw All to myself."

33 ‡ Now this he said, signifying by What Death he was about to die.

34 * Then the CROWD answered him, ‡ "We heard out of the LAW, That the MESSIAH continues to the AGE; and how sayest thou, 'That the SON of MAN must be raised on high?' Who is This SON of MAN?"

35 JESUS, therefore said to them, ‡ "Yet a Little Time the LIGHT is among you. Walk while you have the LIGHT, so that Darkness may not overtake You; and ‡ HE who WALKS in DARKNESS knows not where he is going.

36 While you have the LIGHT, believe into the LIGHT, that you may become ‡ the SONS of LIGHT." These things spoke *Jesus, and going away he was concealed from them.

37 But though he had performed so Many Signs in their presence, they did not believe into him;

38 that the WORD of Isaiah, the PROPHET, might be verified, which he said, ‡ "Lord, who believed our "REPORT? and the ARM of "the Lord, to whom was it "revealed?"

39 On account of this they could not believe, Because Isaiah said again,

40 ‡ "He has blinded "Their EYES, and hardened "Their HEART, so that they "should not see with the "EYES, and understand "with the HEART, and "should turn, and I should "heal them."

41 Isaiah said these things, because he saw his ‡ GLORY, and spoke of him.

42 Nevertheless, many

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* VATICAN MANUSCRIPT.—34. Then the CROWD. 36. Jesus.

‡ 32. John iii. 14; viii. 28. ‡ 33. John xviii. 32. ‡ 34. Psa. lxxxix. 36, 37; cx. 4 ... ‡ 35. John i. 9; viii. 12; ix. 5; ver. 46. ‡ 35. ... 1 John ii. 9–11. ‡ 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9–11. ‡ 38. Isa. liii. 1; Rom. x. 16. ‡ 40. Isa. vi. 9, 10; Matt. xiii. 14. ‡ 41. Isa. vi. 1.

Ἰησους δε εκραξε και ειπεν·
Jesus and cried and said,
εις εμε, ου πιστευει εις εμε,, αλλ'
into me, not believes into me, but i
ψαντα με· 45 και ὁ θεωρων εμε, θεω
sent me; and he seeing me, se
ψαντα με. 46 Εγω φως εις τον κοσ
sent me. I a light into the wo
θα, ἱνα πας ὁ πιστευων εις εμε, εν
that all the believing into me, in
μη μεινῃ. 47 Και εαν τις μου α
not may abide. And if any one of me
ῥηματων, και μη πιστευσῃ, εγω ου κ
words, and not may believe, I not j
(ου γαρ ηλθον, ἱνα κρινω τον κοσμο
(not for I came, that I might judge the world,
σωσω τον κοσμον·) 48 ὁ αθετων
I might save the world,) he rejecting
μη λαμβανων τα ῥηματα μου εχει το
not receiving the words of me has th
αυτον· ὁ λογος ὁν ελαλησα, εκει
him; the word which I spoke, tha
αυτον εν τῃ εσχατῃ ἡμερᾳ. 49 Ὁτ
him in the last day. Becau
εμαυτου ουκ ελαλησα· αλλ' ὁ πεμψας
myself not spoke; but the having sen
αυτος μοι εντολην εδωκε, τι ειπω
he me a commandment gave, what I should
λαλησω· 50 και οιδα, ὁτι ἡ εντολη
I should speak; and I know, that the commandment
αιωνιος εστιν. Ἁ ουν λαλω εγω, κα
age-lasting is. What therefore say I,
κε μοι ὁ πατηρ, οὑτω λαλω.
ken to me the father, so I speak.

ΚΕΦ. ιγ'. 13.

1 Προ δε της ἑορτης του πασχα, ειδ
Before and the feast of the passover, kno
σους, ὁτι εληλυθεν αὑτου ἡ ὡρα, ἱνα
sus, that was come of himself the hour, that he
εκ του κοσμου

του διαβολου ηδη βεβληκοτος εις την
the accuser already having put into the
Ιουδα Σιμωνος Ισκαριωτου, ἱνα αυτον
Judas of Simon Iscariot, that him
) [3] ειδως ὁ Ιησους, ὁτι παντα δεδωκεν
) knowing the Jesus, that all things had given
πατηρ εις τας χειρας, και ὁτι απο θεου
Father into the hands, and that from God
και προς τον θεον ὑπαγει· [4] εγειρεται
and to the God he goes; rises
δειπνου, και τιθησι τα ἱματια, και λα-
supper, and puts off the mantles, and having
τιον, διεζωσεν ἑαυτον. [5] Ειτα βαλλει
towel, girded himself. Afterward he puts
τον νιπτηρα, και ηρξατο νιπτειν τους
the wash-basin, and began to wash the
ων μαθητων, και εκμασσειν τῳ λεντιῳ
the disciples, and to wipe with the towel
ην διεζωσμενος. [6] Ερχεται ουν προς
was having been girded. He comes then to
Πετρον· και λεγει αυτῳ εκεινος· Κυριε,
Peter; and says to him he; O lord,
νιπτεις τους ποδας; [7] Απεκριθη Ιησους
washest the feet? Answered Jesus
ν αυτῳ· Ὁ εγω ποιω, συ ουκ οιδας
to him. What I do, thou not knowest
αρτι· δε μετα ταυτα. [8] Λεγει αυτῳ
shalt know but after these things. Says to him
Ου μη νιψῃς τους ποδας μου εις
Not, not thou mayest wash the feet of me to
α. Απεκριθη αυτῳ ὁ Ιησους· Εαν μη
Answered him the Jesus; If not
ε, ουκ εχεις μερος μετ' εμου. [9] Λεγει
not hast a part with me. Says
ων Πετρος· Κυριε, μη τους ποδας μου
Peter, O lord, not the feet of me
αλλα και τας χειρας, και την κεφαλην.
but also the hands, and the head.
αυτῳ ὁ Ιησους· Ὁ λελουμενος ου
to him the Jesus; He having been bathed not
χει η τους ποδας νιψασθαι, αλλ' εστι
has than the feet to wash, but is
ὁλος· και ὑμεις καθαροι εστε, αλλ'
wholly; and you clean are, but
παντες. [11] Ηδει γαρ τον παραδιδοντα
all. He knew for the betraying
δια τουτο ειπεν· Ουχι παντες καθαροι
account of this he said, Not all clean

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

3 * he knowing ‡ That the FATHER had given him All things into his HANDS, and That he came out ‡ from God, and was going to GOD,

4 rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

5 † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

6 Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash My FEET?"

7 Jesus answered and said to him, "What I am doing, thou knowest not now, but ‡ after this thou wilt know."

8 Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." *He answered him; "Unless I wash thee, thou hast no PART with me."

9 Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

10 * Jesus says to him, † "HE who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and ‡ you are clean, but not all."

11 For ‡ he knew WHO was BETRAYING him; on this account he said, "You are not all clean."

...AN MANUSCRIPT.—3. he knowing. 6. he says. 8. He answered.

...washing of the feet in times of primitive simplicity was performed by the host ...to the guest, but afterwards it was committed to the servants, and therefore was ...a servile employment. When David sent to Abigail, to inform her that he had ...for a wife, she arose and said,—"Behold, let thy handmaid be a *servant*, to wash the servants of my lord." 1 Sam. xxv. 41. At the time when our Lord performed ...it was esteemed the office of the meanest slaves. This act plainly showed the ...and condescension of Jesus, and emphatically taught the same to his disciples. ...customary for the Jews to bathe themselves (*twice*, according to some,) before ...paschal supper.

...ii. 27; xxviii. 18; John iii. 35; xvii. 2. ‡ 3. John xiii. 42; xvi. 28. ‡ 7. ‡ 10. John xv. 3. ‡ 11. John vi. 64.

12 'Οτε ουν ενιψε τους ποδας αυτων, και
When therefore he had washed the feet of them, and
ελαβε τα ἱματια αὑτου, αναπεσων παλιν, ειπεν
taken the mantles of himself, falling down again, he said
αυτοις· Γινωσκετε τι πεποιηκα ὑμιν; 13 Ὑμεις
to them; Know you what I have done to you? You
φωνειτε με· Ὁ διδασκαλος και ὁ κυριος· και
call me; The teacher and the lord, and
καλως λεγετε· ειμι γαρ. 14 Ει ουν εγω ενιψα
well you say; I am for. If then I washed
ὑμων τους ποδας, ὁ κυριος και ὁ διδασκαλος,
of you the feet, the lord and the teacher,
και ὑμεις οφειλετε αλληλων νιπτειν τους
also you are bound of one another to wash the
ποδας. 15 Ὑποδειγμα γαρ εδωκα ὑμιν, ἱνα
feet. An example for I gave to you, that
καθως εγω εποιησα ὑμιν, και ὑμεις ποιητε.
as I did to you, also you should do.
16 Αμην αμην λεγω ὑμιν, ουκ εστι δουλος μειζων
Indeed indeed I say to you, not is a slave greater
του κυριου αὑτου, ουδε αποστολος μειζων του
of the lord of himself, nor a messenger greater of the
πεμψαντος αυτον. 17 Ει ταυτα οιδατε, μακαριοι
sending him. If these things you know, blessed
εστε, εαν ποιητε αυτα. 18 Ου περι παντων
are you, if you should do them. Not about all
ὑμων λεγω· εγω οιδα οὑς εξελεξαμην· αλλ',
of you I speak; I know whom I chose; but,
ἱνα ἡ γραφη πληρωθη· "Ὁ τρωγων μετ' εμου
that the writing may be fulfilled; "He eating with me
τον αρτον, επηρεν επ' εμε την πτερναν αὑτου."
the loaf, lifted up against me the heel of himself."
19 Απ' αρτι λεγω ὑμιν, προ του γενεσθαι, ἱνα
From now I say to you, before the to happen, that
ὁταν γενηται, πιστευσητε, ὁτι εγω ειμι.
when it may happen, you may believe, that I am.
20 Αμην αμην λεγω ὑμιν· Ὁ λαμβανων εαν τινα
Indeed indeed I say to you; He receiving if any one
πεμψω, εμε λαμβανει· ὁ δε εμε λαμβανων,
I may send, me receives; he and me receiving,
λαμβανει τον πεμψαντα με.
receives him having sent me.
21 Ταυτα ειπων ὁ Ιησους εταραχθη τῳ πνευμα-
These things saying the Jesus was troubled in the spirit,
τι, και εμαρτυρησε, και ειπεν· Αμην αμην λεγω
and testified, and said, Indeed indeed I say
ὑμιν, ὁτι εις εξ ὑμων παραδωσει με. 22 Εβλε-
to you, that one of you will betray me. Looked
πον *[ουν] εις αλληλους οἱ μαθηται, απορου-
[then] to each other the disciples, doubt-
μενοι περι τινος λεγει. 23 Ην δε ανακειμενος
ing about whom he was speaking. Was now reclining

12 When ... had washed ... taken his ... ning again ... "Do you kn... done to you?
13 ‡ You ... TEACHER, ... and you say ...
14 If I the ... and the TEA... washed Your ... ought also to ... another's FEET.
15 For I ... you an Example ... have done to y... should do.
16 Indeed, I ... ‡ a Servant is ... than his LORD ... Apostle greater ... WHO SENT him.
17 ‡ If you k... things, happy ... you do them.
18 I am no... about all of y... * whom I chose ... the SCRIPTURE ... filled, ‡ 'He ... * 'My BREAD, ... HEEL against ...
19 I tell you ... it occurs, th... occurs you m... That I am he.
20 Indeed, I ... ‡ He who re... whom I send r... and HE who re... receives HIM ... me."
21 Having ... things *Jesus ... in his SPIRIT, ... and said, "Ind... you, That one ... deliver me up."
22 The DISC... one on anoth... of whom he sp...
23 † Now O...

* VATICAN MANUSCRIPT.—18. same I chose. 18. My BREAD.
22. Then—omit.

† 23. As two or more lay on one couch, each resting on his left elbow, w... ing away from the table towards the back of the couch, he that turned his ba... neighbor was said to be lying in his bosom. This position made it easy for J... to Jesus in a whisper which could not be heard by the other disciples.—S. Sha...

‡ 13. Matt. xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 3; Phil. ii. 11. ‡ ... 29; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 5. ‡ 16. Matt. x. 24; Luke vi. 40 ... ‡ 17. James i. 25. ‡ 18. Psa. xli. 9. Matt. xxvi. 23. ‡ 20. Matt. ... Luke x. 16.

[illegible] μαθητων αυτου εν τῳ κολπῳ του
[illegible] disciples of him in the bosom of the

[illegible] Ιησου. [24] Νευει ουν τουτῳ
[illegible] the Jesus. Nods then to him

[illegible] πυθεσθαι τις αν ειη περι οὗ
[illegible] to ask who it might be concerning of whom

[25] [illegible] δε εκεινος επι το στηθος
[illegible] and he on the breast

[illegible] λεγει αυτῳ· Κυριε, τις εστιν;
[illegible] he says to him; O Lord, who is it?

[26] [illegible] ὁ Ιησους· Εκεινος εστιν, ᾧ
[illegible] the Jesus; He it is, to whom

[illegible] το ψωμιον επιδωσω. Και εμβαψας
[illegible] the little piece shall give. And having dipped

[illegible] διδωσιν Ιουδᾳ Σιμωνος Ισκαριωτῃ.
[illegible] he gives to Judas of Simon Iscariot.

[27] [illegible] το ψωμιον, τοτε εισηλθεν εις εκει-
[illegible] the little piece, then entered into him

[illegible] Λεγει ουν αυτῳ ὁ Ιησους· Ὁ
[illegible] Says then to him the Jesus; What

[illegible] ποιησον ταχιον. [28] Τουτο *[δε] ουδεις
[illegible] do thou quickly. This [now] no one

[illegible] των ανακειμενων προς τι ειπεν αυτῳ.
[illegible] of those reclining with why he said to him.

[29] [illegible] γαρ εδοκουν, επει το γλωσσοκομον
[illegible] for thought, seeing that the box

[illegible] Ιουδας, ὁτι λεγει αυτῳ ὁ Ιησους· Αγο-
[illegible] the Judas, that says to him the Jesus; Buy

[illegible] χρειαν εχομεν εις την ἑορτην· η τοις
[illegible] we have for the feast; or to the

[illegible] ἱνα τι δῳ. [30] Λαβων ουν το
[illegible] that something he should give. Having taken then the

[illegible] εκεινος, ευθεως εξηλθεν· ην δε νυξ.
[illegible] he, immediately went out; it was and night.

[31] Ὁτε εξηλθε, λεγει ὁ Ιησους· Νυν εδοξασθη
When he went out, says the Jesus; Just now was glorified

[illegible] του ανθρωπου, και ὁ θεος εδοξασθη εν
[illegible] of the man; and the God was glorified in

[illegible]. [32] *[Ει ὁ θεος εδοξασθη εν αυτῳ,] και
[illegible] [If the God was glorified in him,] also

[illegible] δοξασει αυτον εν ἑαυτῳ, και ευθυς
[illegible] will glorify him in himself, and immediately

[illegible] αυτον. [33] Τεκνια, ετι μικρον μεθ'
[illegible] him. O little children, yet a little with

[illegible] ειμι. Ζητησετε με· και καθως ειπον τοις
[illegible] I am. You will seek me; and as I said to the

[illegible] Ὁτι ὁπου εγω ὑπαγω, ὑμεις ου
Jews, That where I go, you not

clining on the BOSOM of JESUS ‡ one of his DISCIPLES, whom * Jesus loved.

24 To him, therefore, Simon Peter nods, * and says to him, "Inquire who it is of whom he is speaking."

25 And he, * leaning back on the BREAST of JESUS, says to him, "Lord, who is it?"

26 * Then JESUS answers, "He it is, * for whom I shall dip a LITTLE PIECE and give it to him." Then having dipped the LITTLE PIECE, he took and gave it to * Judas, the son of Simon Iscariot.

27 ‡ And after the LITTLE PIECE, then the ADVERSARY entered into him. * Jesus, therefore, says to him "What thou doest, do quickly."

28 No one of THOSE RECLINING knew for what he said this to him.

29 For some thought, seeing ‡ that * Judas had the BOX, That * Jesus said to him, "Buy what things we need for the FEAST;" or, that he should give something to the POOR.

30 He, therefore, having taken the LITTLE PIECE, immediately went out. And it was Night.

31 When, therefore, he went out, * Jesus says, ‡ "Just now was the SON of MAN glorified, and ‡ GOD was glorified by him.

32 * ‡ [If GOD be glorified by him,] GOD will also glorify him by himself, and he will immediately glorify him.

33 My Children, yet a little while I am with you. You will seek me, and ‡ as I said to the JEWS, 'That where I am going, you

* VATICAN MANUSCRIPT.—23. Jesus. 24. and says to him, "Inquire who it is of whom. [illegible] leaning back on the BREAST of Jesus. 26. Then JESUS. 26. for whom I shall [illegible] a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and [illegible] 27. Jesus. 28. now—omit. 29. Judas. 30. Jesus says to him. [illegible] Jesus. 32. If God be glorified by him.—omit.

‡ 23. John xix. 26; xx. 2; xxi. 7, 20, 24. ‡ 27. Luke xxii. 3; John vi. 70. ‡ 29. John [illegible] ‡ 31. John xii. 23. ‡ 31. John xiv. 13; 1 Pet. iv. 11. ‡ 32. John xvii. [illegible] ‡ 33. John vii. 34; viii. 21.

δυνασθε ελθειν· και ὑμιν λεγω αρτι. 34 Εντο-
are able to come; even to you I say now. A com-
λην καινην διδωμι ὑμιν, ἱνα αγαπατε αλλη-
mandment new I give to you, that you may love each
λους· καθως ηγαπησα ὑμας, ἱνα και ὑμεις
other: as I loved you, that also you
αγαπατε αλληλους. 35 Εν τουτῳ γνωσονται
might love each other. By this will know
παντες, ὁτι εμοι μαθηται εστε, εαν αγαπην
all, that to me disciples you are, if love
εχητε εν αλληλοις. 36 Λεγει αυτῳ Σιμων Πε-
you have in each other. Says to him Simon Pe-
τρος· Κυριε, που ὑπαγεις; Απεκριθη *[αυτῳ] ὁ
ter, O lord, where goest thou? Answered [him] the
Ιησους· Ὁπου ὑπαγω, ου δυνασαι μοι νυν ακο-
Jesus; Where I go, not thou art able me now to
λουθησαι· ὑστερον δε ακολουθησεις *[μοι.]
follow; afterwards but thou shalt follow [me.]
37 Λεγει αυτῳ Πετρος· Κυριε, διατι ου δυναμαι
Says to him Peter; O lord, why not I am able
σοι ακολουθησαι αρτι; την ψυχην μου ὑπερ
thee to follow now? the life of me in behalf
σου θησω. 38 Απεκριθη αυτῳ ὁ Ιησους· Την
of thee I will lay down. Answered him the Jesus; The
ψυχην σου ὑπερ εμου θησεις; Αμην αμην λεγω
life of thee in behalf of me wilt thou lay down? Indeed indeed I say
σοι ου μη αλεκτωρ φωνησει, ἑως οὑ απαρνησῃ
to thee not not a cock will crow, till not thou wilt deny
με τρις.
me thrice.

ΚΕΦ. ιδ'. 14.

1 Μη ταρασσεσθω ὑμων ἡ καρδια· πιστευετε
Not let be troubled of you the heart; believe you
εις τον θεον, και εις εμε πιστευετε. 2 Εν τῃ
into the God, and into me believe you. In the
οικιᾳ του πατρος μου μοναι πολλαι εισιν· ει δε
house of the father of me dwellings many are; if but
μη, ειπον αν ὑμιν. Πορευομαι ἑτοιμασαι
not, I would have told you. I am going to prepare
τοπον ὑμιν· 3 και εαν πορευθω, και ἑτοιμασω
a place for you; and if I should go, and should prepare
ὑμιν τοπον, παλιν ερχομαι, και παραληψομαι
for you a place, again I am coming, and will receive
ὑμας προς εμαυτον· ἱνα ὁπου ειμι εγω, και
you to myself; so that where am I, also
ὑμεις ητε. 4 Και ὁπου εγω ὑπαγω οιδατε,
you may be. And where I am going you know,
*[και] την ὁδον † οιδατε· 5 Λεγει αυτῳ Θω-
[and] the way you know. Says to him Tho-
μας· Κυριε, ουκ οιδαμεν που ὑπαγεις; *[και]
mas; O lord, not we know where thou art going? [and]

* Vatican Manuscript.—36. Jesus. 36. him—omit. Jesus answers. 2. you; Because I. 4. and—omit. 5. … we know the way.

† 38. See Note on Matt. xxvi. 34. † 4. Tischendorf omits … authority of several ancient MSS. and versions. The connection … ought to be excluded from the text.

‡ 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 P… ii. 23; iv. 21. ‡ 35. 1 John ii. 5; iv. 20. ‡ 36. John xxi. … Matt. xxvi. 33–35; Mark xiv. 29–31; Luke xxii. 33, 34. ‡ [illegible] … 13. John xii. 26; xvii. 24; 1 Thess. iv. 17.

[and] from now you know
ἑωρακατε αυτον. [8] Λεγει αυτῳ
have seen him. Says to him
Κυριε, δειξον ἡμιν τον πατερα, και
Lord, show to us the father, and
[9] Λεγει αυτῳ ὁ Ιησους· Τοσουτον
Says to him the Jesus; So long
ὑμων ειμι, και ουκ εγνωκας με,
you am I, and not knowest thou me,
ἑωρακως εμε, ἑωρακε τον πατερα·
having seen me, has seen the father;
συ λεγεις· Δειξον ἡμιν τον πατερα;
thou sayest; Show to us the father?
ευεις, ὁτι εγω εν τῳ πατρι, και ὁ
believest thou, that I in the father, and the
εμοι εστι; Τα ῥηματα ἁ εγω λαλω
me is? The words which I speak
εμαυτου ου λαλω· ὁ δε πατηρ, ὁ εν
myself, not I speak; the but father, he in
μοι, αυτος ποιει τα εργα. [11] Πιστευετε
me, he does the works. You believe
εγω εν τῳ πατρι, και ὁ πατηρ εν εμοι,
I in the father, and the father in me,
δια τα εργα αυτα πιστευετε μοι.
on account of the works themselves believe me.
αμην λεγω ὑμιν, ὁ πιστευων εις εμε,
Indeed I speak to you, he believing into me,
ἁ εγω ποιω, κᾳκεινος ποιησει, και
which I do, also he shall do, and
τουτων ποιησει· ὁτι εγω προς τον
these shall he do; because I to the
πορευομαι, [13] και ὁ, τι αν αιτηση-
am going, and what, any thing you may ask
τῳ ονοματι μου, τουτο ποιησω· ἱνα
name of me, this I will do; that
ὁ πατηρ εν τῳ υἱῳ. [14] Εαν τι αιτη-
the father in the son. If anything you
τῳ ονοματι μου, εγω ποιησω. [15] Εαν

have seen him."

8 Philip says to him,
"Lord, show us the FATHER, and it is enough for
us."

9 JESUS says to him,
"So long a Time am I with
you, and dost thou not
know me, Philip? HE
HAVING SEEN me has seen
the FATHER; how sayest
thou, Show us the FATHER?

10 Dost thou not believe
That I am in the FATHER,
and the FATHER is in me?
The words which I speak
to you, ‡ I speak not from
myself; and THAT FATHER
* abiding in me, he does
the WORKS.

11 Believe me, because
I am in the FATHER, and
the FATHER in me; but if
not, on account of * his
WORKS believe me.

12 ‡ Indeed, I assure
you, HE BELIEVING into
me, the WORKS which I
do shall he do also; and
greater than these shall
he do, Because I am
going to * the FATHER;

13 ‡ and whatever you
may ask in my NAME, this
I will do; so that the FATHER may be glorified in
the SON.

14 If you ask * anything
in my name, this I will do.

18 Ουκ αφησω ὑμας ορφανους· ερχο
Not I will leave you orphans; I am
ὑμας. 19 Ετι μικρον, και ὁ κοσμος
you. Yet a little, and the world
θεωρει· ὑμεις δε θεωρειτε με· ὁτι εγω
beholds, you but behold me, because I
ὑμεις ζησεσθε. 20 Εν εκεινῃ τῃ ἡμερᾳ
you shall live. In that the day
ὑμεις, ὁτι εγω εν τῳ πατρι μου, και
you, because I in the father of me, and
εμοι, καγω εν ὑμιν. 21 Ὁ εχων τας
me, and I in you. He having the
μου, και τηρων αυτας, εκεινος εστιν ὁ
of me, and keeping them, that is he
με· ὁ δε αγαπων με, αγαπηθησεται
me; he and loving me, shall be loved
πατρος μου· και εγω αγαπησω αυ
father of me, and I will love hi
εμφανισω αυτῳ εμαυτον.
will manifest to him myself.
22 Λεγει αυτῳ Ιουδας (ουκ ὁ Ισκα
Says to him Judas (not the Is
Κυριε, και τι γεγονεν, ὁτι ἡμιν μελλει
O lord, and how has it happened, that to us thou art abo
νιζειν σεαυτον, και ουχι τῳ κοσμῳ; 23 Α
fest thyself, and not to the world?
Ιησους και ειπεν αυτῳ· Εαν τις αγα
Jesus and said to him; If any one lov
τον λογον μου τηρησει· και ὁ πατ
the word of me he will keep; and the fath
αγαπησει αυτον, και προς αυτον ελευ
will love him, and to him we will
και μονην παρ' αυτῳ ποιησομεν. 24
and a dwelling with him we will make.
αγαπων με, τους λογους μου ου τηρει·
loving me, the words of me not will keep;
λογος ὁν ακουετε, ουκ εστιν εμος, αλ
word which you hear

...ιος ὑμας διδαξει παντα, και
...you will teach all things, and
...ντα ἁ ειπον ὑμιν.
things which I said you.
...ημι ὑμιν, ειρηνην την εμην
...to you, peace the mine
...δωσι ὁ κοσμος διδωσιν, εγω
...the world gives, I
...ταρασσεσθω ὑμων ἡ καρδια
let be troubled of you the heart
28 Ηκουσατε, ὁτι εγω ειπον
You heard, that I said
...αι ερχομαι προς ὑμας. Ει
and I am coming to you. If
...ητε αν, ὁτι πορευομαι προς
...would rejoice, that I am going to
...πατηρ μου μειζων μου εστι.
...father of me greater of me is.
...ὑμιν πριν γενεσθαι, ἱνα ὁταν
you before it happens, so that when
...τε. 30 Ουκετι πολλα λαλησω
No more much I will speak
...ται γαρ ὁ του κοσμου αρχων,
for he of the world ruling,
...χει ουδεν. 31 Αλλ' ἱνα γνῳ
nothing. But that may know
...απω τον πατερα, και καθως
the father, and as
...πατηρ, οὑτω ποιω·
father, so I do;
...μεν εντευθεν. ΚΕΦ. ιε'. 15.
go from this place.
...ος ἡ αληθινη, και ὁ πατηρ μου
the true, and the father of me
2 Παν κλημα εν εμοι μη
Every branch in me not
...ει αυτο· και παν το καρπον
away it; and every one the fruit
...το, ἱνα πλειονα καρπον φερῃ.
that more fruit it may bear.
...οι εστε, δια τον λογον, ὁν
are, through the word, which
4 Μεινατε εν εμοι, καγω εν
Abide you in me, and I in
...κλημα ου δυναται καρπον
branch not is able fruit
...εαν μη μεινῃ εν τῃ αμπελῳ·
if not it may abide in the vine;
...εαν μη εν εμοι μεινητε.
if not in me you abide.
...λος, ὑμεις τα κληματα. 5 Ο
you the branches. He

You all things, and remind you of all things which I said to you.

27 Peace * I leave to you; MY Peace I give to you; not as the WORLD gives, do I give to you. Let not Your HEART be troubled, nor let it be afraid.

28 You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because ‡ my FATHER is greater than I.

29 And now I have told you before it occurs, so that when it occurs, you may believe.

30 I will not speak much more with you; ‡ for the † RULER of the WORLD is coming, and has nothing in me.

31 But that the WORLD may know That I love the FATHER, and that as ‡ the FATHER commanded me, even so I do; arise, let us go hence.

CHAPTER XV.

1 I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear More Fruit.

3 ‡ You are already clean through the WORD which I have spoken to you.

4 ‡ Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 I am the VINE, you are the BRANCHES. He

...—27. I leave.

...ler of this world means *Satan*; some, the *Roman government*; others, ...*magistracy*; but *Wakefield*, in his translation, thinks that Christ ...(as he does in chap. xii. 30, and xvi. 11,) not of what he *then* was, ...when he *comes again*. He translates this clause as follows:—"For ...coming; and I have nothing now to do, but to convince the world ...and do as he commanded me."

...; Phil. ii. 6. ‡ 30. John xii. 30; xvi. 11. † 31. John x. 18; ‡ 3. John xiii. 10; xvii. 17; Eph. v. 26; 1 Pet. i. 22. ‡ 4. Col.

ὑμιν μεινῃ, ὁ εαν θελητε † αιτη
you may abide, whatever you may wish you sh
γενησεται ὑμιν. 8 Εν τουτῳ εδοξασ
It shall be for you. In this was glorifi
μου, ἱνα καρπον πολυν φερητε, και
of me, that fruit much you might bear, and
εμοι μαθηται. 9 Καθως ηγαπησε με
to me disciples. As loved me
καγω ηγαπησα ὑμας· μεινατε εν τῃ
and I loved you; abide you in the
εμῃ. 10 Εαν τας εντολας μου τηρη
mine. If the commandments of me you may
νειτε εν τῃ αγαπῃ μου· καθως εγω τας
will abide in the love of me; as I the co
του πατρος μου τετηρηκα, και μενω
of the father of me have kept, and abide
τῃ αγαπῃ.
the love.

11 Ταυτα λελαληκα ὑμιν, ἱνα ἡ χαρα ἡ
These things I have spoken to you, that the joy the
ὑμιν μεινῃ, και ἡ χαρα ὑμων πληρωθῃ.
you may abide, and the joy of you may be fulfilled.
εστιν ἡ εντολη ἡ εμη, ἱνα αγαπατε αλλ
is the commandment the mine, that you love each
καθως ηγαπησα ὑμας. 13 Μειζονα
as I loved you. Greater
αγαπην ουδεις εχει, ἱνα τις την ψυχην
love no one has, that any one the life
θῃ ὑπερ των φιλων αὑτου. 14
may lay down in behalf of the friends of himself.
φιλοι μου εστε, εαν ποιητε ὁσα εγω
friends of me are, if you may do what things I
λομαι ὑμιν. 15 Ουκετι ὑμας λεγω δουλ
mand you. No more you I call sla
ὁτι ὁ δουλος ουκ οιδε τι ποιει αυτου ὁ κυ
because the slave not knows what does of him
ὑμας δε ειρηκα φιλ

ς, και εθηκα ὑμας, ἱνα ὑμεις ὑπαγητε και
and appointed you, that you might go and
πον φερητε, και ὁ καρπος ὑμων μενῃ· ἱνα
might bear, and the fruit of you might abide; so that
ι αν αιτησητε τον πατερα εν τῳ ονοματι
you may ask the father in the name
δῳ ὑμιν.
he may give to you.
17 Ταυτα εντελλομαι ὑμιν, ἱνα αγαπατε
These things I command you, that you may love
ηλους. 18 Ει ὁ κοσμος ὑμας μισει, γινωσ-
each other. If the world you hates, you
ε, ὁτι εμε πρωτον ὑμων μεμισηκεν. 19 Ει
that me before you it has hated. If
του κοσμου ητε, ὁ κοσμος αν το ιδιον εφι-
the world you were, the world would the own love;
ὁτι δε εκ του κοσμου ουκ εστε, αλλ' εγω
because but of the world not you are, but I
εξαμην ὑμας εκ του κοσμου, δια τουτο
chose you out of the world, on account of this
ὑμας ὁ κοσμος. 20 Μνημονευετε του
you the world. Remember you the
ου, οὑ εγω ειπον ὑμιν· Ουκ εστι δο[υλος]
of which I said to you; Not is a slave
ων του κυριου αὑτου. Ει εμε εδιωξαν, και
of the lord of himself. If me they persecuted, also
διωξουσιν· ει τον λογον μου ετηρησαν,
they will persecute; if the word of me they kept,
τον ὑμετερον τηρησουσιν. 21 Αλλα ταυτα
the yours they will keep. But these things
τα ποιησουσιν ὑμιν δια το ονομα μου,
they will do to you on account of the name of me,
ουκ οιδασι τον πεμψαντα με. 22 Ει μη
and they know him sending me. If not
ον και ελαλησα αυτοις, ἁμαρτιαν ουκ ειχον·
come and spoken to them, sin not they had;
δε προφασιν ουκ εχουσι περι της ἁμαρτιας
but excuse not they have about the sin
ων. 23 Ὁ εμε μισων, και τον πατερα μου
He me hating, also the father of me
ει. 24 Ει τα εργα, μη εποιησα εν αυτοις, ἁ
If the works, not I had done among them, which
ις αλλος πεποιηκεν, ἁμαρτιαν ουκ ειχον·
other has done, sin not they had;
δε και ἑωρακασι, και μεμισηκασι και εμε
but even they have seen, and have hated both me
τον πατερα μου. 25 Αλλ', ἱνα πληρωθῃ ὁ
the father of me. But, that may be fulfilled the
ς ὁ γεγραμμενος εν τῳ νομῳ αυτων· "Οτι
the having been written in the law of them; "That
ησαν με δωρεαν."
hated me without cause."
26 Οταν δε ελθῃ ὁ παρακλητος, ὁν εγω
When but may come the helper, whom I
ω ὑμιν παρα του πατρος, (το πνευμα της
to you from the father, (the spirit of the

appointed you, that you may go and bear Fruit, and that your FRUIT may abide; so that whatever * you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 ‡ If the WORLD hate You, you know That it has hated Me before you.

19 ‡ If you were of the WORLD, the WORLD would love its OWN; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you.

20 Remember the WORD which I said to you, ‡'A Servant is not greater than his Master.' If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But ‡ all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 HE who HATES Me, hates my FATHER also.

24 If I had not done among them ‡ the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, ‡'They hated me without cause.'

26 ‡ But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT of

* [V]atican Manuscript.—16. you ask.

‡ 18. 1 John iii. 1, 13. ‡ 19. John iv. 5; xvii. 14. ‡ 20. Matt. x. 24; Luke vi. 40; [John x]iii. 16. ‡ 21. Matt. x. 22; xxiv. 9; John xvi. 3. ‡ 24. John iii. 2; vii. 31; ‡ 25. Psa. xxxv. 19. ‡ 26. Luke xxiv. 49; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33.

you, but ερχεται ὡρα, ἱνα πας ὁ
comes an hour, that every one th
ὑμας, δοξῃ λατρειαν προσφερειν
you, may think a service to offer
3 Και ταυτα ποιησουσιν, ὁτι ουκ εγ
And these things they will do, because not th
πατερα, ουδε εμε. 4 Αλλα ταυτα
father, nor me. But these things
ὑμιν, ἱνα ὁταν ελθῃ ἡ ὡρα, μνη
to you, that when may come the hour, you m
αυτων, ὁτι εγω ειπον ὑμιν. Ταυτα δε
them, that I said to you. These things but
αρχης ουκ ειπον, ὁτι μεθ' ὑμων ημην.
a beginning not I said, because with you I was.
δε ὑπαγω προς τον πεμψαντα με, και ου
but I go to him having sent me, and n
ὑμων ερωτᾳ με· Που ὑπαγεις; 6 Αλ
you asks me; Where goest thou? But
ταυτα λελαληκα ὑμιν, ἡ λυπη πεπλ
these things I have spoken to you, the sorrow has
ὑμων την καρδιαν. 7 Αλλ' εγω την αλ
of you the heart. But I the
λεγω ὑμιν· συμφερει ὑμιν, ἱνα εγω απ
say to you; it is better for you, that I should
Εαν γαρ μη απελθω, ὁ παρακλητος ουκ
If for not I should go away, the helper not
-σεται προς ὑμας· εαν δε πορευθω, πεμψω α
come to you; if but I go, I will send
προς ὑμας. 8 Και ελθων εκεινος ελεγξει
to you. And having come he will convict
κοσμον περι ἁμαρτιας, και περι δικαιοσυν
world concerning sin, and concerning righteo
και περι κρισεως. 9 Π
and concerning

του κοσμου τουτου κεκριται. 12 Ετι πολλα εχω
of the world this has been judged. Yet many things I have
λεγειν ὑμιν, αλλ' ου δυνασθε βασταζειν αρτι.
to say to you, but not you are able to bear now.
13 Ὁταν δε ελθῃ εκεινος, το πνευμα της
When but may come he, the spirit of the
αληθειας, ὁδηγησει ὑμας εις πασαν την αλη-
truth, he will lead you into all the truth.
θειαν. Ου γαρ λαλησει αφ' ἑαυτου, αλλ' ὁσα αν
Not for he will speak from himself, but whatever
ακουσῃ, λαλησει, και τα ερχομενα αναγγελει
he may hear, he will speak, and the things coming he will declare
ὑμιν. 14 Εκεινος εμε δοξασει, ὁτι εκ του εμου
to you. He me will glorify, because out of the mine
ληψεται, και αναγγελει ὑμιν. 15 Παντα ὁσα
he will take, and will declare to you. All things what
εχει ὁ πατηρ, εμα εστι. Δια τουτο ειπον, ὁτι
has the father, mine is. On account of this I said, that
εκ του εμου λαμβανει, και αναγγελει ὑμιν.
out of the mine he takes, and declares to you.
16 Μικρον, και ου θεωρειτε με· και παλιν μικρον,
A little while, and not you see me; and again a little while,
και οψεσθε με, *[ὁτι ὑπαγω προς τον πατερα.]
and you shall see me, [because I am going to the father.]
17 Ειπον ουν εκ των μαθητων αυτου προς
Said then of the disciples of him to
αλληλους· Τι εστι τουτο ὁ λεγει ἡμιν· Μικρον,
each other; What is this which he says to us; A little while,
και ου θεωρειτε με· και παλιν μικρον, και
and not you see me; and again a little while, and
οψεσθε με· και· Ὁτι εγω ὑπαγω προς τον
you shall see me; and; Because I am going to the
πατερα; 18 Ελεγον ουν· Τουτο τι εστιν ὁ
father? They said therefore, This what is which
λεγει, το μικρον; Ουκ οιδαμεν *[τι λαλει.]
he says, the little while? Not we know [what he says.]
19 Εγνω δ Ιησους, ὁτι ηθελον αυτον ερωταν,
Knew the Jesus, that they wished him to ask,
και ειπεν αυτοις· Περι τουτου ζητειτε μετ'
and said to them; Concerning this inquire you with
αλληλων, ὁτι ειπον· Μικρον, και ου θεωρειτε
each other, because I said; A little while, and not you see
με· και παλιν μικρον, και οψεσθε με; 20 Αμην
me; and again a little while, and you shall see me? Indeed
αμην λεγω ὑμιν, ὁτι κλαυσετε και θρηνησετε
indeed I say to you, that will weep and will lament
ὑμεις, ὁ δε κοσμος χαρησεται· ὑμεις *[δε]
you, the but world will rejoice; you [and]
λυπηθησεσθε, αλλ' ἡ λυπη ὑμων εις χαραν
will be sorrowful, but the sorrow of you into joy
γενησεται. 21 Ἡ γυνη ὁταν τικτῃ, λυπην εχει,
shall become. The woman when she may bear, sorrow has,

ment, Because †the RULER of this WORLD has been judged.

12 I have yet Many things to tell you, ‡but you cannot bear them now.

13 But when He may come, ‡the SPIRIT of TRUTH, he will lead you into *all the TRUTH; for he will not speak from himself; he will speak whatever he may hear; and declare to you the COMING THINGS.

14 He will glorify Me; Because he will take of MINE, and declare to you.

15 ‡All things that the FATHER has are mine; on account of this I said, That out of MINE he takes, and will declare to you.

16 ‡A little while, and you see me *no more, and again a little while, and you will see me."

17 Then some of his DISCIPLES said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me;' and, 'Because I am going to the FATHER?'"

18 They said, therefore, "What is this that he is saying, 'A *little while?' We know not."

19 *Jesus knew That they wished to ask Him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'

20 Indeed, I assure you, That you will weep and lament, but the WORLD will rejoice; you will be sorrowful, but your SORROW shall become Joy.

21 ‡The WOMAN when she is in labor has Sorrow,

* VATICAN MANUSCRIPT.—13. all the TRUTH. 16. no more. 16. Because I am going to the FATHER—omit. 18. little while. 18. what he says—omit. 19. Jesus. 20. and—omit.

† 11. See Note on chap. xiv. 30.

‡ 12. Mark iv. 33; 1 Cor. iii. 2; Heb. v. 12. ‡ 13. John xiv. 17, 26; xv. 26; 1 John ii. 20, 27. ‡ 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10. ‡ 16. ver. 10; John vii. 33; xiii. 33; xiv. 19. ‡ 21. Isa. xxvi. 17.

and in that
ουκ ερωτησετε ουδεν· Αμην αμην
not you will ask nothing; Indeed indeed
ὁτι ὁσα αν αιτησητε τον πατερα
that whatever you may ask the father in
μου, δωσει ὑμιν. 24 Εως αρτι
of me, he will give to you. Till now
ουδεν εν τῳ ονοματι μου· αιτειτε,
nothing in the name of me; ask you,
ἱνα ἡ χαρα ὑμων ᾐ πεπληρωμεν
so that the joy of you may be completed.
25 Ταυτα εν παροιμιαις λελα
These things in figures I have
ερχεται ὡρα, ὁτε ουκετι εν παροιμι
comes an hour, when no more in figures
ὑμιν, αλλα παρῥησιᾳ περι του πα
to you, but plainly concerning the
γελω ὑμιν. 26 Εν εκεινῃ τῃ ἡμερᾳ
tell you. In that the day
ματι μου αιτησεσθε· και ου λεγω ὑμ
of me you will ask; and not I say to y
ερωτησω τον πατερα περι ὑμων· 27
will entreat the father concerning you;
ὁ πατηρ φιλει ὑμας, ὁτι ὑμεις εμε π
the father loves you, because you me
και πεπιστευκατε, ὁτι εγω παρα
and have believed, that I from
εξηλθον. 28 Εξηλθον παρα του πα
came out. I came out from the
εληλυθα εις τον κοσμον· παλιν α
have come into the world; again
κοσμον, και πορευομαι προς τον πατερ
world, and am going to the father
29 Λεγουσιν *[αυτῳ] οἱ μαθηται α
Say [to him] the disciples of
νυν παρῥησιᾳ λαλεις, και

ριθη αυτοις ὁ Ιησους· Αρτι πιστευετε· 32 ιδου,
answered them the Jesus; Now do you believe, Lo,
ερχεται ὡρα, και νυν εληλυθεν, ἱνα σκορπισθητε
comes an hour, and now is come, that you will be scattered
ἑκαστος εις τα ιδια, και εμε μονον αφητε· και
every one to the own, and me alone you may leave; and
ουκ ειμι μονος, ὁτι ὁ πατηρ μετ' εμου εστι.
not I am alone, because the father with me is.
33 Ταυτα λελαληκα ὑμιν, ἱνα εν εμοι ειρηνην
These things I have spoken to you, that in me peace
εχητε. Εν τῳ κοσμῳ θλιψιν εχετε· αλλα θαρ-
you may have. In the world affliction you have; but be you of
σειτε, εγω νενικηκα τον κοσμον.
good courage, I have overcome the world.

them, "Do you now believe?"
32 Behold, an Hour is coming, and is come, that you will be scattered every one to his OWN home, and will leave Me alone; and yet I am not alone, Because the FATHER is with me.
33 These things I have spoken to you, that in me you may have Peace. ‡ In the WORLD you have Affliction; but be of good courage; ‡ I have conquered the WORLD."

ΚΕΦ. ιζ'. 17.

1 Ταυτα ελαλησεν ὁ Ιησους, και επηρε τους
These things spoke the Jesus, and lifted up the
οφθαλμους αυτου εις τον ουρανον, και ειπε·
eyes of him to the heaven, and said;
Πατερ, εληλυθεν ἡ ὡρα· δοξασον σου τον υἱον,
O father, is come the hour; glorify of thee the son,
ἱνα *[και] ὁ υἱος σου δοξασθῃ σε· 2 καθως εδω-
that [also] the son of thee may glorify thee, as thou
κας αυτῳ εξουσιαν πασης σαρκος, ἱνα παν ὁ
gavest to him authority over all flesh, so that all which
δεδωκας αυτῳ, δωσῃ αυτοις ζωην αιωνιον.
thou hast given to him, he may give to them life age-lasting.
3 Αυτη δε εστιν ἡ αιωνιος ζωη, ἱνα γινωσκωσι
This and is the age-lasting life, that they might know
σε τον μονον αληθινον θεον, και ὁν απεστειλας
thee the only true God, and whom thou hast sent
Ιησουν Χριστον. 4 Εγω σε εδοξασα επι της
Jesus Christ. I thee glorified on the
γης· το εργον ετελειωσα, ὁ δεδωκας μοι, ἱνα
earth; the work I finished, which thou hast given me, that
ποιησω. 5 Και νυν δοξασον με, συ πατερ, παρα
I might do. And now glorify me, thou O father, with
σεαυτῳ, τῃ δοξῃ, ᾑ ειχον, προ του τον
thyself, with the glory, which I had, before of the the
κοσμον ειναι, παρα σοι. 6 Εφανερωσα σου το
world to be, with thee. I manifested of thee the
ονομα τοις ανθρωποις, οὑς δεδωκας μοι εκ του
name to the men, whom thou hast given to me out of the
κοσμου· σοι ἠσαν, και εμοι αυτους δεδωκας·
world; thine they were, and to me them thou hast given;
και τον λογον σου τετηρηκασι. 7 Νυν εγνω-
and the word of thee they have kept. Now they
καν, ὁτι παντα ὁσα δεδωκας μοι, παρα σου
know, that all things whatever thou hast given me, from thee

CHAPTER XVII.

1 JESUS spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy SON, that * the SON may glorify thee;
2 ‡ as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even aionian Life.
3 And this is the AIONIAN Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ.
4 ‡ I glorified thee on the EARTH, ‡ * having finished the WORK which thou hast given me, that I might do it.
5 And now, O Father, glorify thou me with thyself, with the GLORY which I had with thee before the WORLD WAS.
6 I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD.
7 Now they know That all things whatever thou gavest me are from thee.

* VATICAN MANUSCRIPT.—1. the SON. 2. also—omit. 4. having finished.

‡ 32. John xvi. 19–21; 2 Tim. iii. 12. ‡ 33. Rom. viii. 37; 1 John iv. 4; v. 4. ‡ 2. Matt. xi. 27; xxviii. 18; John iii. 35; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10. ‡ 4. John iv. 34; v. 36; 14. 31; xix. 30.

... εμε, και δεδοξ
thine is, and the thine mine, and I have bee
αυτοις. 11 Και ουκετι ειμι εν τῳ κοσ
them. And no more I am in the wo
ουτοι εν τῳ κοσμῳ εισι, και εγω προς
these in the world are, and I to
μαι. Πατερ αγιε, τηρησον αυτους εν
coming. O father holy, keep them in
ματι σου, ᾡ δεδωκας μοι· ἱνα ὠ
of thee, by which thou hast given to me, that they
καθως ἡμεις. 12 Ὁτε ημην μετ' αυτων
as we. When I was with them
κοσμῳ,] εγω ετηρουν αυτους εν τῳ
world,) I kept them in the
σου· οὑς δεδωκας μοι εφυλαξα, και ου
of thee, whom thou hast given to me I guarded, and n
αυτων απωλετο, ει μη ὁ υἱος της απωλει
them was destroyed, if not the son of the destructio
ἡ γραφη πληρωθη. 13 Νυν δε προς σε ερ
the writing may be fulfilled. Now and to thee I a
και ταυτα λαλω εν τῳ κοσμῳ, ἱνα εχω
and these things I say in the world, that they ma
χαραν την εμην πεπληρωμενην εν
joy the mine fulfilled in
14 Εγω δεδωκα αυτοις τον λογον σου·
I have given to them the word of thee;
κοσμος εμισησεν αυτους, ὁτι ουκ εισιν ε
world hated them, because not they are
κοσμου, καθως εγω ουκ ειμι εκ του κο
world, as I not am of the
15 Ουκ ερωτω, ἱνα αρῃς αυτους εκ του
Not I ask, that thou wouldst take them out of the
μου, αλλ' ἱνα τηρησῃς αυτους εκ του

θεια σου· ὁ λογος ὁ σος αληθεια εστι.
of thee; the word the thine truth is.
18 Καθως εμε απεστειλας εις τον κοσμον, καγω
As me thou didst send into the world, also I
απεστειλα αυτους εις τον κοσμον. 19 Και ὑπερ
sent them into the world. And in behalf
αυτων εγω αγιαζω ἐμαυτον, ἱνα και αυτοι ωσιν
of them I sanctify myself, so that also they may be
ἡγιασμενοι εν αληθειᾳ. 20 Ου περι τουτων δε
sanctified in truth. Not concerning these and
αιτω μονον, αλλα και περι των πιστευοντων
I ask alone, but also concerning those believing
δια του λογου αυτων εις εμε. 21 Ἱνα παντες
through the word of them into me. That all
ἑν ωσι· καθως συ, πατερ, εν εμοι, καγω εν σοι,
one may be; as thou, father, in me, and I in thee,
ἱνα και αυτοι εν ἡμιν *[ἑν] ωσιν· ἱνα ὁ κοσ-
that also they in us [one] may be, that the world
μος πιστευσῃ, ὁτι συ με απεστειλας. 22 Και
may believe, that thou me didst send. And
εγω την δοξαν ἡν δεδωκας μοι, δεδωκα αυτοις·
I the glory which thou hast given to me, have given to them;
ἱνα ωσιν ἑν, καθως ἡμεις ἑν εσμεν· 23 (εγω εν
that they may be one, as we one are; (I in
αυτοις, και συ εν εμοι·) ἱνα ωσι τετελειωμε-
them, and thou in me;) that they may be perfected
νοι εις ἑν, *[και] ἱνα γινωσκῃ ὁ κοσμος, ὁτι συ
into one, [and] that may know the world, that thou
με απεστειλας, και ηγαπησας αυτους, καθως
me didst send, and thou didst love them, as
εμε ηγαπησας. 24 Πατερ, οὑς δεδωκας μοι,
me thou didst love. O father, whom thou hast given to me,
θελω, ἱνα ὁπου ειμι εγω, κακεινοι ωσι μετ'
I wish, that where am I, also they may be with
εμου· ἱνα θεωρωσι την δοξαν την εμην, ἡν
me; that they may behold the glory the mine, which
δεδωκας μοι, ὁτι ηγαπησας με προ καταβολης
thou hast given to me, because thou didst love me before a laying down
κοσμου. 25 Πατερ δικαιε, και ὁ κοσμος σε ουκ
of world. O father righteous, and the world thee not
εγνω, εγω δε σε εγνων, και οὑτοι εγνωσαν ὁτι
knew, I but thee knew, and these knew that
συ με απεστειλας. 26 Και εγνωρισα αυτοις το
thou me didst send. And I made known to them the
ονομα σου, και γνωρισω· ἱνα ἡ αγαπη ἡν
name of thee, and will make known; that the love which
ηγαπησας με, εν αυτοις ᾖ, καγω εν αυτοις.
thou didst love me, in them may be, and I in them.

*Truth; ‡ THY WORD is the TRUTH.

18 ‡ As thou didst send Me into the WORLD, so I sent them into the WORLD;

19 ‡ and in their behalf I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their WORD;

21 ‡ so that all may be one; as ‡ thou, Father, art in me, and I in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, I have given them; ‡ that they may be one, as WE are one;

23 I in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.

24 ‡ Father, those whom thou hast given me, I wish that where I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Foundation of the World.

25 O righteous Father, the WORLD did not know Thee, but I knew Thee, and these knew That thou didst send Me.

26 And I made known, and will make known to them thy NAME; so that ‡ the LOVE with which thou didst love me may be in them, and I in them.

*Vatican Manuscript.—17. Truth; THY WORD is the TRUTH. 21. one—omit. ...omit.

...; Psa. cxix. 142, 151; John viii. 40. ‡ 18. John xx. 21. ‡ 19. ...; Heb. x. 10. ‡ 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28. ...John x. 38; xiv. 11. ‡ 22. John xiv. 20; 1 John i. 3; iii. 24. ‡ 24. John xii... ...; 1 Thess. iv. 17. ‡ 26. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταυτα ειπων ὁ Ιησους εξηλθε συν τοις
These things saying the Jesus went out with the
μαθηταις αὑτου περαν του χειμαῤῥου του
disciples of himself beyond the brook of the
Κεδρων, ὁπου ην κηπος, εις ὁν εισηλθεν αυτος
Kedron, where was a garden, into which entered himself
και οἱ μαθηται αυτου. 2 Ηδει δε και Ιουδας, ὁ
and the disciples of him. Knew and also Judas, he
παραδιδους αυτον, τον τοπον· ὁτι πολλακις
delivering up him, the place; because often
συνηχθη ὁ Ιησους εκει μετα των μαθητων
met the Jesus there with the disciples
αὑτου. 3 Ὁ ουν Ιουδας λαβων την σπειραν,
of himself. The then Judas having taken the band,
και εκ των αρχιερεων και Φαρισαιων ὑπηρετας,
and from the high-priests and Pharisees officers,
ερχεται εκει μετα φανων και λαμπαδων και
comes there with torches and lamps and
ὁπλων. 4 Ιησους ουν ειδως παντα τα ερχο-
weapons. Jesus therefore knowing all the things com-
μενα επ' αυτον, εξελθων ειπεν αυτοις· Τινα ζη-
ing on him, going out said to them; Whom seek
τειτε; 5 Απεκριθησαν αυτῳ· Ιησουν τον Να-
you? They answered him; Jesus the Na-
ζωραιον. Λεγει αυτοις ὁ Ιησους· Εγω ειμι.
zarene. Says to them the Jesus; I am.
(Εἱστηκει δε και Ιουδας, ὁ παραδιδους αυτον,
(Was standing and also Judas, the delivering up him,
μετ' αυτων.) 6 Ὡς ουν ειπεν αυτοις· Ὁτι
with them.) When therefore he said to them; That
εγω ειμι· απηλθον εις τα οπισω, και επεσον
I am; they went into the behind, and fell
χαμαι. 7 Παλιν ουν αυτους επηρωτησε· Τινα
on the ground. Again then them he asked; Whom
ζητειτε; Οἱ δε ειπον· Ιησουν τον Ναζωραιον.
seek you? They and said, Jesus the Nazarene.
8 Απεκριθη Ιησους· Ειπον ὑμιν, ὁτι εγω ειμι·
Answered Jesus; I said to you, that I am;
ει ουν εμε ζητειτε, αφετε τουτους ὑπαγειν.
if therefore me you seek, suffer these to go.
9 Ἱνα πληρωθῃ ὁ λογος, ὁν ειπεν· "Ὁτι οὑς
So that might be fulfilled the word, which he said; "That whom
δεδωκας μοι, ουκ απολεσα εξ αυτων ουδενα."
thou hast given to me, not I lost of them no one."
10 Σιμων ουν Πετρος εχων μαχαιραν, εἱλκυσεν
Simon then Peter having a sword, drew
αυτην, και επαισε τον του αρχιερεως δουλον,
her, and struck the of the high-priest slave,
και απεκοψεν αυτου το ωτιον το δεξιον. Ην δε
and cut off of him the ear the right. Was and
ονομα τῳ δουλῳ Μαλχος. 11 Ειπεν ουν ὁ Ιη-
a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 *Jesus, saying These things, ‡went out with his DISCIPLES beyond the †BROOK KEDRON, where was †a Garden, into which he entered, and his DISCIPLES.

2 Now THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because *Jesus often met there with his DISCIPLES.

3 ‡Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and *PHARISEES, comes there with Torches and Lamps, and Weapons.

4 JESUS therefore, knowing All THINGS that were COMING upon him, going out, *says to them, "Whom do you seek?"

5 They answered him, "Jesus the NAZARENE." *He says to them, "I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.

6 When therefore he said to them, "I am he," they went back, and fell on the Ground.

7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."

8 Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."

9 That the WORD might be fulfilled which he said, ‡"Of those whom thou hast given me, I lost not One."

10 ‡Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT *EAR-TIP. Now the SERVANT'S Name was Malchus.

11 JESUS, therefore,

* VATICAN MANUSCRIPT.—1. Jesus. 2. Jesus. 3. PHARISEES. 4. says. 5. He says to them, "I am JESUS." 10. EAR-TIP.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

‡ 1. Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39. ‡ 3. Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; Acts i. 16. ‡ 9. John xvii. 12. ‡ 10. Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49, 50.

...συνι τῳ Πετρῳ· Βαλε την μαχαιραν εις την
...θηκην· το ποτηριον ὁ δεδωκε μοι ὁ πατηρ, ου
...πιω αυτο;
[12] Ἡ ουν σπειρα και ὁ χιλιαρχος και οἱ ὑπη-
...ται των Ιουδαιων συνελαβον τον Ιησουν, και
...σαν αυτον, [13] και απηγαγον αυτον προς
...ναν πρωτον· ην γαρ πενθερος του Καιαφα,
...ην αρχιερευς του ενιαυτου εκεινου. [14] Ην
Καιαφας ὁ συμβουλευσας τοις Ιουδαιοις, ὁτι
...φερει ἑνα ανθρωπον απολεσθαι ὑπερ του
... [15] Ηκολουθει δε τῳ Ιησου Σιμων Πετρος,
...αλλος μαθητης. Ὁ δε μαθητης εκεινος
...γνωστος τῳ αρχιερει, και συνεισηλθε τῳ
...εις την αυλην του αρχιερεως. [16] Ὁ δε
...ειστηκει προς τῃ θυρᾳ εξω. Εξηλθεν
ὁ μαθητης ὁ αλλος, ὁς ην γνωστος τῳ
...και ειπε τῃ θυρωρῳ, και εισηγαγε τον
[17] Λεγει ουν ἡ παιδισκη ἡ θυρωρος
...ῳ· Μη και συ εκ των μαθητων ει του
...τουτου; Λεγει εκεινος· Ουκ ειμι.
...εισαν δε οἱ δουλοι και οἱ ὑπηρεται αν-
...πεποιηκοτες, ὁτι ψυχος ην, και εθερ-
...ην δε μετ' αυτων ὁ Πετρος ἑστως
...ομενος. [19] Ὁ ουν αρχιερευς ηρω-
Ιησουν περι των μαθητων αυτου,
...της διδαχης αυτου. [20] Απεκριθη
...ους· Εγω παρρησιᾳ ελαλησα τῳ

said to PETER, "Put th
SWORD into the SCAB
BARD; ‡ the CUP which
the FATHER has given me,
shall I not drink it?"

12 Then the BAND, and
the COMMANDER, and the
OFFICERS of the JEWS ap-
prehended JESUS, and
bound him,

13 and led him first to
Annas, for he was Father-
in-law of CAIAPHAS, who
was High-Priest that
YEAR.

14 ‡ Now Caiaphas was
the one HAVING ADVISED
the JEWS, "That it is ex-
pedient that One Man be
destroyed in behalf of the
PEOPLE."

15 ‡ And Simon Peter
followed JESUS; also the
OTHER Disciple. And that
DISCIPLE was known to
the HIGH-PRIEST, and
went in with JESUS into
the PALACE of the HIGH-
PRIEST;

16 ‡ but PETER stood at
the DOOR without. There-
fore, * THAT OTHER DIS-
CIPLE who was the AC-
QUAINTANCE of the HIGH-
PRIEST, went out, and
spoke to the DOOR-KEEP-
ER, and brought in PETER.

17 Then THAT FEMALE
SERVANT, the DOOR KEEP-
ER, says to PETER, "Art
thou also of this MAN'S
DISCIPLES?" He says, "I
am not."

18 And the SERVANTS
and OFFICERS having
made a Fire of coals, be-
cause it was cold, stood
and warmed themselves.
And PETER * also was
standing with them, and
warming himself.

19 Then the HIGH-
PRIEST asked JESUS about
his DISCIPLES, and about
his TEACHING.

20 JESUS answered him,
"I * have spoken publicly

...SCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the ... 18. also. 20. have spoken.

...xxvii. 20, 42. ...xviii. 14. ‡ 14. John xi. 50. ‡ 15. Matt. xxvi. 58; ‡ 16. Matt. xxvi. 69; Mark xiv. 66; Luke xxii. 54.

I said to them; lo, they know
εγω. 22 Ταυτα δε αυτου ειποντος,
I. These things and of him having said,
ὑπηρετων παρεστηκως εδωκε ῥαπ
officers having stood by gave
Ιησου, ειπων· Οὑτως αποκριvη τῳ
Jesus, saying; Thus dost thou answer the
23 Απεκριθη αυτῳ ὁ Ιησους· Ει κακω
Answered him the Jesus; If evil
σα, μαρτυρησον περι του κακου· ει δ
testify concerning the evil; if
τι με δερεις;
why me dost thou beat?

24 Απεστειλαν αυτον ὁ Αννας δεδεμεν
Sent him the Annas having been
Καιαφαν τον αρχιερεα. 25 Ην δε Σιμων
Caiaphas the high-priest. Was and Simon
ἑστως και θερμαινομενος. Ειπον ουν
standing and warming himself. They said there
Μη και συ εκ των μαθητων αυτου ει;
Not also thou of the disciples of him thou
σατο εκεινος, και ειπεν· Ουκ ειμι.
he, and said; Not I am.
εἱς εκ των δουλων του αρχιερεως, συγγε
one of the slaves of the high-priest, a relati
οὑ απεκοψε Πετρος το ωτιον· Ουκ
of whom cut off Peter the ear; Not
ειδον εν τῳ κηπῳ μετ᾽ αυτου; 27 Παλ
saw in the garden with him? Again
ηρνησατο ὁ Πετρος· και ευθεως αλεκτωρ
denied the Peter; and immediately a cock
νησεν.

28 Αγουσιν ουν τον Ιησουν απο του Κ
They lead then the Jesus from of the C
εις το πραιτωριον· ην δε πρωια. Και
into the judgment hall; it was and morning. And
ουκ εισηλθον εις το πραιτωριον, ἱνα μη
not went into the judgment hall, that not they
ῶσιν, αλλ᾽ ἱνα φα

φερετε κατα του ανθρωπου τουτο;
bring you against the man this?
ταν και ειπον αυτῳ· Ει μη ην οὗτος
and and said to him; If not was this
ουκ αν σοι παρεδωκαμεν αυτον.
not would to thee we delivered up him.
ν αυτοις ὁ Πιλατος· Λαβετε αυτον
to them the Pilate; Take him
κατα τον νομον ὑμων κρινατε αυτον.
cording to the law of you judge him.
ον] αυτῳ οἱ Ιουδαιοι· Ἡμιν ουκ
them] to him the Jews; To us not
κτειναι ουδενα. 32 Ἱνα ὁ λογος του
to kill no one. So that the word of the
ωθῃ, ὁν ειπε, σημαινων ποιῳ θανα-
fulfilled, which he said, pointing out by what death
αποθνησκειν.
to die.
θεν ουν εις το πραιτωριον παλιν ὁ
then into the judgment-hall again the
αι εφωνησε τον Ιησουν, και ειπεν
and called the Jesus, and said
ι ὁ βασιλευς των Ιουδαιων; 34 Απεκ-
the king of the Jews? An-
ῃ] ὁ Ιησους· Αφ' ἑαυτου συ τουτο
] the Jesus; From thyself thou this
λλοι σοι ειπον περι εμου; 35 Απεκ-
thers to thee told concerning me? An-
ατος· Μητι εγω Ιουδαιος ειμι; το
late; Not I a Jew am? the
ον και οἱ αρχιερεις παρεδωκαν σε
ine and the high-priests delivered up thee
ποιησας; 36 Απεκριθη Ιησους· Ἡ
didst thou do? Answered Jesus; The
εμη ουκ εστιν εκ του κοσμου τουτου·
mine not is of the world this;
οσμου τουτου ην ἡ βασιλεια ἡ εμη,
world this was the kingdom the mine,
ι αν οἱ εμοι ἠγωνιζοντο, ἱνα μη
would those for me contend, that not
τοις Ιουδαιοις, νυν δε ἡ
ed up to the Jews, now but the
εμη ουκ εστιν εντευθεν. 37 Ειπεν
mine not is from this place. Said
Πιλατος· Ουκουν βασιλευς ει συ;
Pilate; Not then a king art thou?
Ιησους· Συ λεγεις· ὁτι βασιλευς
Jesus; Thou sayest; that a king
Εγω εις τουτου γεγεννημαι, και
I for this have been born, and
ληλυθα εις τον κοσμον, ἱνα μαρτυ-
have come into the world, that I may tes-
αληθειᾳ. Πας ὁ ων εκ της αλη-
truth. Every one who being of the truth,
ει μου της φωνης. 38 Λεγει αυτῳ
of me the voice. Says to him
Τι εστιν αληθεια; Και τουτο ειπων,
What is truth? And this saying,

do you bring * against this MAN?"

30 They answered and said to him, "If he was not * one who does evil, we would not have delivered him up to thee."

31 Then * Pilate said to them, "Take you him, and judge him according to your LAW." The JEWS said to him, "It is not lawful for us to kill any one;"

32 ‡ that the WORD of JESUS might be verified, which he spoke, intimating by What Death he was about to die.

33 ‡ PILATE, therefore, went into the PRÆTORIUM again, and called JESUS, and said to him, "Art thou the KING of the JEWS?"

34 Jesus answered, "Dost thou say this from thyself, or did others tell thee concerning me?"

35 PILATE answered, "Am I a Jew? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do?"

36 ‡ Jesus answered, "My KINGDOM is not of this WORLD. If MY KINGDOM were of this WORLD, MY OFFICERS would fight, so that I might not be delivered up to the JEWS; but now MY KINGDOM is not from hence."

37 PILATE, therefore, said to him, "Art thou not a King then?" JESUS answered, "Thou sayest; * I am a King. For this I have been born; and for this I have come into the WORLD, that I may testify to the TRUTH. ‡ EVERY ONE who is of the TRUTH, hears My VOICE."

38 PILATE says to him, "What is Truth?" * And saying This, he went out

VATICAN MANUSCRIPT.—29. of this MAN. 30. one who does evil, we would. 31. therefore—omit. 34. him—omit. 37. I am.

...xx. 19; John xii. 32, 33. ‡ 33. Matt. xxvii. 11. ‡ 36. 1 Tim. vi. 13. ...47; 1 John iii. 19; iv. 6. ‡ 35. Matt. xxvii. 24; Luke xxiii. 4; John

τον Βαραββαν. Ἠν δε ὁ Βαραββας λ
the Barabbas. Was now the Barabbas

ΚΕΦ. ιθ΄. 19.

1 Τοτε ουν ελαβεν ὁ Πιλατος τον Ι
Then therefore took the Pilate the
εμαστιγωσε. 2 Και οἱ στρατιωται
scourged. And the soldiers
στεφανον εξ ακανθων, επεθηκαν αυτου
a crown of thorns, placed of him
λῃ, και ἱματιον πορφυρουν περιεβαλο
and a mantle purple threw about
3 και ελεγον· Χαιρε ὁ βασιλευς των
and said, Hail the king of the
και εδιδουν αυτῳ ῥαπισματα. 4 Εξηλθ
and they gave him blows. Went
εξω ὁ Πιλατος, και λεγει αυτοις· Ιδε,
out the Pilate, and says to them; Lo, I
αυτον εξω, ἱνα γνωτε, ὁτι εν αυτῳ
him out, that you may know, that in him
αιτιαν εὑρισκω. 5 (Εξηλθεν ουν ὁ Ιησο
fault I find. (Came then the Jes
φορων τον ακανθινον στεφανον, και το
wearing the thorny crown, and the
ρουν ἱματιον.) Και λεγει αυτοις· Ιδε, ὁ
mantle,) And he says to them; See, the
πος. 6 Ὁτε ουν ειδον αυτον οἱ αρχιερεις
When therefore saw him the high-priest
ὑπηρεται, ἐκραυγασαν λεγοντες· Σταυ
officers, they cried out saying; Cr
σταυρωσον αυτον. Λεγει αυτοις ὁ Π
crucify him. Says to them the
Λαβετε αυτον ὑμεις, και σταυρωσατε· ε
Take him you, and crucify; I
ουχ εὑρισκω εν αυτῳ αιτιαν. 7 Απεκρ
not find in him a fault. Ans
αυτῳ οἱ Ιουδαιοι· Ἡμεις νομον εχομε
him the Jews; We a law have,
κατα τον νομον ἡμων οφειλει αποθ
according to the law of us he ought to
ὁτι ἑαυτον

εισηλθεν εις το πραιτωριον παλιν,
went into the judgment-hall again,
Ιησους· Ποθεν ει συ; Ὁ δε Ιη-
Jesus; Whence art thou? The but Je-
ουκ εδωκεν αυτῳ. 10 Λεγει ουν
not gave to him. Says then
Εμοι ου λαλεις; ουκ οιδας,
To me not thou dost speak? not knowest thou,
εχω σταυρωσαι σε, και εξουσιαν
I have to crucify thee, and authority
σε; 11 Απεκριθη Ιησους· Ουκ
thee? Answered Jesus; Not
εξουσιαν ουδεμιαν κατ᾽ εμου, ει μη
authority not any against me, if not
δεδομενον ανωθεν· δια τουτο ὁ
having been given from above; on account of this he
με σοι, μειζονα ἁμαρτιαν εχει. 12 Εκ
me to thee, greater sin has. From
εζητει ὁ Πιλατος απολυσαι αυτον. Οἱ
sought the Pilate to release him. The
Ιουδαιοι εκραζον, λεγοντες· Εαν τουτον
Jews cried out, saying; If this
ης, ουκ ει φιλος του Καισαρος· πας ὁ
not thou art a friend of the Cesar; every one the
εαυτον ποιων, αντιλεγει τῳ Καισαρι.
himself making, speaks against the Cesar.
Πιλατος ακουσας τουτον τον λογον,
Pilate having heard this the word,
εξω τον Ιησουν, και εκαθισεν επι του
out the Jesus, and sat down on the
εις τοπον λεγομενον Λιθοστρωτον,
into a place being called Pavement,
δε Γαββαθα· 14 (ην δε παρασκευη του
but Gabbatha; (it was and a preparation of the
ὡρα δε ὡσει εκτη·) και λεγει τοις Ιου-
hour and about sixth;) and he says to the Jews,
Ιδε ὁ βασιλευς ὑμων. 15 Οἱ δε εκραυγα-
See the king of you. They but cried out;
αρον, αρον· σταυρωσον αυτον. Λεγει
away, away; crucify him. Says
Πιλατος· Τον βασιλεα ὑμων σταυρωσω;
Pilate; The king of you shall I crucify?
οἱ αρχιερεις· Ουκ εχομεν βασιλεα
the high-priests; Not we have a king,
Καισαρα.
Cesar.
ουν παρεδωκεν αυτον αυτοις, ἱνα
therefore he delivered up him to them, that

9 and went again into the PRÆTORIUM, and says to JESUS, "Whence art thou?" ‡ But JESUS gave him no Answer.

10 PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

11 * Jesus answered him, ‡ "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

12 From this time, PILATE sought to release him; but the JEWS cried out, saying, ‡ "If thou release him, thou art not a Friend of CESAR; ‡ EVERY ONE who MAKES Himself a King speaks against CESAR."

13 PILATE, therefore, having heard * these WORDS, brought JESUS out, and sat down on † the * Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha.

14 ‡ (Now it was the Preparation of the PASSOVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Behold your KING!"

15 * Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" The HIGH-PRIESTS answered, ‡ "We have no king, except Cesar."

16 ‡ Then, therefore, he delivered him to them that he might be crucified.

...AN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? ...answered him, Thou. 13. These WORDS, brought. 13. Tribunal, in a ... 15. Then they.

...he Tribunal seems to have been placed in the open air, agreeably to what Jose... ...of Herod, when he tried his two [illegible] "He came to the tribunal, and that was ...he stadium, (the circus, or place for races,) behind which his soldiers kept guard ...Pharisees. † 13. A spot paved with stones, enclosed and elevated, where the ...n his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

...[illegible]. 7; Matt. xxvii. 13, 14. ‡ 11. Luke xxii. 53; John vii. 30. ‡ 12. ... 2. ‡ 12. Acts xvii. 7. ‡ 14. Matt. xxvii. 62. ‡ 15. Gen. xlix. 10. ...xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24.

and with him others two,
θεν και εντευθεν, μεσον δε τον Ιησουν.
and hence, in middle and the Jesus.
ραψε δε και τιτλον ὁ Πιλατος, και εθηκεν ε
and also a title the Pilate, and placed up
σταυρου. Ην δε γεγραμμενον· "Ιησους
cross. It was and having been written; "Jesus th
ζωραιος, ὁ βασιλευς των Ιουδαιων." 20 Τ
zarene, the king o the Jews."
ουν τον τιτλον πολλοι ανεγνωσαν των
therefore the title many read of the
δαιων, ὁτι εγγυς ην ὁ τοπος της πολεως,
because near was the place of the city,
εσταυρωθη ὁ Ιησους· και ην γεγραμμενον
was crucified the Jesus; and it was having been writen
ραιστι Ἑλληνιστι, Ῥωμαιστι. 21 Ελεγον
Hebrew in Greek, in Latin. Said the
τῳ Πιλατῳ οἱ αρχιερεις των Ιουδαιων·
to the Pilate the high-priests of the Jews;
γραφε· Ὁ βασιλευς των Ιουδαιων· αλλ'
write thou; The king of the Jews; but
εκεινος ειπε· Βασιλευς ειμι των Ιουδα
he said; A king I am of the Jew
22 Απεκριθη ὁ Πιλατος· Ὁ γεγραφα, γεγρα
Answered the Pilate, What I have written, I have wr
23 Οἱ ουν στρατιωται, ὁτε εσταυρωσαν
The then soldiers, when they crucified
Ιησουν, ελαβον τα ἱματια, αυτου, (και εποιη
Jesus, took the mantles o him, (and ma
τεσσαρα μερη, ἑκαστῳ στρατιωτῃ μερος,)
four parts, to each soldier a part,)
τον χιτωνα. Ην δε ὁ χιτων αρῥαφος, εκ
the coat. Was but the coat without seam, from
ανωθεν ὑφαντος δι' ὁλου· 24 ειπον ουν π
top woven throughout whole; they said then
αλληλους· Μη σχισωμεν αυτον, αλλα λαχω
each other; Not let us tear him, but we may cast
περι αυτου, τινος εσται. Ἱνα ἡ γραφη π
about him, of whom it shall be. That the writing
ρωθη *[ἡ λεγουσα·] "Διεμερισαντο
be fulfilled [that saying,] They divided

25 Εἱστηκεισαν δε παρα τῳ σταυρῳ του Ιησου ἡ
Stood now by the cross of the Jesus, the
μητηρ αυτου, και ἡ αδελφη της μητρος αυτου,
mother of him, and the sister of the mother of him,
Μαρια ἡ του Κλωπα, και Μαρια ἡ Μαγδαληνη.
Mary that of the Klopas, and Mary the Magdalene.
26 Ιησους ουν ιδων την μητερα, και τον μαθη-
Jesus therefore seeing the mother, and the disci-
την παρεστωτα, ὁν ηγαπα, λεγει τῃ μητρι
ple standing by, whom he loved, he says to the mother
αὑτου· Γυναι, ιδε, ὁ ὑιος σου. 27 Ειτα λεγει τῳ
of himself, O woman, Lo, the son of thee. Then he says to the
μαθητῃ· Ιδου ἡ μητηρ σου. Και απ' εκεινης
disciple, Lo the mother of thee. And from that
της ὡρας ελαβεν ὁ μαθητης αυτην εις τα ιδια.
the hour took the disciple her into the own.
28 Μετα τουτου ειδως ὁ Ιησους, ὁτι παντα ηδη
After this knowing the Jesus, that all things already
τετελεσται ἱνα τελειωθῃ ἡ γραφη, λεγει·
had been finished that might be finished the writing, says;
Διψω. 29 Σκευος *[ουν] εκειτο οξους μεστον·
I thirst. A vessel [therefore] stood of vinegar full;
οἱ δε πλησαντες σπογγον οξους, και ὑσσω-
they and filling a sponge of vinegar, and to a hyssop stalk
πῳ περιθεντες, προσηνεγκαν αυτου τῳ στοματι.
putting round, brought of him to the mouth.
30 Ὁτε ουν ελαβε το οξος ὁ Ιησους, ειπε·
When therefore took the vinegar the Jesus, he said;
Τετελεσται· και κλινας την κεφαλην, παρε-
It has been finished; and having inclined the head, he gave
δωκε το πνευμα.
up the spirit.
31 Οἱ ουν Ιουδαιοι (ἱνα μη μεινῃ επι του
The then Jews (that not might remain on the
σταυρου τα σωματα εν τῳ σαββατῳ· επει
cross the bodies in the sabbath; since
παρασκευη ην· ην γαρ μεγαλη ἡ ἡμερα εκεινου
a preparation it was; was for great the day that
του σαββατου) ηρωτησαν τον Πιλατον, ἱνα
of the sabbath) asked the Pilate, that
κατεαγωσιν αυτων τα σκελη, και αρθω-
might be broken of them the legs, and they might be taken
σιν. 32 Ηλθον ουν οἱ στρατιωται, και του μεν
away. Came therefore the soldiers, and of the indeed
πρωτου, κατεαξαν τα σκελη, και του αλλου
first, they broke the legs, and of the other
του συσταυρωθεντος αυτῳ. 33 Επι δε τον Ιη-
that having been crucified with him. To but the Je-

25 ‡ And there were standing by the CROSS of JESUS his MOTHER, and his MOTHER'S SISTER, † Mary, the MOTHER of ‡ CLOPAS, and Mary of MAGDALA.

26 Jesus, therefore, seeing his MOTHER, and ‡ the DISCIPLE whom he loved standing near, says to his MOTHER, "Woman, behold thy SON!"

27 He then says to the DISCIPLE, "Behold thy MOTHER!" And from that HOUR the DISCIPLE took her to his OWN [house.]

28 After this, * Jesus knowing That all things had already been finished, ‡ that the SCRIPTURE might be fully accomplished, says, "I thirst."

29 A Vessel was placed full of Vinegar; ‡ * then a Sponge full of the VINEGAR, having been attached to a Hyssop-stalk, they brought to his MOUTH.

30 When therefore, * Jesus took the VINEGAR, he said, "It has been finished!" And inclining his HEAD, he expired.

31 Then the JEWS, (‡ that the BODIES might not remain upon the CROSS during the SABBATH, since it was the Preparation; for the DAY of That SABBATH was a great one;) asked PILATE that their LEGS might be broken, and they might be taken away.

32 The SOLDIERS therefore came, and did, indeed, break the LEGS of the FIRST, and of THAT OTHER who was CRUCIFIED with him;

33 but having come to

* VATICAN MANUSCRIPT.—28. Jesus. 29. Then—omit. 29. then a Sponge full of the VINEGAR having been attached to a Hyssop-stalk, they brought to His MOUTH. 30. Jesus.

† 25. The Greek does not state the relationship between Mary and Clopas, and we must supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, a thief. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7.) which is not mentioned in the gospels or Acts, unless we suppose that Clopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—Sharpe.

‡ 25. Matt. xxvii 55; Mark xv. 40; Luke xxiii. 49. ‡ 25. Luke xxiv. 18. ‡ 26. John xiii. 23; xx. 2; xxi 7, 20, 24. ‡ 28. Psa. lxix. 21. ‡ 29. Matt. xxvii. 48. ‡ 31. Deut. xxi. 23.

σουν ελθοντες, ὡς ειδον αυτον ηδη τεθνηκοτα,
Jesus having come, when they saw him already having died,
ου κατεαξαν αυτου τα σκελη· 34 αλλ' εἱς των
not they broke of him the legs; but one of the
στρατιωτων λογχῃ αυτου την πλευραν ενυξε,
soldiers with a spear of him the side pierced,
και ευθυς εξηλθεν αἱμα και ὑδωρ. 35 Και
and immediately came out blood and water. And
ὁ ἑωρακως μεμαρτυρηκε, και αληθινη αυτου
he having seen has testified, and true of him
εστιν ἡ μαρτυρια· κακεινος οιδεν, ὁτι αληθη
is the testimony; and he knows, that true things
λεγει, ἱνα και ὑμεις πιστευσητε. 36 Εγενετο
he says, so that also you may believe. Occurred
γαρ ταυτα, ἱνα ἡ γραφη πληρωθῃ· "Οστουν
for these things, that the writing might be fulfilled; "A bone
ου συντριβησεται αυτου." 37 Και παλιν ἑτερα
not shall be broken of him." And again another
γραφη λεγει· "Οψονται εις ὁν εξεκεντησαν."
writing says; "They shall look into whom they pierced."
38 Μετα δε ταυτα ηρωτησε τον Πιλατον ὁ
After and these things asked the Pilate the
Ιωσηφ ὁ απο Αριμαθαιας, (ων μαθητης του Ιη-
Joseph that from Arimathea, (being a disciple of the Je-
σου, κεκρυμμενος δε δια τον φοβον των Ιου-
sus, having been hid but through the fear of the Jews,)
δαιων,) ἱνα αρῃ το σωμα του Ιησου·
that he might take away the body of the Jesus;
και επετρεψεν ὁ Πιλατος. Ηλθεν ουν και
and permitted the Pilate. He came therefore and
ηρε το σωμα του Ιησου. 39 Ηλθε δε και
took away the body of the Jesus. Came and also
Νικοδημος, (ὁ ελθων προς τον Ιησουν νυκτος
Nicodemus, (he having come to the Jesus by night
το πρωτον,) φερων μιγμα σμυρνης και αλοης
the first,) bringing a mixture of myrrh and aloes
ὡς λιτρας ἑκατον. 40 Ελαβον ουν το σωμα
about pounds a hundred. They took therefore the body
του Ιησου, και εδησαν αυτο οθονιοις μετα των
of the Jesus, and bound it with linen cloths with the
αρωματων, καθως εθος εστι τοις Ιουδαιοις ενταφιαζειν.
spices, as customary it is with the Jews to embalm.
41 Ην δε εν τῳ τοπῳ, ὁπου εσταυρωθη,
Was and in the place, where he was crucified,
κηπος, και εν τῳ κηπῳ μνημειον καινον, εν ᾡ
a garden, and in the garden a tomb new, in which
ουδεπω ουδεις ετεθη. 42 Εκει ουν δια την
not yet no one was laid. There therefore on account of the
παρασκευην των Ιουδαιων, ὁτι εγγυς ην το
preparation of the Jews, because near was the
μνημειον, εθηκαν τον Ιησουν.
tomb, they laid the Jesus.

Jesus, when they saw that he had already died, they did not break His LEGS.
34 But one of the SOLDIERS pierced His SIDE with a Spear, and immediately there came out Blood and Water.
35 And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.
36 For these things occurred, that the SCRIPTURE might be verified, ‡"A Bone of him shall not be broken."
37 And again Another SCRIPTURE says, ‡"They shall look on him whom they pierced."
38 ‡ And after these things, *Joseph, from Arimathea, (being a Disciple of *Jesus, but a concealed one through FEAR of the JEWS,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away *his Body.
39 And ‡ Nicodemus came also, (he having come to *him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.
40 Then they took the BODY of JESUS, and ‡ bound it with Linen cloths, with the AROMATICS, as it is a Custom with the JEWS to embalm.
41 And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.
42 There, therefore, on account of the PREPARATION of the JEWS, because the TOMB was near, they laid JESUS.

* VATICAN MANUSCRIPT.—38. Joseph. 38. Jesus. 38. his Body. 39. him by Night.

‡ 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20. ‡ 37. Psa. xxii. 16; Zech. xii. 10; Rev. i. 7. ‡ 38. Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 50. ‡ 39. John iii. 2; vii. 50. ‡ 40. Acts v. 6.

ΚΕΦ. κ΄. 20.

1 Τῃ δε μιᾳ των σαββατων Μαρια ἡ Μαγδα-
The and first of the week Mary the Magda-
ληνη ερχεται πρωι, σκοτιας ετι ουσης, εις το
lene comes early, dark yet being, into the
μνημειον· και βλεπει τον λιθον ηρμενον
tomb; and sees the stone having been taken away
εκ του μνημειου, 2 τρεχει ουν και ερχεται
out of the tomb. She runs therefore and comes
προς Σιμωνα Πετρον, και προς τον αλλον μαθη-
to Simon Peter, and to the other disci-
την, ὁν εφιλει ὁ Ιησους, και λεγει αυτοις·
ple, whom loved the Jesus, and says to them;
Ηραν τον κυριον εκ του μνημειου, και ουκ
They took away the lord out of the tomb, and not
οιδαμεν, που εθηκαν αυτον. 3 Εξηλθεν ουν ὁ
we know, where they laid him. Went out then the
Πετρος και ὁ αλλος μαθητης, και ηρχοντο εις
Peter and the other disciple, and they came into
το μνημειον. 4 Ετρεχον δε οἱ δυο ὁμου· και ὁ
the tomb. Ran and they two together; and the
αλλος μαθητης προεδραμε ταχιον του Πετρου,
other disciple ran before more quickly of the Peter,
και ηλθε πρωτος εις το μνημειον· 5 και παρακυ-
and came first into the tomb; and stooping
ψας βλεπει κειμενα τα οθονια· ου μεντοι εισηλ-
down he sees lying the linen cloths; not however he went
θεν. 6 Ερχεται ουν Σιμων Πετρος ακολουθων
in. Comes then Simon Peter following
αυτῳ, και εισηλθεν εις το μνημειον, και θεωρει
him, and entered into the tomb, and sees
τα οθονια κειμενα, 7 και το σουδαριον ὁ ην επι
the linen cloths lying, and the napkin which was on
της κεφαλης αυτου, ου μετα των οθονιων κει-
the head of him, not with the linen cloths ly-
μενον, αλλα χωρις εντετυλιγμενον εις ἑνα
ing, but apart having been folded up into one
τοπον. 8 Τοτε ουν εισηλθε και ὁ αλλος μαθη-
place. Then therefore went in also the other disci-
της, ὁ ελθων πρωτος εις το μνημειον, και
ple, he coming first into the tomb, and
ειδε, και επιστευσεν. 9 Ουδεπω γαρ ηδεισαν
saw, and believed. Not yet for they knew
την γραφην, ὁτι δει αυτον εκ νεκρων αναστ-
the writing, that it behoved him out of dead ones to have
ηναι. 10 Απηλθον ουν παλιν προς ἑαυτους οἱ
been raised. Went then again to themselves the
μαθηται.
disciples.

CHAPTER XX.

1 ‡ And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

2 She runs, therefore, and comes to Simon Peter, and to the ‡ OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

3 ‡ PETER then went out, and the OTHER Disciple; and they came into the TOMB.

4 And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

5 And stooping down, he sees ‡ the LINEN CLOTHS lying; however, he went not in.

6 Then Simon Peter * also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying,

7 and ‡ the NAPKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

8 Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

9 For they did not yet know ‡ the SCRIPTURE, That he must rise from the Dead.

10 Then the DISCIPLES went away by themselves.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (*eis*) into and coming (*ek*) out of the tomb, makes it very probable that this tomb had two chambers, an *outer* and *inner* one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

‡ 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. ‡ 2. John xiii. 23; xix. 26; xxi. 7, 20, 24. ‡ 3. Luke xxiv. 12. ‡ 5. John xix. 40. ‡ 7. John xi. 44. ‡ 9. Psa. xvi. 10; Acts ii. 25—31; xiii. 34, 35.

11 Μαρια δε ειστηκει προς τῳ μνημειῳ κλαι-
Mary but stands by the tomb weep-
ουσα εξω. Ὡς ουν εκλαιε, παρεκυψεν εις το
ing outside. As therefore she wept, she stooped down into the
μνημειον, 12 και θεωρει δυο αγγελους εν λευκοις
tomb, and sees two messengers in white
καθεζομενους, ἑνα προς τῃ κεφαλῃ, και ἑνα
sitting, one at the head, and one
προς τοις ποσιν, ὁπου εκειτο το σωμα του Ιη-
at the feet, where was laid the body of the Je-
σου. 13 Και λεγουσιν αυτῃ εκεινοι· Γυναι, τι
sus. And say to her they; O woman, why
κλαιεις; Λεγει αυτοις· Ὁτι ηραν τον
weepest thou? She says to them; Because they took away the
κυριον μου, και ουκ οιδα που εθηκαν αυτον.
lord of me, and not I know where they laid him.
14 Ταυτα ειπουσα, εστραφη εις τα οπισω, και
These things having said, she turned into the behind, and
θεωρει τον Ιησουν ἑστωτα· και ουκ ηδει, ὁτι
sees the Jesus standing; and not knew, that
Ιησους εστι. 15 Λεγει αυτῃ ὁ Ιησους· Γυναι, τι
Jesus it is. Says to her the Jesus; O woman, why
κλαιεις; τινα ζητεις; Εκεινη, δοκουσα ὁτι ὁ
weepest thou? whom seekest thou? She, supposing that the
κηπουρος εστι, λεγει αυτῳ· Κυριε, ει συ εβασ-
gardener it is, says to him; O sir, if thou didst
τασας αυτον, ειπε μοι που εθηκας αυτον, καγω
carry off him, tell me where thou didst lay him, and I
αυτον αρω. 16 Λεγει αυτῃ ὁ Ιησους· Μαρια.
him will take away. Says to her the Jesus; Mary.
Στραφεισα εκεινη λεγει αυτῳ· Ῥαββουνι, ὁ
Turning round she says to him; Rabboni, which
λεγεται, διδασκαλε. 17 Λεγει αυτῃ ὁ Ιησους·
means, O teacher. Says to her the Jesus;
Μη μου ἁπτου· ουπω γαρ αναβεβηκα προς τον
Not me touch; not yet for I have gone up to the
πατερα μου· πορευου δε προς τους αδελφους
father of me; go but to the brethren
μου, και ειπε αυτοις· Αναβαινω προς τον πατε-
of me, and say to them; I go up to the father
ρα μου και πατερα ὑμων, και θεον μου και θεον
of me and father of you, even God of me and God
ὑμων. 18 Ερχεται Μαρια ἡ Μαγδαληνη απαγ-
of you. Comes Mary the Magdalene tel-
γελλουσα τοις μαθηταις, ὁτι ἑωρακε τον κυριον,
ling the disciples, that she had seen the lord,
και ταυτα ειπεν αυτῃ.
and these things he said to her.

19 Ουσης ουν οψιας τῃ ἡμερᾳ εκεινῃ τῃ μιᾳ
Being then evening in the day that the first
των σαββατων, και των θυρων κεκλεισμενων,
of the week, and the doors having been shut,
ὁπου ησαν οἱ μαθηται *[συνηγμενοι,] δια τον
where were the disciples [having been assembled,] through the
φοβον των Ιουδαιων, ηλθεν ὁ Ιησους, και εστη
fear of the Jews, came the Jesus, and stood

11 But Mary was standing near the TOMB outside weeping. As she was weeping, therefore, she stooped down into the TOMB,

12 and sees Two ANGELS in white sitting, one at the HEAD, and one at the FEET, where the BODY of Jesus had been laid.

13 And they say to her, "Woman, why dost thou weep?" *And she says to them, "Because they took away my LORD, and I know not where they laid him."

14 ‡ Having said these things, she turned BACKWARD, and beholds Jesus standing, and ‡ knew not That it was Jesus.

15 * Jesus says to her, "Woman, why dost thou weep? Whom dost thou seek?" She, supposing that he was the GARDENER, says to him, "Sir, if thou didst carry him off, tell me where thou didst lay him, and I will take Him away."

16 * Jesus says to her, "Mary!" She, having turned, says to him *in Hebrew, "Rabboni!" which signifies, Teacher.

17 * Jesus says to her, "Touch me not; for I have not yet ascended to my FATHER; but go to my BRETHREN, and tell them, I ascend to my FATHER and your Father; even my God, and your God."

18 ‡ Mary of MAGDALA comes, telling the DISCIPLES That she had seen the LORD, and he said These things to her.

19 ‡ Then being Evening of that DAY, the FIRST of the * Week, and the doors having been closed where the DISCIPLES were, through FEAR of the JEWS, JESUS came into the MIDST,

* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. in Hebrew, Rabboni. 17. Jesus. 19. Week. 19. having been assembled—omit.

‡ 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 16, 31; John xxi. 4. ‡ 17. Psa. xxii. 22; Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11. ‡ 18. Matt. xxviii. 10; Luke xxiv. 10. ‡ 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor. xv. 5.

εις το μεσον, και λεγει αυτοις· Ειρηνη ὑμιν.
into the midst, and says to them; Peace to you.
20 Και τουτο ειπων, εδειξεν αυτοις τας χειρας
And this having said, he showed to them the hands
και την πλευραν αὑτου. Εχαρησαν ουν οἱ
and the side of himself. Were glad therefore the
μαθηται, ιδοντες τον κυριον. 21 Ειπεν ουν
disciples, seeing the lord. Said then
αυτοις ὁ Ιησους παλιν· Ειρηνη ὑμιν· καθως
to them the Jesus again; Peace to you; as
απεσταλκε με ὁ πατηρ, καγω πεμπω ὑμας.
sent me the father, also I send you.
22 Και τουτο ειπων, ενεφυσησε, και λεγει
And this having said, he breathed on, and says
αυτοις· Λαβετε πνευμα ἁγιον. 23 Αν τινων
to them; Receive you a spirit holy. If of whom
αφητε τας ἁμαρτιας, αφιενται αυτοις· αν
you may forgive the sins, they are forgiven them; if
τινων κρατητε, κεκρατηνται.
of whom you may retain, they have been retained.
24 Θωμας δε, εἱς εκ των δωδεκα, ὁ λεγομενος
Thomas but, one of the twelve, he being called
Διδυμος, ουκ ην μετ' αυτων ὁτε ηλθεν ὁ Ιη-
a twin, not was with them when came the Je-
σους. 25 Ελεγον ουν αυτῳ οἱ αλλοι μαθηται·
sus. Said then to him the other disciples;
Εωρακαμεν τον κυριον. Ὁ δε ειπεν αυτοις·
We have seen the lord. He but said to them,
Εαν μη ιδω εν ταις χερσιν αυτου τον τυπον
If not I may see in the hands of him the mark
των ἡλων, και βαλω τον δακτυλον μου εις τον
of the nails, and may put the finger of me into the
τυπον των ἡλων, και βαλω την χειρα μου εις
mark of the nails, and may put the hand of me into
την πλευραν αυτου, ου μη πιστευσω.
the side of him, not not I will believe.
26 Και μεθ' ἡμερας οκτω παλιν ησαν εσω οἱ
And after days eight again were within the
μαθηται αυτου, και Θωμας μετ' αυτων. Ερχε-
disciples of him, and Thomas with them. Comes
ται ὁ Ιησους, των θυρων κεκλεισμενων, και
the Jesus, the doors having been shut, and
εστη εις το μεσον, και ειπεν· Ειρηνη ὑμιν.
stood into the midst, and said; Peace to you.
27 Ειτα λεγει τῳ Θωμᾳ· Φερε τον δακτυλον σου
Afterwards he says to the Thomas; Bring the finger of thee
ὡδε, και ιδε τας χειρας μου, και φερε την
here, and see the hands of me, and bring the
χειρα σου, και βαλε εις την πλευραν μου· και
hand of thee, and put into the side of me; and
μη γινου απιστος, αλλα πιστος. 28 Απεκριθη
not be thou unbelieving, but believing. Answered
Θωμας και ειπεν αυτῳ· Ὁ κυριος μου και ὁ θεος
Thomas and said to him; The lord of me and the God
μου. 29 Λεγει αυτῳ ὁ Ιησους· Ὁτι ἑωρακας με,
of me. Says to him the Jesus; Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them * his HANDS and his SIDE. The DISCIPLES, therefore, ‡ rejoiced, seeing the LORD.

21 Then JESUS said to them again, "Peace be with you; ‡ as the FATHER has sent me, I also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit.

23 ‡ If the SINS * of any one you may forgive, they are forgiven them; if those * of any you may retain, they have been retained."

24 But Thomas, THAT one of the TWELVE, ‡ BEING CALLED Didymus, was not with them, when * Jesus came.

25 The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put * My HAND into his SIDE, I will by no means believe."

26 And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, JESUS comes into the MIDST, and stood, and said, "Peace be with you!"

27 Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and ‡ reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

28 Thomas answered and said to him, "My LORD and my GOD!"

29 JESUS says to him, "Because thou hast seen

* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE. 23. of any one. 24. Jesus. 25. My HAND.

‡ 20. John xvi. 22. ‡ 21. Matt xxviii. 18; John xvii. 17—19. ‡ 23. Matt. x. 19; xviii. 18. ‡ 24. John xi. 16. ‡ 27. 1 John i. 1.

πεπιστευκας· μακαριοι οἱ μη ιδοντες, και πισ-
thou hast believed; blessed they not having seen, and having
τευσαντες. 30 Πολλα μεν ουν και αλλα σημεια
believed. Many indeed then and other signs
εποιησεν ὁ Ιησους ενωπιον των μαθητων αὑτου,
did the Jesus in presence of the disciples of him,
ἁ ουκ εστι γεγραμμενα εν τῳ βιβλιῳ τουτῳ.
which not it is having been written in the book this.
31 Ταυτα δε γεγραπται, ἱνα πιστευσητε, ὁτι
These things but have been written, that you may believe, that
Ιησους εστιν ὁ Χριστος, ὁ υἱος του θεου, και
Jesus is the Anointed, the son of the God, and
ἱνα πιστευοντες ζωην εχητε εν τῳ ονοματι
that believing life you may have in the name
αυτου.
of him.

ΚΕΦ. κα΄. 21.

1 Μετα ταυτα εφανερωσεν ἑαυτον παλιν ὁ
After these things manifested himself again the
Ιησους τοις μαθηταις επι της θαλασσης της
Jesus to the disciples on the sea of the
Τιβεριαδος. Εφανερωσε δε οὑτως. 2 Ησαν
Tiberias. He manifested and thus. Were
ὁμου Σιμων Πετρος, και Θωμας ὁ λεγομενος
together Simon Peter, and Thomas he being called
Διδυμος, και Ναθαναηλ ὁ απο Κανα της Γαλι-
a twin, and Nathanael he from Cana of the Gali-
λαιας, και οἱ του Ζεβεδαιου, και αλλοι εκ των
lee, and they of the Zebedee, and others of the
μαθητων αυτου δυο. 3 Λεγει αυτοις Σιμων Πε-
disciples of him two. Says to them Simon Pe-
τρος· Ὑπαγω ἁλιευειν. Λεγουσιν αυτῳ· Ερ-
ter; I am going to fish. They say to him; Are
χομεθα και ἡμεις συν σοι. Εξηλθον, και ενε-
going also we with thee. They went out, and en-
βησαν εις το πλοιον *[ευθυς,] και εν εκεινῃ
tered into the ship [immediately,] and in that
τῃ νυκτι επιασαν ουδεν. 4 Πρωιας δε ηδη
the night they caught nothing. Morning but now
γενομενης, εστη ὁ Ιησους εις τον αιγιαλον· ου
being come, stood the Jesus on the shore; not
μεντοι ηδεισαν οἱ μαθηται, ὁτι Ιησους εστι.
however knew the disciples, that Jesus it is.
5 Λεγει ουν αυτοις ὁ Ιησους· Παιδια, μη τι
Says therefore to them the Jesus; Children, not any
προσφαγιον εχετε Απεκριθησαν αυτῳ· Ου.
food have you? They answered him; No.
6 Ὁ δε ειπεν αυτοις· Βαλετε εις τα δεξια μερη
He and said to them; Cast you into the right parts
του πλοιου το δικτυον, και εὑρησετε. Εβαλον
of the ship the net, and you will find. They cast
ουν, και ουκετι αυτο ἑλκυσαι ισχυσαν απο του
then, and no longer it to draw were able from the
πληθους των ιχθυων. 7 Λεγει ουν ὁ μαθητης
multitude of the fishes. Says therefore the disciple
εκεινος ὁν ηγαπα ὁ Ιησους, τῳ Πετρῳ· Ὁ
that whom loved the Jesus, to the Peter; The

me, thou hast believed: ‡happy those who see not and believe!"

30 ‡ Then, indeed many Other Signs Jesus performed in the presence of * the DISCIPLES, which have not been written in this BOOK.

31 ‡ But these have been written, that you may believe That Jesus is the MESSIAH, the SON of GOD; and that, believing you may have Life in his NAME.

CHAPTER XXI.

1 After these things *Jesus manifested himself again to the DISCIPLES at the LAKE of TIBERIAS; and in this manner he appeared.

2 Simon Peter, and THAT Thomas CALLED Didymus, and ‡THAT Nathanael of Cana in GALILEE, and ‡ the sons of Zebedee, and two others of his DISCIPLES, were together.

3 Simon Peter says to them, "I am going a fishing." They say to him, "We also go with thee." They went out, and entered into the BOAT, and during That NIGHT they caught nothing.

4 But now Morning being come, *Jesus stood on the SHORE. The DISCIPLES, however, ‡knew not That it was Jesus.

5 Then ‡ *Jesus says to them, "Children, have you any food?" They answered him, "No."

6 And HE said to them, ‡ "Throw the NET on the RIGHT side of the BOAT, and you will find." Then they threw it, and were no longer able to draw it, from the MULTITUDE of FISHES.

7 ‡That DISCIPLE therefore, whom Jesus loved, says to PETER, "It is the

* VATICAN MANUSCRIPT.—30. the DISCIPLES. 1. Jesus. 3. immediately—omit. 4. Jesus. 5. Jesus.

‡ 29. 2 Cor. v. 7; 1 Pet. i. 8. * 30. John xxi. 25. ‡ 31. Luke i. 4. ‡ 31. John iii. 15, 16; v. 24; 1 Pet. i. 9. ‡ 2. John i. 45. ‡ 2. Matt. iv. 21. ‡ 4. John xx. 14. ‡ 6. Luke xxiv. 41. ‡ 6. Luke v. 4, 6, 7. ‡ 7. John xiii. 23; xx. 2.

...εστι· Σιμων ουν Πετρος, ακουσας ὁτι ὁ
...it is. Simon then Peter, having heard that the
...εστι, τον επενδυτην διεζωσατο· ην γαρ
...it is, the upper garment he girded; he was for
...και εβαλεν ἑαυτον εις την θαλασσαν
... and threw himself into the sea.
...αλλοι μαθηται τῳ πλοιαριῳ ηλθον (ου
...other disciples by the little ship came (not
...σαν μακραν απο της γης, αλλ' ὡς απο
...were far from the land, but about from
...διακοσιων,) συροντες το δικτυον των
two hundred,) dragging the net of the
...ων. 9 Ὡς ουν απεβησαν εις την γην, βλε-
When therefore they went up to the land, they
...ανθρακιαν κειμενην, και οψαριον επικει-
a fire of coals lying, and a fish lying
..., και αρτον. 10 Λεγει αυτοις ὁ Ιησους·
and bread. Says to them the Jesus;
...ατε απο των οψαριων, ὡν επιασατε νυν.
...from the fishes, which you caught just now.
...βη Σιμων Πετρος, και ειλκυσε το δικτυον
...up Simon Peter, and drew the net
...της γης, μεστον ιχθυων μεγαλων ἑκατον
...land, full of fishes, great a hundred
...κοντατριων· και τοσουτων οντων, ουκ
...fifty-three; and so many being, not
...θη το δικτυον. 12 Λεγει αυτοις ὁ Ιησους·
...the net. Says to them the Jesus;
..., αριστησατε. Ουδεις *[δε] ετολμα
...breakfast you. No one [and] presumed
...μαθητων εξετασαι αυτον· Συ τις ει;
...disciples to ask him; Thou who art?
..., ὁτι ὁ κυριος εστιν. 13 Ερχεται ὁ Ιη-
...that the Lord it is. Comes the Je-
...και λαμβανει τον αρτον, και διδωσιν
...and takes the bread, and gives
..., και το οψαριον ὁμοιως. 14 Τουτο ηδη
...and the fish in like manner. This already
...εφανερωθη ὁ Ιησους τοις μαθηταις αυτου,
...was manifested the Jesus to the disciples of himself,
...εις εκ νεκρων.
...raised out of dead ones.
...ὁτε ουν ηριστησαν, λεγει τῳ Σιμωνι
...when therefore they had breakfasted, says to the Simon
...ὁ Ιησους· Σιμων Ιωνα, αγαπας με πλειον
...the Jesus; Simon of Jonas, lovest thou me more
...; Λεγει αυτῳ· Ναι, κυριε, συ οιδας, ὁτι
He says to him; Yes, O lord, thou knowest, that
...σε. Λεγει αυτῳ· Βοσκε τα αρνια μου.
...thee. He says to him; Feed the lambs of me.
...αυτῳ παλιν δευτερον· Σιμων Ιωνα,
...to him again a second time; Simon of Jonas,
...με; Λεγει αυτῳ· Ναι, κυριε, συ οιδας,
...me? He says to him; Yes, O lord, thou knowest,
...σε· Λεγει αυτῳ· Ποιμαινε τα προ-
...love thee. He says to him; Tend thou the sheep

LORD." Then Simon Peter having heard that it was the LORD, girded on his UPPER GARMENT, (for he was † naked,) and threw himself into the LAKE.
8 But the OTHER Disciples came by the BOAT; (for they were not far from the LAND, but about two hundred Cubits off,) dragging the NET with the FISHES.
9 When, therefore, they went out to the LAND, they see a Fire of coals lying, and a Fish lying on it, and Bread.
10 * JESUS says to them, "Bring of the FISHES which you just now caught."
11 * Simon Peter went on board and drew the NET to the LAND, full of great Fishes, a hundred and fifty-three; and though there were so many, the NET was not torn.
12 * Jesus says to them, ‡ "Come and breakfast." No one of the DISCIPLES presumed to ask him, "Who art thou?"
13 * Jesus comes, and takes the BREAD, and gives to them, and the FISH in like manner.
14 This ‡ third time now was * Jesus manifested to * the DISCIPLES, having been raised from the Dead.
15 When, therefore, they had breakfasted, JESUS says to SIMON Peter, "Simon, son of Jonas, lovest thou me more than these?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee." He says to him, "Feed my LAMBS."
16 He says to him again, a second time, "Simon, son of Jonas, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

...ICAN MANUSCRIPT.—10. Jesus. 11. Then Simon Peter. 12. Jesus ...ed. 13. Jesus. 14. Jesus. 14. the DISCIPLES.
...the Jews called those who were clothed in their under garments only.—Newcome.
...Acts x. 41. ‡ 14. See John xx. 19, 26.

βατα μου. 17 Λεγει αυτῳ το τριτον· Σιμων
of me. He says to him the third; Simon
Ιωνα, φιλεις με; Ελυπηθη ὁ Πετρος, ὁτι
of Jona, dearly lovest thou me? Was grieved the Peter, because
ειπεν αυτῳ το τριτον, Φιλεις με; και ειπεν
he said to him the third, Dearly lovest thou me? and he said
*[αυτῳ·] Κυριε, συ παντα οιδας· συ γινωσκεις,
[to him;] O lord, thou all things knowest, thou knowest,
ὁτι φιλω σε· Λεγει αυτῳ ὁ Ιησους· Βοσκε
that I dearly love thee; Says to him the Jesus, Feed
τα προβατα μου. 18 Αμην αμην λεγω σοι, ὁτε
the sheep of me. Indeed indeed I say to thee, when
ης νεωτερος, εζωννυες σεαυτον, και περιεπατεις
thou wast younger, thou didst gird thyself, and didst walk
ὁπου ηθελες· ὁταν δε γηρασης, εκτενεις
where thou didst wish; when but thou art old, thou wilt stretch out
τας χειρας σου, και αλλος σε ζωσει, και
the hands of thee, and another thee will gird, and
οισει ὁπου ου θελεις. 19 Τουτο δε ειπε, ση-
will carry where not thou wishest. This now he said, sig-
μαινων, ποιῳ θανατῳ δοξασει τον θεον. Και
nifying, by what death he will glorify the God. And
τουτο ειπων, λεγει αυτῳ· Ακολουθει μοι.
this having said, he says to him; Follow me.
20 Επιστραφεις *[δε] ὁ Πετρος βλεπει τον
Having turned about [and] the Peter sees the
μαθητην, ὁν ηγαπα ὁ Ιησους, ακολουθουντα·
disciple, whom loved the Jesus, following;
(ὁς και ανεπεσεν εν τῳ δειπνῳ επι το στηθος
(who also reclined at the supper on the breast
αυτου, και ειπε· Κυριε, τις εστιν ὁ παραδιδους
of him, and said; O lord, who is he betraying
σε;) 21 Τουτον ιδων ὁ Πετρος λεγει τῳ Ιησου·
thee?) Him seeing the Peter says to the Jesus;
Κυριε, ουτος δε τι; 22 Λεγει αυτῳ ὁ Ιησους·
O lord, this and what? Says to him the Jesus,
Εαν αυτον θελω μενειν ἑως ερχομαι, τι προς
If him I wish to abide till I come, what to
σε; συ ακολουθει μοι. 23 Εξηλθεν ουν ὁ λογος
thee? thou follow me. Went out therefore the word
ουτος εις τους αδελφους, ὁτι ὁ μαθητης εκεινος
this among the brethren, that the disciple that
ουκ αποθνησκει. Και ουκ ειπεν αυτῳ ὁ Ιησους,
not dies. And not said to him the Jesus,
ὁτι ουκ αποθνησκει· αλλ'· Εαν αυτον θελω
that not he dies; but; If him I wish
μενειν ἑως ερχομαι, τι προς σε; 24 Ουτος εστιν
to abide till I come, what to thee? This is

He says to him, ‡ Tend my SHEEP.

17 He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, Because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest ALL things; ‡ thou knowest That I affectionately love thee." *Jesus says to him, "Feed my SHEEP.

18 ‡ Indeed, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when thou art old, † thou wilt extend thy HANDS, and another will gird thee, and carry thee where thou dost not wish."

19 Now this he said intimating ‡ by † What Death he would glorify God. And having said this, he says to him, "Follow me."

20 PETER, having turned about, sees the DISCIPLE following, ‡ whom Jesus loved; (who also reclined at the SUPPER on his BREAST, and said, "Lord, who is the one BETRAYING thee?"

21 *PETER, therefore, seeing him, says to Jesus, "Lord, and what of this man?"

22 JESUS says to him, "If I wish him to abide ‡ till I come, what is it to thee? follow thou me."

23 *This REPORT, therefore, went out among the BRETHREN, That that DISCIPLE would not die; *but JESUS did not say to him, "That he shall not die;" but, "If I wish him to abide till I come, what is it to thee?"

* VATICAN MANUSCRIPT.—17. to him—*omit*. 17. Jesus. 20. and—*omit*. 21. Peter therefore. 23. This. 23. but.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and *to stretch out their hands*, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke.
† 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

‡ 16. Acts xx. 28; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. ‡ 17. John ii. 24, 25; xvi. 30. ‡ 18. John xiii. 36; Acts xii. 3, 4. ‡ 19. 2 Pet. i. 14. ‡ 20. John xiii. 23, 25; xx. 2. ‡ 22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 25; iii. 11; xxii. 7, 20.

...αθητης, ὁ μαρτυρων περι τουτων, και
disciple, he testifying concerning these things, and
...ψας ταυτα· και οιδαμεν, ὁτι αληθης
...written these things, and we know, that true
...ιν ἡ μαρτυρια αυτου. 25 Εστι δε και αλλα
the testimony of him. Is and also other
...λα ὁσα εποιησεν ὁ Ιησους, ἁτινα εαν γρα-
things did the Jesus, which if they should
...αι καθ᾽ ἑν, ουδε αυτον οιμαι τον κοσμον
...them every one, not even him I suppose the world
...ησαι τα γραφομενα βιβλια.
...tain the being written books.

24 This is THAT DISCIPLE, who * both TESTIFIES of these things and WROTE these things; and ‡ we know That * His TESTIMONY is true.

25 ‡And there are many other things which JESUS performed, which, if they should be written, every one, † I suppose that not even the WORLD itself would contain the WRITTEN BOOKS.

* ACCORDING TO JOHN.

...ATICAN MANUSCRIPT.—24. both. 24. His. *Subscription*—ACCORDING TO ...

...25. This is a very strong eastern expression, to represent the great number of miracles ...h Jesus wrought. But however strong and strange this expression may seem to us of ...western world, we find sacred and other authors using hyperboles of the like kind and ...ation; some instances of which it may be proper to lay before the reader. In Num. ...the spies, who returned from the search of the land of Canaan, say they saw giants of such a prodigious size, that they were "in their own sight as grasshoppers." In ...i. 28, cities with high walls round about them are said to be "walled up to heaven." In ...iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and ...ht thereof unto the end of all the earth;" and the author of Ecclesiasticus, in chap. ...15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou ...it with parables;" as the world is there said to be filled with Solomon's parables, so by one degree more of hyperbole, it is said that the world would not contain all the ...which should be written concerning Jesus' miracles, if the particular account of ...one of them were given.—*Pearce.*

...24. John xix. 35; 3 John 12. ‡ 25. John xx. 30.

to do and also to teach, even to which

τειλαμενος τοις αποστολοις, δια

ing given charge to the apostles, through

ἁγιου οὑς εξελεξατο, ανεληφθη. 3

holy whom he chose, he was taken up.

παρεστησεν ἑαυτον ζωντα μετα το

he presented himself living after the

αυτον, εν πολλοις τεκμηριοις, δι' ἡμερ

him, in many clear proofs, through days

σαρακοντα οπτανομενος αυτοις, και λεγ

being seen by them, and saying

περι της βασιλειας του θεου. 4 Και

concerning the kingdom of the God. And

ζομενος παρηγγειλεν αυτοις, απο Ἱεροσ

bling them he commanded them, from Je

μη χωριζεσθαι, αλλα περιμενειν την επα

not to depart, but to wait for the p

του πατρος, ην ηκουσατε μου· 5 ὁτι I

of the father, which you heard from me; that

μεν εβαπτισεν ὑδατι, ὑμεις δε βαπτισθ

indeed dipped in water, you but shall be

εν πνευματι ἁγιῳ, ου μετα πολλας ταυτα

in spirit holy, not after many these

ρας. 6 Οἱ μεν ουν συνελθοντες επη

They indeed therefore having come together,

αυτον· λεγοντες· Κυριε, ει εν τῳ χρονῳ

him; saying; O lord, if in the time

αποκαθιστανεις την βασιλειαν τῳ Ισ

thou restorest the kingdom to the Is

7 Ειπε δε προς αυτους· Ουχ ὑμων εστι γ

He said and to them; Not for you it is

χρονους η καιρους, οὑς ὁ πατηρ εθετο

times or seasons, which the father placed

ιδιᾳ εξουσιᾳ. 8 Αλλα ληψεσθε δυναμιν

own authority. But you shall receive power

θοντες του ἁγιου πνευματος εφ' ὑμας·

ντα ειπων, βλεποντων
things having said, beholding
λη ὑπελαβεν αυτον απο
d withdrew him from
10 Και ὡς ατενιζοντες
And as fixedly gazing
πορευομενου αυτου, και
going away of him, and
ηκεισαν αυτοις εν εσθη
anding by them in rai-
" Ανδρες Γαλιλαιοι, τι
Men of Galilee, why
εις τον ουρανον; ουτος
nto the heaven? this
αφ' ὑμων εις τον ουρα-
from you into the heaven,
ὁν τροπον εθεασασθε
which manner you saw
τον ουρανον. 12 Τοτε
the heaven. Then
σαλημ απο ορους του
alem from a mountain that
εστιν εγγυς Ἰερουσα-
ch is near Jerusalem,
ὁδον. 13 Και ὁτε εισηλ-
ourney. And when they came
περῳον, οὑ ηταν κατα-
pper room, where were re-
και Ιακωβος, και Ιωαν-
and James, and John
ιλιππος και Θωμας,
Philip and Thomas,
θαιος, Ιακωβου Αλφαι-
atthew, James of Alphe-
ης και Ιουδας Ιακωβου.
and Judas of James.
ροσκαρτερουντες ὁμοθυ-
ing constantly engaged with one
ν γυναιξι, και Μαριᾳ τῃ
h women, and Mary the
υν τοις αδελφοις αυτου.
h the brother of him.
ς ταυταις αναστας Πε-
these having stood up Pe-
αθητων, ειπεν· (ην τε
disciples, he said; (was and
αυτο ὡς ἑκατον εικοσιν·)
same about a hundred twenty,)
εδει πληρωθηναι την
necessary to be fulfilled the
ειπε το πνευμα το ἁγιον
before the spirit the holy
περι Ιουδα του γενομενου
bout Judas that having become

remotest parts of the EARTH."

9 And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their SIGHT.

10 And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment;

11 who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, ‡ shall so come in the manner in which you saw him go into the HEAVENS."

12 ‡ Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

13 And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and * John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon the ZEALOT, and Judas the brother of James.

14 All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of * Jesus, and with his BROTHERS.

15 And in these DAYS, Peter standing up in the Midst of the * BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

16 "Brethren, it was necessary for * the SCRIPTURE to be fulfilled, ‡ which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas ‡ who BECAME a Guide

-13. John, and James and Andrew. 14. Jesus. 15.
the SCRIPTURE.

xix. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i.
. i. 7. ‡ 12. Luke xxiv. 52. ‡ 16. Psa. xli. 9; John
. 47; John xviii. 3.

ὁδηγου τοις συλλαβουσι τον Ἰησουν· [17] ὁτι
a guide to those having seized the Jesus; because
κατηριθμημενος ην εν ἡμιν, και ελαχε τον
having been numbered he was among us, and obtained the
κληρον της διακονιας ταυτης. [18] Ουτος μεν
lot of the service this. This indeed
ουν εκτησατο χωριον εκ μισθου της αδικιας
therefore bought a field out of a reward of the wickedness,
και πρηνης γενομενος, ελακησε μεσος, και εξε-
and head-foremost having fallen, he burst in middle, and were
χυθη παντα τα σπλαγχνα αυτου· [19] και γνωσ-
poured out all the bowels of him; and known
τον εγενετο πασι τοις κατοικουσιν Ἱερουσαλημ,
became to all those dwelling in Jerusalem,
ὡστε κληθηναι το χωριον εκεινο τη ιδια δια-
so as to be called the field that in the own lan-
λεκτω αυτων, Ακελδαμα, τουτ' εστι, χωριον
guage of them, Aceldama, this is, a field
αἱματος. [20] Γεγραπται γαρ εν βιβλω ψαλμων·
of blood. It is written for in book of Psalms;
Γενηθητω ἡ επαυλις αυτου ερημος, και μη εστω
Let be the dwelling of him desolate, and not let be
ὁ κατοικων εν αυτη· και· Την επισκοπην αυτου
the dwelling in her; and; The charge of him
λαβοι ἑτερος. [21] Δει ουν των συνελθον-
let take another. It is necessary therefore of those having associ-
των ἡμιν ανδρων εν παντι χρονω, εν ᾡ εισ-
ated with us men in all time, in which went
ηλθε και εξηλθεν εφ' ἡμας ὁ κυριος Ἰησους,
in and went out among us the lord Jesus,
[22] αρξαμενος απο του βαπτισματος Ιωαννου ἑως
beginning from the dipping of John to
της ἡμερας ης ανεληφθη αφ' ἡμων, μαρτυρα της
the day which he was taken up from us, a witness of the
αναστασεως αυτου γενεσθαι συν ἡμιν ἑνα του-
resurrection of him to become with us one of
των. [23] Και εστησαν δυο, Ιωσηφ τον καλου-
these. And they set forth two, Joseph that being
μενον Βαρσαβαν, ὁς επεκληθη Ιουστος, και
called Barsabas, who was surnamed Justus, and
Ματθιαν. [24] Και προσευξαμενοι ειπον· Συ,
Matthias. And praying they said, Thou,
κυριε, καρδιογνωστα παντων, αναδειξον ὁν εξε-
O Lord, heart-knower of all, show which thou
λεξω εκ τουτων των δυο ἑνα, [25] λαβειν τον
didst select out of these the two one, to take the
κληρον της διακονιας ταυτης και αποστολης,
lot of the service this and apostleship,
εξ ἡς παρεβη Ιουδας, πορευθηναι εις τον τοπον
from which stepped aside Judas, to go into the place
τον ιδιον. [26] Και εδωκαν κληρους αυτων· και
the own. And they gave lots of them; and

* Vatican Manuscript.—16. Jesus. 19. Aceldamach. 25. [...] the place of this. 26. the Lots to them; and.

‡ 17. Matt. x. 4; Luke vi. 16. ‡ 18. Matt. xxvii. 5, 7, 8. ‡ 20. Psa. cix. 8. ‡ 21. John xv. 27; ver. 8; Acts iv. 33. ‡ 23. Ac[...] 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; Jer. xi. 20; xvii. 10; Acts xv. [...]

ιατθιαν, και συγκατεψη-
Matthias, and he was counted
α αποστολων.
apostles.

β'. 2.

ρουσθαι την ἡμεραν της
y come the day of the
ταντες ὁμοθυμαδον επι το
all with one mind in the
αφνω εκ του ουρανου
suddenly from the heaven
πνοης βιαιας, και επλη-
wind violent, and it
ν οὑ ησαν καθημενοι·
where they were sitting;
διαμεριζομεναι γλωσσαι
being divided tongues
ι εφ' ἑνα ἑκαστον αυτων,
on one each one of them,
αντες πνευματος ἁγιου,
all spirit holy,
τεραις γλωσσαις, καθως
other tongues, as
ι αποφθεγγεσθαι. [5] Ησαν
to speak. Were
ικουντες Ιουδαιοι, ανδρες
dwelling Jews, men
νους των ὑπο τον ουρανον.
nation of those under the heaven.
νης ταυτης, συνηλθε το
and this, came together the
ὁτι ηκουον εις ἑκαστος
because heard one each
λουντων αυτων. [7] Εξισ-
speaking of them. Were as-
ται εθαυμαζον, λεγοντες
and wondered, saying
Ουκ ιδου παντες οὑτοι
Not lo all these
αλιλαιοι; [8] Και πως ἡμεις
Galileans? And how we
δια διαλεκτῳ ἡμων, εν ᾑ
own language of us, in which
και Μηδοι και Ελαμιται,
and Medes and Elamites,
Μεσοποταμιαν, Ιουδαιαν,
Mesopotamia, Judea,
Ποντον και την Ασιαν,
Pontus and the Asia,
φυλιαν, Αιγυπτον και τα
mphylia, Egypt and the
κατα Κυρηνην, και οἱ
upon Cyrene, and those

fell on Matthias, and he was counted with the ELEVEN Apostles.

CHAPTER II.

1 And when the ‡DAY of PENTECOST was FULLY COME, ‡they were all with one mind in the same place.

2 And suddenly there came a Sound from HEAVEN, like a violent Wind rushing; and it filled the Whole HOUSE where they were sitting.

3 And Divided Tongues appeared to them, like Fire, and one rested on each one of them.

4 And they were ‡all filled with holy Spirit, and began to speak ‡in Other Languages, as the SPIRIT gave them utterance.

5 Now there were sojourning in Jerusalem, Jews, pious Men, from Every Nation under HEAVEN.

6 And †this REPORT having been circulated, the MULTITUDE came together, and were perplexed, Because every one heard them speaking in his OWN Language.

7 And they were astonished and wondered, saying, "Behold, are not all THESE, who are SPEAKING, ‡Galileans?

8 And how do we hear each one in our OWN Language, in which we were born;—

9 Parthians and Medes and Elamites, and those DWELLING in MESOPOTAMIA, both in †Judea and Cappadocia, in Pontus and ASIA,

10 both in Phrygia and Pamphylia, in Egypt and the PARTS of THAT Lybia about Cyrene, and the

---

7. all—omit. 7. to each other—omit.

...mine whether it was the voice of those speaking in foreign lan-... of the transaction; or the supernatural "rushing sound," which ... Pearce renders Judea as an adjective, thus; "DWELLERS in ...mfield thinks there may have been a corruption of the text. ...o Ioudaia, Judea.

...vi. 9; Acts xx. 16. ‡ 1. Acts i. 14. ‡ 4. Acts i. 4.
... xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2. ‡ 7. Acts i. 11.

επιδημουντες Ῥωμαιοι, Ιουδαιοι τε και προση-
sojourning Romans, Jews both and pros-
λυτοι, 11 Κρητες και Αραβες, ακουομεν λαλουν-
lytes, Cretans and Arabians, we hear speaking
των αυτων ταις ἡμετεραις γλωσσαις τα μεγα-
them in the our tongues the great
λεια του θεου; 12 Εξισταντο δε παντες και διη-
things of the God? Were astonished and all and per-
πορουν, αλλος προς αλλον λεγοντες· Τι αν
plexed, one to another saying; What
θελοι τουτο ειναι; 13 Ετεροι δε διαχλευαζοντες
will this to be? Others but deriding
ελεγον· Ὁτι γλευκους μεμεστωμενοι εισι.
said; That sweet wine having been filled they are.
14 Σταθεις δε Πετρος συν τοις ἑνδεκα, επηρε
Standing up but Peter with the eleven, lifted up
την φωνην αὑτου, και απεφθεγξατο αυτοις·
the voice of himself, and said to them;
Ανδρες Ιουδαιοι, και οἱ κατοικουντες Ἱερουσα-
Men Jews, and those dwelling in Jerusa-
λημ ἁπαντες, τουτο ὑμιν γνωστον εστω, και
lem all, this to you known let be, and
ενωτισασθε τα ῥηματα μου. 15 Ου γαρ, ὡς
listen you the words of me. Not for, as
ὑμεις ὑπολαμβανετε, οὑτοι μεθυουσιν· εστι γαρ
you suppose, these are drunk; it is for
ὡρα τριτη της ἡμερας· 16 αλλα τουτο εστι το
hour third of the day; but this is the
ειρημενον δια του προφητου Ιωηλ· 17 Και
having been spoken through the prophet Joel; And
εσται εν ταις εσχαταις ταις ἡμεραις, λεγει ὁ
it shall be in the last the days, says the
θεος, εκχεω απο του πνευματος μου επι πασαν
God, I will pour out from of the spirit of me upon all
σαρκα· και προφητευσουσιν οἱ υἱοι ὑμων και αἱ
flesh; and shall prophesy the sons of you and the
θυγατερες ὑμων, και οἱ νεανισκοι ὑμων ὁρασεις
daughters of you, and the young men of you visions
οψονται, και οἱ πρεσβυτεροι ὑμων ενυπνιοις
shall see, and the old men of you dreams
ενυπνιασθησονται· 18 καιγε επι τους δουλους μου
shall dream; and even on the male-slaves of me
και επι τας δουλας μου εν ταις ἡμεραις εκειναις
and on the female-slaves of me in the days those
εκχεω απο του πνευματος μου, και προφη-
I will pour out from of the spirit of me, and they
τευσουσι. 19 Και δωσω τερατα εν τῳ ουρανῳ
shall prophesy. And I will give prodigies in the heaven
ανω, και σημεια επι της γης κατω, αιμα και
above, and signs on the earth below, blood and
πυρ και ατμιδα καπνου· 20 ὁ ἡλιος μεταστραφη-
fire and a cloud of smoke, the sun shall be turned
σεται εις σκοτος, και ἡ σεληνη εις αἱμα, πριν
into darkness, and the moon into blood, before
η ελθειν την ἡμεραν κυριου την μεγαλην και
than to come the day of lord the great and
επιφανη. 21 Και εσται, πας ὁς αν επικαλεση-
illustrious. And it shall be, every one who may call upon
ται το ονομα κυριου, σωθησεται.
the name of lord, shall be saved.

* Vatican Manuscript.—17. after these things, says God.

‡ 15. 1 Thess. v. 7. ‡ 17. Joel ii. 28, 29. ‡ 18. Acts … 28; xvi. 1. ‡ 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25.

ιται, ακουσατε τους λογους
..., hear you the words
ν Ναζωραιον, ανδρα απο του
... Nazarene, a man from the
ον εις ὑμας δυναμεσι και
... out to you by mighty works and
, (οἱς εποιησε δι' αυτου ὁ
(which did through him the
καθως *[και] αυτοι οιδατε,)
as [also] yourselves you know,)
μενη βουλη και προγνωσει
... fixed purpose and foreknowledge
λαβοντες, δια χειρων ανο-
...ng been taken, by hands of law-
ανειλατε. 24 Ὁν ὁ θεος
you killed. Whom the God
τας ωδινας του θανατου,
... the pains of the death,
ατον κρατεισθαι αυτου ὑπ'
...sible to be held him under

ι εις αυτον· Προωρωμην
concerning him; I saw
ου διαπαντας, ὁτι εκ δεξιων
me always, because at right hand
σαλευθω. 26 Δια τουτο
... I may be shaken. Through this
μου, και ηγαλλιασατο ἡ
of me, and exulted the
ν και ἡ σαρξ μου κατασκη-
and also the flesh of me will repose
27 ὁτι ουκ εγκαταλειψεις
because not thou wilt abandon
ᾳδου, ουδε δωσεις
Invisibility, nor thou wilt abandon
διαφθοραν. 28 Εγνωρισας
corruption. Thou didst make known
ηρωσεις με ευφροσυνης μετα
... wilt fill me of joy with

, εξον ειπειν μετα παρρη-
... it is lawful to speak with freedom
ι του πατριαρχου Δαυιδ,
...ning the patriarch David,
και εταφη, και το μνημα
and was buried, and the tomb
αχρι της ἡμερας ταυτης.
till of the day this.

22 Israelites! hear these WORDS. Jesus, the NAZARENE, a Man from GOD, celebrated among you ‡ by Miracles, and Prodigies, and Signs, which GOD wrought through him in the Midst of you, as you yourselves know;

23 him, ‡ given up by the FIXED Counsel and Foreknowledge of God, * by the Hand of Lawless ones, ‡ you nailed to the cross, and killed;

24 ‡ whom GOD raised up, having loosed the PAINS of DEATH; as it was impossible to hold him under it.

25 For David says concerning him, ‡ 'I saw the 'LORD always before me, 'Because he is at my Right 'hand, so that I may not 'be moved.

26 'On account of this '* My heart rejoiced, and 'my TONGUE exulted; and 'moreover, my FLESH also 'shall repose in Hope;

27 'because thou wilt 'not abandon my SOUL in 'Hades, nor give up thine 'HOLY ONE to see Corrup-'tion.

28 'Thou didst make 'known to me the Ways of 'Life; thou wilt make me 'full of Joy with thy 'COUNTENANCE.'

29 Brethren! I may speak to you, with freedom, concerning the PATRIARCH David, that he both died and was buried, and his TOMB is among us to this DAY.

30 Being, therefore, a

ἰδων ελαλησε περι της αναστασεως του Χριστου,
ing he spake concerning the resurrection of the Anointed,
ὁτι ου κατελειφθη εις ᾁδου, ουδε ἡ σαρξ
that not he was abandoned into invisibility, nor the flesh
αυτου ειδε διαφθοραν. 32 Τουτον τον Ιησουν
of him saw corruption. This the Jesus
ανεστησεν ὁ θεος, οὗ παντες ἡμεις εσμεν
raised up the God, of which all we are
μαρτυρες. 33 Τη δεξιᾳ ουν του θεου ὑψω-
witnesses. To the right hand therefore of the God having been
θεις, την τε επαγγελιαν του ἁγιου πνευματος
exalted, the and promise of the holy spirit
λαβων παρα του πατρος, εξεχεε τουτο, ὁ
having received from the father, he poured out this, which
ὑμεις βλεπετε και ακουετε. 34 Ου γαρ Δαυιδ
you see and hear. Not for David
ανεβη εις τους ουρανους· λεγει δε αυτος· Ειπεν
ascended into the heavens; he says but himself; Said
ὁ κυριος τῳ κυριῳ μου· Καθου εκ δεξιων μου,
the lord to the lord of me; Sit thou at right hand of me,
35 ἑως αν θω τους εχθρους σου ὑποποδιον των
till I may place the enemies of thee a footstool for the
ποδων σου. 36 Ασφαλως ουν γινωσκετω πας
feet of thee. Certainly therefore let know all
οικος Ισραηλ, ὁτι και κυριον αυτον και Χριστον
house of Israel, that both lord him and Anointed
ὁ θεος εποιησε, τουτον τον Ιησουν, ὁν ὑμεις
the God made, this the Jesus, whom you
εσταυρωσατε. 37 Ακουσαντες δε κατενυγησαν
crucified. Having heard and they were pierced
τῃ καρδιᾳ, ειπον τε προς τον Πετρον και τους
to the heart, said and to the Peter and the
λοιπους αποστολους· Τι ποιησομεν, ανδρες
other apostles; What shall we do, men
αδελφοι; 38 Πετρος δε *[εφη] προς αυτους·
brethren? Peter and [said] to them;
Μετανοησατε, και βαπτισθητω ἑκαστος ὑμων
Reform you, and be dipped each one of you
επι τῳ ονοματι Ιησου Χριστου, εις αφεσιν ἁμαρ-
in the name of Jesus Anointed, for forgiveness of
τιων, και ληψεσθε την δωρεαν του ἁγιου πνευ-
sins, and you shall receive the gift of the holy spirit.
ματος. 39 Ὑμιν γαρ εστιν ἡ επαγγελια και
To you for is the promise and
τοις τεκνοις ὑμων, και πασι τοις εις μακραν,
to the children of you, and to all those at a distance,
ὁσους αν προσκαλεσηται κυριος ὁ θεος ἡμων.
as many as may call lord the God of us.
40 Ἑτεροις τε λογοις πλειοσι διεμαρτυρετο,
Other and words with many he testified,
και παρεκαλει, λεγων· Σωθητε απο της γενεας
and exhorted, saying; Be saved from the generation
της σκολιας ταυτης. 41 Οἱ μεν ουν *[ασμενως]
of the perverse, this. They indeed therefore [gladly]

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 33. both ...
38. of the SINS. 40. exhorted them, saying.

‡ 32. Acts i. 8. ‡ 33. Acts v. 31; Phil. ii. 9; Heb. x. 12.
30; xvi. 7, 13; Acts i. 4. ‡ 34. Psa. cx. 1; Matt. xxii. 44; 1 Cor.
Heb. i. 13; x. 12, 13. ‡ 36. Acts v. 31. ‡ 38. Luke xxiv. 47;
Acts iii. 25. ‡ 39. Acts x. 45; xi. 15, 18; xiv. 27; xv. 3, 8, 14; E...

ξαμενοι τον λογον αυτου, εβαπτισθησαν·
received the word of him, were dipped;
οσετεθησαν τη ἡμερᾳ εκεινῃ ψυχαι ὡσει
were added the day that souls about
χιλιαι. [42] Ησαν δε προσκαρτερουντες τῃ
sand. Were and constantly attending to the
η των αποστολων, και τῃ κοινωνιᾳ, *[και]
of the apostles, and to the distribution, [and]
κλασει του αρτου, και ταις προσευχαις.
eaking of the loaf, and to the prayers.
νετο δε πασῃ ψυχῃ φοβος, πολλα τε
me and to every soul fear, many and
α και σημεια δια των αποστολων εγι-
and signs through the apostles were
[44] Παντες δε οἱ πιστευοντες ησαν επι
All and those believing were in
το, και ειχον ἁπαντα κοινα, [45] και τα
me, and had all things common, and the
τα και τας ὑπαρξεις επιπρασκον, και διε-
ns and the goods they were selling, and they
ν αυτα πασι, καθοτι αν τις χρειαν ειχε.
ing them to all, as any one need had.
ἡμεραν τε προσκαρτερουντες ὁμοθυμαδον
y day and constantly attending with one mind
ἱερῳ, κλωντες τε κατ' οικον αρτον, μετε-
temple, breaking and at home bread, they
νον τροφης εν αγαλλιασει και αφελοτητι
king of food in gladness and singleness
ς. [47] αινουντες τον θεον, και εχοντες
praising the God, and having
προς ὁλον τον λαον. Ὁ δε κυριος προσε-
with whole the people. The and lord was
τους σωζομενους καθ' ἡμεραν *[τῃ εκκλη-
those being saved every day [to the congre-

CEIVED his WORDS were immersed; and on that DAY about three thousand Souls were added.

42 ‡ And they were constantly attending to the TEACHING of the APOSTLES, and to the † CONTRIBUTION, and to the BREAKING of the LOAF, and to the PRAYERS.

43 And Fear came upon Every Soul; and ‡ Many Prodigies and Signs were done through the APOSTLES.

44 And ALL the BELIEVERS ‡ * had all things common together;

45 and sold their POSSESSIONS and GOODS, and divided them to all, as any one had Need.

46 And constantly attending with one mind ‡ in the TEMPLE every day, and breaking Bread at Home, they partook of Food in Joyfulness and Simplicity of Heart;

47 praising God, and having Favor with all the PEOPLE. And ‡ the LORD daily added THOSE BEING SAVED to the CONGREGATION.

ΚΕΦ. γ'. 3.

1 Ἐπι το αυτο δε Πετρος και Ιωαννης ανεβαι-
the same now Peter and John were going
ον εις το ἱερον επι την ὡραν της προσευχης
into the temple at the hour of the prayer
την εννατην. [2] Και τις ανηρ χωλος εκ κοι-
ninth. And a certain man lame from womb
λιας μητρος αὐτου ὑπαρχων, εβασταζετο· ὁν
of mother of himself being, was being carried, whom
ετιθουν καθ' ἡμεραν προς την θυραν του ἱερου
placed every day at the door of the temple
την λεγομενην ὡραιαν, του αιτειν ελεημοσυνην
being called beautiful, the to ask alms
παρα των εισπορευομενων εις το ἱερον. [3] Ὁς
from those entering into the temple. Who

CHAPTER III.

1 Now Peter and John were going up TOGETHER into the TEMPLE, at the HOUR of PRAYER, being the NINTH hour.

2 And a Certain Man, lame from his Birth, was being carried, whom they placed daily at † THAT GATE of the TEMPLE which is CALLED Beautiful, to ASK Alms of THOSE ENTERING into the TEMPLE;

* VATICAN MANUSCRIPT.—42. and—omit. 44. had all things common together; omit. 47. to the congregation—omit.

† 42. See the following passages where the same original word is used:—Rom. xv. 26; 2 Cor. viii. 4; ix. 13; Phil. i. 5; Heb. xiii. 16. Also Appendix. † 2. This gate is said to have led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian brass. The folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

‡ 42. Heb. x. 25. ‡ 43. Mark xvi. 17; Acts iv. 33; v. 12. ‡ 44. Acts iv. 32. ‡ 46. Luke xxiv. 53; Acts v. 42. ‡ 47. Acts v. 14; xi. 24.

ἰδων Πετρον και Ἰωαννην μελλοντας εισιεναι
seeing Peter and John being about to go
εις το ἱερον, ηρωτα ἐλεημοσυνην λαβειν. [4] Ατε-
into the temple, asked alms to receive. Looking
νισας δε Πετρος εις αυτον συν τῳ Ἰωαννῃ, ειπε·
steadily and Peter on him with the John, said;
Βλεψον εις ἡμας. [5] Ὁ δε επειχεν αυτοις, προσ-
Look on us. He and gave heed to them, ex-
δοκων τι παρ' αυτων λαβειν. [6] Ειπε δε Πε-
pecting something from them to receive. Said and Pe-
τρος· Αργυριον και χρυσιον ουχ ὑπαρχει μοι·
ter, Silver and gold not are possessed by me;
ὁ δε εχω, τουτο σοι διδωμι· Εν τῳ ονοματι
what but I have, this to thee I give; In the name
Ἰησου Χριστου του Ναζωραιου *[εγειραι και]
of Jesus Anointed the Nazarene [do thou arise and]
περιπατει. [7] Και πιασας αυτον της δεξιας
walk. And having taken him the right
χειρος ηγειρε· παραχρημα δε εστερεωθησαν
hand he rose up; immediately and were strengthened
αυτου αἱ βασεις και τα σφυρα. [8] Και εξαλλο-
of him the feet and the ankle-bones. And leaping
μενος, εστη, και περιεπατει· και εισηλθε συν
up, he stood, and walked; and entered with
αυτοις εις το ἱερον, περιπατων και αλλομενος,
them into the temple, walking and leaping,
και αινων τον θεον. [9] Και ειδεν αυτον πας ὁ
and praising the God. And saw him all the
λαος περιπατουντα και αινουντα τον θεον·
people walking and praising the God;
[10] επεγινωσκον τε αυτον, ὁτι ουτος ην ὁ προς
they knew and him, that he was who for
την ελεημοσυνην καθημενος επι τῃ ὡραιᾳ πυλῃ
the alms sitting at the beautiful gate
του ἱερου· και επλησθησαν θαμβους και εκστα-
of the temple; and they were filled with wonder and amaze-
σεως επι τῳ συμβεβηκοτι αυτῳ. [11] Κρατουντος
ment at that having happened to him. Holding fast
δε αυτου τον Πετρον και Ἰωαννην, συνεδραμε
and of him the Peter and John, ran together
προς αυτους πας ὁ λαος επι τῃ στοᾳ τῃ καλου-
to them all the people in the porch that being
μενῃ Σολομωνος, εκθαμβοι. [12] Ἰδων δε Πετρος
called of Solomon, awe-struck. Seeing and Peter
απεκρινατο προς τον λαον· Ανδρες Ισραηλιται,
answered to the people; Men Israelites,
τι θαυμαζετε επι τουτῳ; η ἡμιν τι ατενιζετε,
why do you wonder at this? or to us why look you earnestly,
ὡς ιδιᾳ δυναμει η ευσεβειᾳ πεποιηκοσι του
as by own power or piety having been made of the
περιπατειν αυτον; [13] Ὁ θεος Αβρααμ και Ισαακ
to walk him? The God of Abraam and Isaac
και Ιακωβ, ὁ θεος των πατερων ἡμων, εδοξασε
and Jacob, the God of the fathers of us, glorified
τον παιδα αυτου Ἰησουν, ὁν ὑμεις μεν παρεδω-
the servant of himself Jesus, whom you indeed delivered

3 who seeing Peter and John being about to go into the TEMPLE, asked Alms.

4 And Peter with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And HE gave heed to them, expecting to receive Something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee; ‡in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT Hand he raised *him up; and immediately *his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the TEMPLE, walking, and leaping, and praising GOD.

9 ‡And ALL the PEOPLE saw him walking and praising GOD;

10 and they knew him, That HE was the one who SAT for ALMS at the BEAUTIFUL Gate of the TEMPLE; and they were filled with Wonder and Amazement at WHAT had HAPPENED to him.

11 And while he held fast to PETER and John, All the PEOPLE ran together to them, into THAT PORTICO ‡which is CALLED Solomon's, greatly astonished.

12 And *PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at Us, as though by Our Power or Piety we had caused him to walk.

13 ‡The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our FATHERS, glorified his SERVANT Jesus, whom you

VATICAN MANUSCRIPT.—6. rise up and—omit. 7. him. 7. his FEET. 12. PETER.

‡ 6. Acts iv. 10. ‡ 9. Acts iv. 16, 21. ‡ 11. John x. 23; Acts v. 12. ‡ 13. Acts v. 30.

κατε, και ηρνησασθε *[αυτον] κατα προσωπον
up, and denied [him] in face
Πιλατου, κριναντος εκεινου απολυειν. 14 Ὑμεις
of Pilate, having judged he to release. You
δε τον ἁγιον και δικαιον ηρνησασθε, και ητη-
but the holy and righteous denied, and asked
σασθε ανδρα φονεα χαρισθηναι ὑμιν, 15 τον δε
a man a murderer to be granted to you, the and
αρχηγον της ζωης απεκτεινατε· ὁν ὁ θεος ηγει-
prince of the life you killed; whom the God raised
ρεν εκ νεκρων, οὑ ἡμεις μαρτυρες εσμεν·
out of dead ones, of whom we witnesses are;
16 και επι τῃ πιστει του ονοματος αυτου, τουτον
and by the faith of the name of him, this
ὁν θεωρειτε και οιδατε, εστερεωσε το ονομα
whom you behold and know, strengthened the name
αυτου· και ἡ πιστις ἡ δι' αυτου εδωκεν αυτῳ
of him; and the faith that through him gave to him
την ὁλοκληριαν ταυτην απεναντι παντων ὑμων.
the perfect soundness this in presence of all of you.
17 Και νυν, αδελφοι, οιδα ὁτι κατα αγνοιαν
And now, brethren, I know that in ignorance
επραξατε, ὡσπερ και οἱ αρχοντες ὑμων. 18 Ὁ
you did, as also the rulers of you. The
δε θεος ἁ προκατηγγειλε δια στοματος παντων
but God what he foretold through mouth of all
των προφητων αὑτου, παθειν τον Χριστον,
of the prophets of himself, to suffer the Anointed,
επληρωσεν οὑτω. 19 Μετανοησατε ουν και
he fulfilled thus. Reform you therefore and
επιστρεψατε, εις το εξαλειφθηναι ὑμων τας
turn you, in order that the to be wiped out of you the
ἁμαρτιας, ὁπως αν ελθωσι καιροι αναψυξεως απο
sins, that may come seasons of refreshing from
προσωπου του κυριου, 20 και αποστειλῃ τον
face of the lord, and he may send him
προκεχειρισμενον ὑμιν Ιησουν Χριστον· 21 ὁν
having been before destined for you Jesus Anointed; whom
δει ουρανον μεν δεξασθαι αχρι χρονων αποκα-
must heaven indeed to receive till times of restora-
ταστασεως παντων, ὡν ελαλησεν ὁ θεος δια
tion of all things, which spoke the God through
στοματος των ἁγιων αυτου προφητων απ' αιω-
mouth of the holy of himself prophets from an
νος. 22 Μωυσης μεν *[προς τους πατερας]
age. Moses indeed [to the fathers]
ειπεν· Ὁτι προφητην ὑμιν αναστησει κυριος ὁ
said; That a prophet to you shall raise up lord the
θεος ὑμων, εκ των αδελφων ὑμων· ὡς εμε·
God of you, from of the brethren of you; like me;
αυτου ακουσεσθε κατα παντα, ὁσα αν λαλησῃ
of him you shall hear in all things, which he may speak
προς ὑμας. 23 Εσται δε, πασα ψυχη ἡτις αν μη
to you. It shall be and, every soul whatever not
ακουσῃ του προφητου εκεινου, εξολοθρευθησε-
may hear the prophet that, shall be destroyed

indeed delivered up, and ‡rejected in the Presence of Pilate, when he resolved to release him.

14 But you rejected the HOLY and Righteous one, and asked a Murderer to be given you,

15 and killed the PRINCE of LIFE; whom GOD raised from the Dead, of which we are Witnesses.

16 And by the FAITH of his NAME, ‡his NAME strengthened This Man, whom you behold and know; and THAT FAITH, through him, gave him this PERFECT SOUNDNESS in the presence of you all.

17 And now, Brethren, I know That in ‡Ignorance you did it, as also your RULERS.

18 But GOD thus fulfilled ‡what he foretold by the Mouth of All *the PROPHETS, ‡that his ANOINTED should suffer.

19 ‡Reform, therefore, and turn, that Your SINS may be BLOTTED OUT; so that Seasons of Refreshment may come from the Presence of the LORD,

20 and he may send him HAVING BEEN BEFORE DESTINED for you, Jesus Christ;

21 whom, indeed, Heaven must retain till the Times of Restoration of all things which GOD spoke by the Mouth of HIS HOLY Prophets, from of Old.

22 Moses indeed said, ‡'The Lord your God shall 'raise up to you, from your 'BRETHREN, a Prophet, 'like me; Him you shall 'hear in all things which 'he may speak to you;

23 'and it shall be, Every Soul which may not 'hear that PROPHET, shall 'be destroyed from among 'the PEOPLE.'

* VATICAN MANUSCRIPT.—13. him—omit. 18. the PROPHETS his ANOINTED. 21. of HIS HOLY. 22. to the FATHERS—omit.

‡ 13. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; Acts xiii. 28. ‡ 16. Acts iv. 10. ‡ 17. Luke xxiii. 34; John xvi. 3; Acts xiii. 27; 1 Cor. ii. 8; 1 Tim. i. 13. ‡ 18. Luke xxiv. 44; Acts xxvi. 22. ‡ 18. Psa. xxii.; Isa. liii.; Dan. ix. 26; 1 Pet. i. 10, 11. ‡ 19. Acts ii. 38. ‡ 22. Deut. xviii. 15, 18, 19; Acts vii. 37.

ται εκ του λαου. 24 Και παντες δε οἱ προφη-
out of the people. Also all and the prophets
ται απο Σαμουηλ και των καθεξης ὁσοι ελαλη-
from Samuel and those succeeding as many as spoke,
σαν, και κατηγγειλαν τας ἡμερας ταυτας.
also told of the days these.
25 Ὑμεις εστε οἱ υἱοι των προφητων, και της
You are the sons of the prophets, and of the
διαθηκης, ἡς διεθετο ὁ θεος προς τους πατερας
covenant, which ratified the God to the fathers
ἡμων, λεγων προς Αβρααμ· Και εν τῳ σπερματι
of us, saying to Abraham; And in the seed
σου ενευλογηθησονται πασαι αἱ πατριαι της
of thee shall be blessed all the families of the
γης. 26 Ὑμιν πρωτον ὁ θεος, αναστησας τον
earth. To you first the God, having raised up the
παιδα αὑτου, απεστειλεν αυτον ευλογουντα
servant of himself, sent him blessing
ὑμας, εν τῳ αποστρεφειν ἑκαστον απο των
you, in the to turn each one from the
πονηριων *[ὑμων.]
evil deeds [of you.]

ΚΕΦ. δ'. 4.

1 Λαλουντων δε αυτων προς τον λαον, και
Speaking and of them to the people, and
επεστησαν αυτοις οἱ ἱερεις και ὁ στρατηγος του
came upon them the priests and the captain of the
ἱερου και οἱ Σαδδουκαιοι, 2 διαπονουμενοι δια
temple and the Sadducees, being grieved through
το διδασκειν αυτους τον λαον, και καταγγελλειν
the to teach them the people, and to announce
εν τῳ Ιησου την αναστασιν την εκ νεκρων.
in the Jesus the resurrection that out of dead ones.
3 Και επεβαλον αυτοις τας χειρας, και εθεντο
And they laid on them the hands, and put
εις τηρησιν εις την αυριον· ην γαρ ἑσπερα ηδη.
into keeping to the morrow; it was for evening now.
4 Πολλοι δε των ακουσαντων τον λογον επισ-
Many but of those having heard the word be-
τευσαν· και εγενηθη ὁ αριθμος των ανδρων ὡσει
lieved; and became the number of the men about
χιλιαδες πεντε. 5 Εγενετο δε επι την αυριον συν-
thousand five. It happened and on the morrow to be
αχθηναι αυτων τους αρχοντας και πρεσβυτερους
assembled of them the rulers and elders
και γραμματεις εις Ἱερουσαλημ· 6 και Ανναν τον
and scribes at Jerusalem; also Annas the
αρχιερεα, και Καιαφαν και Ιωαννην και Αλεξαν-
high-priest, and Caiaphas and John and Alexan-
δρον, και ὁσοι ησαν εκ γενους αρχιερατικου.
der, and as many as were of a family of high-priesthood.
7 Και στησαντες αυτους εν μεσῳ, επυνθανοντο·
And having placed them in middle, they asked;
Εν ποιᾳ δυναμει, η εν ποιῳ ονοματι εποιησατε
By what power, or in what name did

24 And also All the PROPHETS from Samuel and THOSE succeeding in order, as many as spoke, also announced these DAYS.

25 ‡You are *Sons of the PROPHETS, and of the COVENANT which GOD ratified with our FATHERS, saying to Abraham, ‡'And in thy SEED shall all the FAMILIES of the EARTH be blessed.'

26 GOD having raised up his SERVANT, sent him ‡first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

1 And while they were speaking to the PEOPLE, the *HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

2 ‡being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

3 And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

4 But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five Thousand.

5 And it occurred on the NEXT DAY, that Their RULERS, and *the ELDERS, and the SCRIBES assembled at Jerusalem;

6 and ‡Annas the HIGH-PRIEST, and Caiaphas and John, and Alexander and as many as were of the family of the High-Priesthood;

7 and having placed them in the Midst, they asked, ‡"By What Power, or in What Name, have you done this?"

* VATICAN MANUSCRIPT.—25. the Sons of. 26. of you—omit. 1. HIGH-PRIESTS and. 5. and the ELDERS and the SCRIBES.

‡ 25. Acts ii. 39; Rom. ix. 4, 8; xv. 8. ‡ 25. Gen. xii. 3; xxii. 18; Gal. iii. 8. ‡ 26. Matt. x. 5; xv. 24; Luke xxiv. 47; Acts xiii. 32, 33, 46. ‡ 2. Matt. xxii. 23; Acts xxiii. 8. ‡ 6. Luke iii. 2; John xi. 49; xviii. 13. ‡ 7. Matt. xxi. 23.

by what he has been saved. Known
ιν ὑμιν και παντι τῳ λαῳ Ισραηλ, ὁτι
to you and to all the people of Israel, that
ματι Ιησου Χριστου του Ναζωραιου,
ame of Jesus Anointed the Nazarene,
εσταυρωσατε ὁν ὁ θεος ηγειρεν εκ
crucified whom the God raised out of
εν τουτῳ οὑτος παρεστηκεν ενωπιον
y him this has stood in presence
ης. 11 Οὑτος εστιν ὁ λιθος ὁ εξουθενη-
This is the stone that having been
ὑμων των οικοδομουντων, ὁ γενομε-
you the builders, the having been
φαλην γωνιας. 12 Και ουκ εστιν εν
head of a corner. And not is in
ενι ἡ σωτηρια· ουδε γαρ ονομα εστιν
one the salvation; not even for a name is
το τον ουρανον, το δεδομενον εν
der the heaven, that having been given among
ς, εν ᾧ δει σωθηναι ἡμας.
in which must to be saved us.
ουντες δε την του Πετρου παρρησιαν
ing and the of the Peter boldness
ου, και καταλαβομενοι, ὁτι ανθρωποι
and having perceived, that men
οι εισι και ιδιωται, εθαυμαζον, επεγι-
they are and ungifted, they wondered, they
ε αυτους, ὁτι συν τῳ Ιησου ησαν·
d them, that with the Jesus they were;
ανθρωπον βλεποντες συν αυτοις εστω-
man beholding with them stand-
θεραπευμενον, ουδεν ειχον αντειπειν.
ving been healed, nothing they had to say against.
αντες δε αυτους εξω του συνεδριου
dered and them outside of the high-council
συνεβαλον προς αλληλους, 16 λεγον-
they consulted with each other, saying;
οιησομεν τοις ανθρωποις τουτοις; ὁτι

cured;

10 be it known to you all, and to All the PEOPLE of Israel, ‡That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, ‡ whom GOD raised from the Dead, by him has this man stood before you whole.

11 ‡This is 'THAT STONE which HAS BEEN REJECTED by You, the BUILDERS, THAT which HAS BECOME the Head of the Corner.'

12 And there is no SALVATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved."

13 And seeing the BOLDNESS of PETER and John, ‡and perceiving that they were illiterate and ungifted Men, they wondered, and recognized them That they had been with JESUS.

14 And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

15 But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

16 saying, ‡"What shall

Ει δικαιον εστιν ε
to them said; If just it is be
του θεου, ὑμων ακουειν μαλλον η του θεο
of the God, you to hearken rather than the God
νατε. 20 Ου δυναμεθα γαρ ἡμεις, ἁ ειδομ
you. Not are able for we, what we saw
ηκουσαμεν, μη λαλειν. 21 Οἱ δε προσαπ
heard, not to speak. They and having agai
σαμενοι απελυσαν αυτους, μηδεν εὑρισκ
ened them dismissed them, nothing fin
το πως κολασωνται αυτους, δια τον λαον
the how they might punish them, on account of the people,
παντες εδοξαζον τον θεον επι τῳ γεγ
all glorified the God on account of that having be
22 Ετων γαρ ην πλειονων τεσσαρακοντα ὁ α
Years for was more forty the
πος, εφ' ὁν εγεγονει το σημειον τουτο
on whom was wrought the sign this
ιασεως.
cure.

23 Απολυθεντες δε ηλθον προς τους ιδ
Having been dismissed and they came to the own
και απηγγειλαν ὁσα προς αυτους οἱ αρχι
and related what things to them the high
και οἱ πρεσβυτεροι ειπον. 24 Οἱ δε ακουσαν
and the elders said. They and having he
ὁμοθυμαδον ηραν φωνην προς τον θεον,
with one mind lifted up a voice to the God,
ειπον· Δεσποτα, συ *[ὁ θεος,] ὁ ποιησας
said; O sovereign, thou [the God,] that having made
ουρανον και την γην και την θαλασσαν,
heaven and the earth and the sea,
παντα τα εν αυτοις· 25 ὁ δια στομα
all the things in them; who through mou
Δαυιδ παιδος σου ειπων· Ἱνατι εφρυαξαν ε
of David a servant of thee having said; Why raged na
και λαοι εμελετησαν κενα; 26 Παρεστησαν
and peoples devised vain things? Stood up
βασιλεις της γης, και οἱ αρχοντες συνηχθη
kings of the earth, and the rulers were assemb

σουν, ὃν εχρισας, Ἡρωδης τε και Πον-
... whom thou didst anoint, Herod both and Pon-
λατος, συν εθνεσι και λαοις Ισραηλ,
Pilate, with Gentiles and peoples of Israel,
σαι ὁσα ἡ χειρ σου και ἡ βουλη *[σου]
what things the hand of thee and the will [of thee]
σε γενεσθαι. 29 Και τανυν, κυριε, επιδε
... was to be done. And now, O Lord, look thou
ς απειλας αυτων, και δος τοις δουλοις
threats of them, and grant to the slaves
τα παρρησιας πασης λαλειν τον λογον
with freedom all to speak the word
εν τῳ την χειρα σου εκτεινειν σε εις
in the the hand of thee to stretch out thee for
και σημεια και τερατα γινεσθαι δια του
and signs and prodigies to do through the
ος του ἁγιου παιδος σου Ιησου. 31 Και
of the holy child of thee Jesus. And
των αυτων εσαλευθη ὁ τοπος, εν ᾡ ησαν
... of them was shaken the place, in which they were
μενοι· και επλησθησαν ἁπαντες πνευμα-
...; and they were filled all of a spirit
του, και ελαλουν τον λογον του θεου μετα
..., and spoke the word of the God with
σιας.

32 Του δε πληθους των πιστευσαντων ην ἡ
... and multitude of those having believed was the
και ἡ ψυχη μια· και ουδε εις τι των
and the soul one; and not even one any of the
οντων αυτῳ ελεγεν ιδιον ειναι, αλλ' ην
... to him said his own to be, but was
ἁπαντα κοινα. 33 Και μεγαλῃ δυναμει
all things common. And with great power
ουν το μαρτυριον οἱ αποστολοι της ...
the testimony the apostles ...
ς του κυριου Ιησου· χαρις τε μ...
of the Lord Jesus; favor and ...
παντας αυτους. 34 Ουδε γαρ ενδεης τις
all them. Not even for poor any one
ην εν αυτοις· ὁσοι γαρ κτητορες χωριων
among them; such as for owners of lands
ων ὑπηρχον, πωλουντες εφερον τας τιμας
... were, were selling bringing the prices
πιπρασκομενων, 35 και ετιθουν παρα τους
being sold, and were placing at the
των αποστολων· διεδιδοτο δε ἑκαστῳ,
of the apostles; it was divided and to each one,
αν τις χρειαν ειχεν. 36 Ιωσης δε, ὁ
... any one need had. Joses and, he
...θεις Βαρναβας ὑπο των αποστολων, (ὁ
named Barnabas by the apostles, which
... μεθερμηνευομενον, υἱος παρακλησεως,)
... translated, a son of exhortation,)
..., Κυπριος τῳ γενει, 37 ὑπαρχοντος αυτῳ
..., a Cyprian by the birth, having to him

rael were gathered toge-
ther against thy HOLY Ser-
vant Jesus, whom thou
hast anointed,
28 ‡ to do what thy
HAND and COUNSEL before
appointed to be done.
29 And NOW, O Lord,
look upon their THREATS;
and grant to thy SERVANTS
to speak thy WORD with all
Freedom,
30 while thou art EX-
TENDING thy HAND for
healing; ‡ and while per-
forming Signs and Prodi-
gies through the NAME of
thy HOLY Servant Jesus."
31 And while they were
praying, ‡ the PLACE was
shaken where they WERE
assembled; and they were
all filled with * the HOLY
Spirit, and they spoke the
WORD of GOD with Free-
dom.
32 And of the MULTI-
TUDE of those HAVING BE-
LIEVED ‡ the HEART and
he SOUL was one; and no
one said that any thing of
his POSSESSIONS was his
own; ‡ but all things were
common among them.
33 And with * great
Power the APOSTLES de-
livered the TESTIMONY of
the RESURRECTION of the
LORD Jesus; and great
Favor was upon them all.
34 For no one among
them was in want; ‡ for
such as were Owners of
Lands or Houses were con-
stantly selling and bringing
the VALUE of WHAT was
SOLD,
35 and placing it at the
FEET of the APOSTLES;
and it was distributed to
each as any one might have
Necessity.
36 And THAT Joses, who
by the APOSTLES was SUR-
NAMED Barnabas, (which
signifies, being translated,
a Son of Exhortation) a
Levite, a Cyprian by birth,
37 having a Field, sold

...ICAN MANUSCRIPT.—28. of thee—omit. 31. the HOLY Spirit. 33. great

‡ 28. Acts ii. 23; iii. 18. ‡ 30. Acts ii. 43; v. 12. ‡ 31. Acts ii. 2, 4; xvi. 26. ‡ 32. Acts v. 12; Rom. xv. 5, 6; 2 Cor. xiii. 11; Phil. i. 27; ii. 2; 1 Pet. iii. 8. ‡ 32. Acts ii. 44. ‡ 34. Acts ii. 45.

αργου, πωλησας ηνεγκε το χρημα, και εθηκε
a field, having sold brought the price, and placed
παρα τους ποδας των αποστολων.
at the feet of the apostles.

ΚΕΦ. ε΄. 5.

1 Ανηρ δε τις Ανανιας ονοματι, συν Σαπφειρῃ
A man but certain Ananias by name, with Sapphira
τῃ γυναικι αὑτου, επωλησε κτημα· 2 και
the wife of himself, sold a possession; and
ενοσφισατο απο της τιμης, συνειδυιας και της
kept back from the price, being privy also the
γυναικος αυτου· και ενεγκας μερος τι, παρα
wife of him; and having brought a part certain, at
τους ποδας των αποστολων εθηκεν. 3 Ειπε δε
the feet of the apostles placed. Said and
Πετρος· Ανανια, διατι επληρωσεν ὁ σατανας
Peter; Ananias, why has filled the adversary
την καρδιαν σου, ψευσασθαι σε το πνευμα το
the * heart of thee, to deceive thee the spirit the
αγιον, και νοσφισασθαι απο της τιμης του χωριου;
holy, and to keep back from the price of the land?
4 Ουχι μενον, σοι εμενε, και πραθεν, εν τῃ σῃ εξουσιᾳ ὑπηρχε; τι ὁτι
Not remaining, to thee it remained, and having been sold, in the thine authority it was? why that
εθου εν τῃ καρδιᾳ σου το πραγμα τουτο;
hast thou placed in the heart of thee the thing this?
ουκ εψευσω ανθρωποις, αλλα τῳ θεῳ.
not thou hast lied to men, but to the God.
5 Ακουων δε ὁ Ανανιας τους λογους τουτους,
Having heard and the Ananias the words these,
πεσων εξεψυξε. Και εγενετο φοβος μεγας επι
falling down breathed out. And came a fear great on
παντας τους ακουοντας ταυτα. 6 Αναστεντες δε
all those having heard these. Having arisen and
οἱ νεωτεροι συνεστειλαν αυτον, και εξενεγκαντες εθαψαν.
the younger ones wrapped up him, and having carried out they buried.
7 Εγενετο δε ὡς ὡρων τριων διαστημα, και ἡ γυνη αυτου μη ειδυια το γεγονος εισηλθεν.
It happened and about hours three apart, and the wife of him not having known that having been done came in.
8 Απεκριθη δε αυτῃ ὁ Πετρος·
Answered and to her the Peter;
Ειπε μοι, ει τοσουτου το χωριον απεδοσθε; Ἡ
Tell me, if for so much the land you sold? She
δε ειπε· Ναι τοσουτου. 9 Ὁ δε Πετρος ειπε
and said; Yes for so much. The and Peter said
προς αυτην· Τι ὁτι συνεφωνηθη ὑμιν πειρασαι
to her; Why that it has been agreed upon by you to tempt
το πνευμα κυριου; Ιδου οἱ ποδες των θαψαντων
the spirit of lord? Lo the feet of those having buried
τον ανδρα σου, επι τῃ θυρᾳ, και εξοισουσι σε.
the husband of thee, at the door, and they will carry out thee.

it, and brought the MONEY and laid it at the FEET of the APOSTLES.

CHAPTER V.

1 And a certain Man, Ananias by name, with Sapphira his WIFE, sold an Estate,
2 and appropriated a part of the PRICE, *his WIFE also knowing of it; and having brought a certain part, ‡ laid it at the FEET of the APOSTLES.
3 ‡ But Peter said, "Ananias, why has the ADVERSARY filled thy HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?
4 While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to GOD."
5 And ANANIAS, hearing these words, ‡ fell down, and expired. And great Fear came on all THOSE who HEARD these things.
6 Then the YOUNGER disciples arising, ‡ wrapped him up, and carrying him out, buried him.
7 And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.
8 And * Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."
9 And Peter said to her, "Why have you agreed together ‡ to try the SPIRIT of the Lord? Behold the FEET of THOSE who have been BURYING thy HUSBAND are at the DOOR, and they will carry thee out."

* VATICAN MANUSCRIPT.—2. the WIFE. 8. Peter.
‡ 2. Acts iv. 37. ‡ 3. Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4. ‡ 3. Luke xxii.
3. ‡ 5. ver. 10, 11. ‡ 6. Judges xix. 40. ‡ 9. Matt. iv. 7.

...τε δε παραχρημα παρα τους ποδας αυτου,
...ll and immediately at the feet of him,
...εψυξεν· εισελθοντες δε οἱ νεανισκοι ευρον
...athed out; having come in and the younger ones found
...νεκραν, και εξενεγκαντες εθαψαν προς
...dead, and having carried out they buried with
...δρα αυτης. 11 Και εγενετο φοβος μεγας
...band of her. And came a fear great
...την την εκκλησιαν, και επι παντας τους
...der the assembly, and on all those
...ντας ταυτα.
...ard these things.
...α δε των χειρων των αποστολων εγινετ...
...gh and the hands of the apostles were done
... και τερατα εν τῳ λαῳ πολλα· και ησαν
... and prodigies among the people many; and they were
...μαδον ἁπαντες εν τη στοᾳ Σολομωνος·
... mind all in the porch of Solomon;
... δε λοιπων ουδεις ετολμα κολλασθαι
... and others no one presumed to join himself
... Αλλ' εμεγαλυνεν αυτους ὁ λαος·
... But magnified them the people,
...λλον δε προσετιθεντο πιστευοντες τῳ
... and were added believing to the
...πληθη ανδρων τε και γυναικων·) 15 Ὡστε
...multitudes of men both and women;) so that
...τας πλατειας εκφερειν τους ασθενεις, κ...
... the open squares to bring out the sick ones, an...
... επι κλινων και κραββατων, ἱνα ερχομενου
... on beds and couches, that coming
... καν ἡ σκια επισκιαση τινι αυτων.
... if even the shadow might overshadow some of them.
...ρχετο δε και το πληθος των περιξ πολ...
...together and also the multitude from the surrounding cities
...εις Ἱερουσαλημ, φεροντες ασθενεις και
... Jerusalem, bringing sick ones and
...μενους ὑπο πνευματων ακαθαρτων· οἱτινες
...ing troubled by spirits impure; whom
...πευοντο ἁπαντες. 17 Αναστας δε ὁ αρχιε...
... healed all. Having arisen and the high-
...αι παντες οἱ συν αυτῳ, ἡ ουσα αἱρεσις
...nd all those with him, the being sect
...Σαδδουκαιων, επλησθησαν ζηλου. 18 Και
... Sadducees, were filled of anger. And
...λαν τας χειρας *[αὐτων] επι τους αποστο...
... the hands [of them] on the apostles,
...και εθεντο αυτους εν τηρησει δημοσιᾳ.
... and placed them in prison public.
...ελος δε κυριου δια της νυκτος ηνοιξε τας
...ngel but of a lord by the night opened the
...της φυλακης, εξαγαγων τε αυτους ειπε·
... of the prison, having brought out and them said,
...εσθε, και σταθεντες λαλειτε εν τῳ ἱερῳ
... and standing speak you in the temple
... παντα τα ῥηματα της ζωης ταυτης.
... all the words of the life this.

10 And she fell down immediately at his FEET, and expired; and the YOUNG MEN coming in, found her dead, and having carried her out, buried her by her HUSBAND.

11 ‡ And great Fear came on the Whole ASSEMBLY, and on all THOSE who HEARD these things.

12 ‡ And many Signs and Prodigies were performed among the PEOPLE by the HANDS of the APOSTLES—(and they were all with one mind in Solomon's PORTICO;

13 and of the REST, no one presumed to unite himself to them; ‡ but the PEOPLE magnified them;

14 and Believers were added the more to the LORD, Multitudes both of Men and Women;)—

15 so that they brought out the SICK *even into the OPEN SQUARES, and laid them on Beds and Couches, that at least the SHADOW of Peter, coming along, might overshadow some of them.

16 And the MULTITUDE came together even from the CITIES surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the HIGH-PRIEST arising, and All THOSE who were with him,—being the SECT of the SADDUCEES,—were filled with Anger,

18 and laid HANDS on the APOSTLES, and put them into the public Prison.

19 ‡ But an Angel of of the Lord, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 "Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE."

...AN MANUSCRIPT.—15. even into. 18. of them—omit.

‡ 11. Acts ii. 43; xix. 17. ‡ 12. Acts xiv. 3; xix. 11; Rom. xv. 19; 2 Cor. xii. 12. ‡ 13. Acts ii. 47; iv. 21. ‡ 19. Acts xii. 7; xvi. 26.

21 Ακουσαντες δε εισηλθον ὑπο τον ορθρον εις το
Having heard and they entered at the dawn into the
ἱερον, και εδιδασκον.
temple, and taught.
Παραγενομενος δε ὁ αρχιερευς και οἱ συν
Having come and the high-priest and those with
αυτῳ, συνεκαλεσαν το συνεδριον και πασαν την
him, they called together the high council even all the
γερουσιαν των υἱων Ἰσραηλ, και επεστειλαν εις
senate of the sons Israel, and sent into
το δεσμωτηριον, αχθηναι αυτους. 22 Οἱ δε ὑπη-
the prison, to have brought them. The but offi-
ρεται παραγενομενοι ουχ ευρον αυτους εν τῃ
cers having gone not found them in the
φυλακῃ· αναστρεψαντες δε απηγγειλαν, 23 λεγ-
prison; having returned and reported, say-
οντες· Ὁτι το *[μεν] δεσμωτηριον εὑρομεν κε-
ing; That the [indeed] prison we found hav-
κλεισμενον εν πασῃ ασφαλειᾳ, και τους φυλα-
ing been closed with all safety, and the guards
κας εστωτας προ των θυρων· ανοιξαντες δε, εσω
standing before the doors; having opened but, within
ουδενα εὑρομεν. 24 Ὡς δε ηκουσαν τους λογους
no one we found. When and they heard the words
τουτους *[ὁ, τε ἱερευς και] ὁ στρατηγος του
these [the, both priest and] the commander of the
ἱερου και οἱ αρχιερεις, διηπορουν περι αυτων, τι
temple and the high-priests, they doubted concerning them, what
αν γενοιτο τουτο. 25 Παραγενομενος δε τις απηγ-
might be this. Having come but one told
γειλεν αυτοις· Ὁτι ιδου, οἱ ανδρες οὓς εθεσθε
them; That lo, the men whom you put
εν τῃ φυλακῃ, εισιν εν τῳ ἱερῳ εστωτες και
in the prison, are in the temple standing and
διδασκοντες τον λαον. 26 Τοτε απελθων ὁ
teaching the people. Then having gone the
στρατηγος συν τοις ὑπηρεταις, ηγαγεν αυτους,
commander with the officers, they brought them,
ου μετα βιας· εφοβουντο γαρ τον λαον, ἱνα μη
not with violence; they feared for the people, that not
λιθασθωσιν. 27 Αγαγοντες δε αυτους εστησαν εν
they might be stoned. Having brought and them they stood in
τῳ συνεδριῳ. Και επηρωτησεν αυτους ὁ αρχιε-
the sanhedrim. And asked them the high-
ρευς, 28 λεγων· Ου παραγγελιᾳ παρηγγειλαμεν
priest, saying; Not with a charge we charged
ὑμιν, μη διδασκειν επι τῳ ονοματι τουτῳ; και
you, not to teach in the name this? and
ιδου, πεπληρωκατε την Ἱερουσαλημ της διδα-
lo, you have filled the Jerusalem of the teach-
χης ὑμων, και βουλεσθε επαγαγειν εφ' ἡμας το
ing of you, and you wish to bring on us the
αιμα του ανθρωπου τουτου. 29 Αποκριθεις δε ὁ
blood of the man this. Answering and the
Πετρος και οἱ αποστολοι, ειπον· Πειθαρχειν
Peter and the apostles, said; To obey
δει θεῳ μαλλον η ανθρωποις. 30 Ὁ θεος
it is necessary God rather than men. The God

* VATICAN MANUSCRIPT.—23. indeed—omit. 24. at the ... PRIEST, and—omit. 28. We charged you strictly not.

‡ 21. Acts iv. 5, 6. ‡ 24. Luke xxii. 4; Acts iv. 1. ‡ 28. Acts iv. 18. ‡ 28. Acts ii. 23, 36; iii. 15; vii. 52. ‡ 29. A...

ν ηγειρεν Ιησουν, ὁν ὑμεις
raised up Jesus, whom you
μασαντες επι ξυλου· 31 τουτον
ing hanged on a cross; him
ι σωτηρα ὑψωσε τῃ δεξιᾳ
a savior has lifted up to the right hand
νοιαν τῳ Ισραηλ, και αφεσιν
ation to the Israel, and forgiveness
ἡμεις εσμεν αυτου μαρτυρες
we are of him witnesses
των, και το πνευμα δε το
hese, and the spirit also the
θεος τοις πειθαρχουσιν αυτῳ.
God to those submitting to him.
ς διεπριοντο, και εβουλευοντο
were sawn through, and took counsel

ς εν τῳ συνεδριῳ Φαρισαιος,
in the high council a Pharisee,
νομοδιδασκαλος, τιμιος παν-
a teacher of law, honored by
λευσεν εξω βραχυ τι τους
ered without a little while the
αι. 35 Ειπε τε προς αυτους·
He said and to them;
, προσεχετε ἑαυτοις, επι τοις
take heed to yourselves, to the
ς τι μελλετε πρασσειν.
what you are about to do.
των ἡμερων ανεστη Θευδας,
the days stood up Theudas,
ἑαυτον, ᾡ προσεκολληθη
himself, to whom adhered
ει τετρακοσιων· ὁς ανηρεθη,
four hundred; who was put to death,
επειθοντο αυτῳ, διελυθησαν
listened to him, were dispersed
υδεν. 37 Μετα τουτον ανεστη
thing. After this stood up
, εν ταις ἡμεραις της απο-
in the days of the regis-
τησε λαον *[ἱκανον] οπισω
away people [much] behind
τωλετο, και παντες ὁσοι επει-
destroyed, and all as many as lis-
σκορπισθησαν. 38 Και τανυν
were dispersed. And now
ητε απο των ανθρωπων του-
from the men these
τους, ὁτι εαν ῃ εξ ανθρω-
because if may be from men
η το εργον τουτο, καταλυ-
or the work this, it will be
εκ θεου εστιν, ου δυνασθε
from God it is, not you are able
, μηποτε και θεομαχοι εὑρε-
not and fighters against God you

30 ‡The God of our
FATHERS raised up *JE-
SUS, whom, having hanged
on a Cross, you killed.
31 Him, a Prince and a
Savior, God has lifted up
to his OWN RIGHT-HAND,
‡*to GIVE Reformation to
ISRAEL, and Forgiveness
of Sins.
32 And we are Wit-
nesses * in him of these
THINGS; ‡and God gave
the HOLY SPIRIT to THOSE
who SUBMIT to him."
33 And THEY, having
heard this, were enraged,
and took counsel to kill
them.
34 But a certain Phari-
see in the SANHEDRIM,
named Gamaliel, a teacher
of the law, honored by All
the PEOPLE, standing up
ordered *the MEN to be
put out for a little time.
35 And he said to them,
"Israelites! take heed to
yourselves what you are
about to do to these MEN.
36 For before These
DAYS Theudas stood up,
saying that he was some-
body; to whom a Number
of Men, about four hun-
dred, adhered; who was
put to death, and all, as
many as obeyed him, were
dispersed, and came to
nothing.
37 After him stood up
Judas the Galilean, in the
DAYS of the REGISTERING,
and drew away PEOPLE
after him; and he was
destroyed, and all, as many
as obeyed him, were dis-
persed.
38 And Now I say to
you, Keep away from these
MEN, and let them alone;
‡Because if this COUNSEL
or this WORK be from
Men, it will be overthrown;
39 but if it be from God,
you are not able to over-
throw them; be not you
found fighters against
God."

...—31. to GIVE. 32. In him of these THINGS; and God gave ...s who SUBMIT to him. 34. the MEN. 37. much—om. ...

...xxii. 14. ‡ 31. Luke xxiv. 47; Acts iii. 26; xiii. 38. ‡ 33. Acts ... Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13.

θητε. [40] Επεισθησαν δε αυτῳ· και προσκα-
should be found. They were persuaded and by him; and having
λεσαμενοι τους αποστολους, δειραντες παραγ-
called the apostles, having beaten they com-
γειλαν μη λαλειν επι τῳ ονοματι του Ιησου, και
manded not to speak in the name of the Jesus, and
απελυσαν αυτους. [41] Οἱ μεν ουν επορευοντο
released them. They indeed therefore went
χαιροντες απο προσωπου του συνεδριου, ὁτι
rejoicing from presence of the high council, because
ὑπερ του ονοματος κατηξιωθησαν ατιμασθηναι.
in behalf of the name they were accounted worthy to be dishonored.
[42] Πασαν τε ἡμεραν εν τῳ ἱερου και κατ' οικον
Every and day in the temple and at home
ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι
not they ceased teaching and announcing glad tidings of
Ιησουν τον Χριστον.
Jesus the Anointed.

ΚΕΦ. ς'. 6.

[1] Εν δε ταις ἡμεραις ταυταις πληθυνοντων
In and the days those increasing
των μαθητων, εγενετο γογγυσμος των Ἑλλη-
the disciples, arose a murmuring of the Helle-
νιστων προς τους Ἑβραιους, ὁτι παρεθεωρουντο
nists to the Hebrews, because were overlooked
εν τῃ διακονιᾳ τῃ καθημερινῃ αἱ χηραι αυτων.
in the service the daily the widows of them.
[2] Προσκαλεσαμενοι δε οἱ δωδεκα το πληθος
Having called and the twelve the multitude
των μαθητων, ειπον· Ουκ αρεστον εστιν ἡμας
of the disciples, said, Not proper it is us
καταλειψαντας τον λογον του θεου, διακονειν
having left the word of the God, to serve
τραπεζαις. [3] Επισκεψασθε ουν, αδελφοι,
tables. Look you out therefore, brethren,
ανδρας εξ ὑμων μαρτυρουμενους ἑπτα, πληρεις
men from of you being attested seven, full
πνευματος και σοφιας, οὑς καταστησομεν επι
of spirit and wisdom, whom we will appoint to
της χρειας ταυτης· [4] ἡμεις δε τῃ προσευχῃ και
the need this; we but to the prayer and
τῃ διακονιᾳ του λογου προσκαρτερησομεν.
to the service of the word will constantly attend.
[5] Και ηρεσεν ὁ λογος ενωπιον παντος του πλη-
And pleased the word in presence of all of the multi-
θους· και εξελεξαντο Στεφανον, ανδρα πληρη
tude; and they choose Stephen, a man full
πιστεως και πνευματος ἁγιου, και Φιλιππον,
of faith and spirit holy, and Philip,
και Προχορον, και Νικανορα, και Τιμωνα, και
and Prochorus, and Nicanor, and Timon, and
Παρμεναν, και Νικολαον προσηλυτον Αντιοχεα·
Parmenas, and Nicolaus a proselyte of Antioch;

40 And they were per-
suaded by him; and hav-
ing summoned the APOS-
TLES and ‡ [illegible]
they charged them not [illegible]
speak in the NAME of [illegible]
sus, and dismissed them.
41 Then indeed they
went ‡ rejoicing from the
Presence of the SANHE-
DRIM, Because they were
deemed worthy to be dis-
honored on account of the
NAME.
42 ‡ And every Day, in
the TEMPLE and at Home
they ceased not teaching
and preaching the glad
tidings * of the ANOINTED
Jesus.

CHAPTER VI.

1 And in these DAYS
the DISCIPLES increasing
there arose a Complaint of
the † ‡ HELLENISTS against
the HEBREWS, Because
their WIDOWS were ne-
glected in the ‡ DAILY SER-
VICE.
2 And the TWELVE
having summoned the
MULTITUDE of the DISCI-
PLES, said, "It is not pro-
per for us to leave the
WORD of GOD and serve
Tables.
3 * Therefore, Brethren,
look out from among your-
selves, seven Men of good
reputation, full of Spirit
and Wisdom, whom we
may set over this BUSI-
NESS;
4 but we will constantly
attend to PRAYER, and to
the MINISTRY of the
WORD."
5 And the PROPOSITION
was pleasing to All the
MULTITUDE; and they
selected Stephen, a Man
full of Faith and holy Spir-
it, and ‡ Philip, and Procho-
rus, Nicanor, and Timon,
and Parmenas, and Nico-
laus, a Proselyte of Anti-
och;

* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus. 3. But, Brethren, [illegible] look out among you.

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

‡ 40. Matt. x. 17; xxiii. 34; Mark xiii. 9. ‡ 41. [illegible] 1 Pet. iv. 13, 16. ‡ 42. Acts ii. 46. ‡ 1. [illegible] ‡ 1. [illegible] ‡ 5. Acts viii. 5, 26; xxi. 8.

ους εστησαν ενωπιον των αποστολων· και
whom they placed in presence of the apostles; and
προσευξαμενοι επεθηκαν αυτοις τας χειρας.
having prayed they put to them the hands.
Και ὁ λογος του θεου ηυξανε, και επληθυνετο
And the word of the God grew, and was multiplied
ὁ αριθμος των μαθητων εν Ἱερουσαλημ σφοδρα·
the number of the disciples in Jerusalem greatly;
πολυς τε οχλος των ἱερεων ὑπηκουον τη πιστει.
great and a crowd of the priests wer obedient to the faith.
Στεφανος δε πληρης χαριτος και δυναμεως
Stephen and full of favor and of power
εποιει τερατα και σημεια μεγαλα εν τῳ λαῳ.
performed prodigies and signs great among the people.
9 Ανεστησαν δε τινες των εκ της συναγω-
Stood up and some of those from the syna-
γης της λεγομενης Λιβερτινων, και Κυρηναιων,
gogue that being called of Libertines, and of Cyrenians,
και Αλεξανδρεων, και των απο Κιλικιας και
and of Alexandrians, and of those from Cilicia and
Ασιας, συζητουντες τῳ Στεφανῳ· 10 και ουκ
Asia, disputing with the Stephen; and not
ισχυον αντιστηναι τη σοφιᾳ και τῳ πνευματι
were able to resist the wisdom and the spirit
ᾧ ελαλει. 11 Τοτε ὑπεβαλον ανδρας,
with which he spoke. Then they thrust under men,
λεγοντας· Ὁτι ακηκοαμεν αυτου λαλουντος
saying; That we have heard him speaking
ῥηματα βλασφημα εις Μωυσην και τον θεον.
words blasphemous against Moses and the God.
12 Συνεκινησαν τε τον λαον και τους πρεσβυτε-
They stirred up and the people and the elders
ρους και τους γραμματεις, και επισταντες
and the scribes, and having come upon
συνηρπασαν αυτον, και ηγαγον εις το συνεδριον,
they seized him, and led into the high council,
13 εστησαν τε μαρτυρας ψευδεις, λεγοντας· Ὁ
stood up and witnesses false, saying; The
ανθρωπος οὗτος ου παυεται ῥηματα λαλων κατα
man this not ceases words speaking against
του τοπου του ἁγιου και του νομου. 14 Ακηκοα-
the place of the holy and the law. We have heard
μεν γαρ αυτου λεγοντος· Ὁτι Ιησους ὁ Ναζω-
for him saying; That Jesus the Naza-
ραιος οὗτος καταλυσει τον τοπον τουτον, και
rene this will destroy the place this, and
αλλαξει τα εθη, ἁ παρεδωκεν ἡμιν Μωυσης.
will change the customs, which delivered to us Moses.
15 Και ατενισαντες εις αυτον ἁπαντες οἱ καθε-
And having gazed on him all those being
ζομενοι εν τῳ συνεδριῳ, ειδον το προσωπον
seated in the high-council, saw the face
αυτου ὡσει προσωπον αγγελου.
of him like a face of a messenger.

6 whom they set before the APOSTLES; ‡and they, having prayed, ‡ laid HANDS on them.

7 ‡ And the WORD of GOD grew; and the NUMBER of the DISCIPLES was greatly multiplied in Jerusalem; and a great Crowd of the † PRIESTS obeyed the FAITH.

8 And Stephen, full of Favor and Power, performed Prodigies and great Signs among the PEOPLE.

9 And there arose some of THAT SYNAGOGUE which is CALLED of the † Libertines, and of the Cyrenians and Alexandrians, and of THOSE from Cilicia and Asia, disputing with STEPHEN;

10 and ‡ they were not able to resist the WISDOM and the SPIRIT with which he spoke.

11 Then they bribed Men to say, "We have heard him speak blasphemous Words against Moses and GOD."

12 And they excited the PEOPLE, and the ELDERS, and the SCRIBES; and coming suddenly, they seized him, and led him into the SANHEDRIM;

13 and introduced false Witnesses, saying, "This MAN is incessantly speaking against the HOLY PLACE, and the LAW;

14 ‡ for we have heard him say, That this JESUS, the NAZARENE, ‡ will destroy this PLACE, and will change the CUSTOMS which Moses delivered to us."

15 And ALL those BEING SEATED in the SANHEDRIM, looking steadily at him, saw his FACE like the Face of an Angel.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36—39, that 4289 priests returned from the captivity. † 9. These persons are said to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became *freed-men*. Some think they received their name from the place where they lived.—*Owen*.

‡ 6. Acts i. 24. ‡ 6. Acts xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. ‡ 7. Acts xii. 24; xix. 20. ‡ 10. Luke xxi. 15; v. 20. ‡ 14. Acts xxv. 8. ‡ 14. Dan. ix. 26. Matt. xiii. 7.

συγγενειας σου, και δευρο εις γην
kindred of thee, and come into a land
δειξω. 4 Τοτε εξελθων εκ γης Χαλδ
I may show. Then going out from land of Chal
κησεν εν Χαρραν· κακειθεν, μετα το
in Charran; and thence, after the
τον πατερα αυτου, μετῳκισεν αυτ
the father of him, he caused to remove him
γην ταυτην, εις ἡν ὑμεις νυν κατοικ
land this, in which you now dwel
ουκ εδωκεν αυτῳ κληρονομιαν εν α
not he gave to him inheritance in
βημα ποδος· και επηγγειλατο αυτῳ
a foot-breadth; and he promised to him
κατασχεσιν αυτην, και τῳ σπερματι α
a possession her, and to the seed o
αυτον, ουκ οντος αυτῳ τεκνου. 6 Ελα
him, not being to him a child.
ουτως ὁ θεος· Ὁτι εσται το σπερμ
Thus the God; That shall be the seed
παροικον εν γῃ αλλοτριᾳ, και δουλ
a stranger in a land foreign, and they
αυτο και κακωσουσιν ετη τετρακοσια· 7
it and they will oppress years four hundred;
εθνος, ᾡ εαν δουλευσωσι, κρινω εγω,
nation, to which they may be enslaved, will judge I,
ὁ θεος· και μετα ταυτα εξελευσοντα
the God; and after these things they shall come out
λατρευσουσι μοι εν τῳ τοπῳ τουτῳ.
shall render service to me in the place this.
εδωκεν αυτῳ διαθηκην περιτομης· και
he gave to him a covenant of circumcision; and
εγεννησε του Ισαακ, και περιετεμεν αυτο
he begot of the Isaac, and circumcised him

* Vatican Manu

...τομη· και ὁ Ισαακ τον Ιακωβ, και ὁ
...δωδεκα πατριαρχας. 9 Και οι
...ζηλωσαντες τον Ιωσηφ απεδοντο
...και ην ὁ θεος μετ' αυτου, 10 και
...αυτον εκ πασων των θλιψεων αυτου,
...αυτῳ χαριν και σοφιαν εναντιον
...βασιλεως Αιγυπτου, και κατεστησεν
...ηγουμενον επ' Αιγυπτον και ὁλον τον
...του.
...δε λιμος εφ' ὁλην την γην Αιγυπτου
...και θλιψις μεγαλη· και ουκ εὑρισκον
...τα οἱ πατερες ἡμων. 12 Ακουσας δε
...τα σιτα εν Αιγυπτῳ, εξαπεστειλε τους
...ἡμων πρωτον. 13 Και εν τῳ δευτερῳ
...θη Ιωσηφ τοις αδελφοις αὑτου, και
...εγενετο τῳ Φαραω το γενος του Ιωσηφ.
...ειλας δε Ιωσηφ μετεκαλεσατο τον
...τερα Ιακωβ, και πασαν την συγγενειαν,
...ις ἑβδομηκοντα πεντε. 15 Κατεβη δε
[εις Αιγυπτον,] και ετελευτησεν αυτος
...τερες ἡμων. 16 Και μετετεθησαν εις
...και ετεθησαν εν τῳ μνηματι, ὡ ωνη-
...τιμης αργυριου παρα των υἱων
...του Συχεμ.) 17 Καθως δε ηγγιζεν ὁ
...της επαγγελιας, ἡς ωμοσεν ὁ θεος τῳ

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

9 ‡ And the PATRIARCHS envying JOSEPH, sold him into Egypt; ‡ but God was with him,

10 and delivered him from All his AFFLICTIONS, and gave him Favor and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and All his HOUSE.

11 ‡ And a Famine came upon All the LAND of Egypt and Canaan, and great Distress; and our FATHERS found no Provisions.

12 ‡ But Jacob, having heard that there was Grain in Egypt, sent our FATHERS the first time;

13 ‡ and at the SECOND time, Joseph was made known to his BROTHERS; and * Joseph's FAMILY was shown to PHARAOH.

14 ‡ And Joseph sent and invited his FATHER Jacob to him, and ‡ All his KINDRED, † seventy-five Souls.

15 And Jacob went down into Egypt, and died, he, and our FATHERS;

16 and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the SONS of Hamor * in SHECHEM.

17 But when ‡ the TIME of the PROMISE drew near, which God ‡ * solemnly

...AN MANUSCRIPT.—11. for Egypt. 13. Joseph's FAMILY. 15. Into ... 16. in Shechem. 17. solemnly made to ABRAHAM.

...stated in Gen. xlvi. 26, "All the souls that came with Jacob into Egypt, which ... of his loins, besides *Jacob's sons' wives*, all the souls were three score and six." Ste... this number nine of Jacob's sons' wives, which makes the number of seventy-... though not of his blood, were of his *kindred*, as Stephen expresses it, being related to ... [illegible]. † 16. In Gen. l. 13, it is stated, "that *Jacob* was buried in the cave of Machpelah, before Mamre;" and in Josh. xxiv. 32, that *Joseph* was buried in ... and here we have the authority of Stephen that the rest of the twelve pat[riarchs] ... [buri]ed in the same place. † 16. The best critics are of the opinion that *Abraham*, ... the text, is spurious, and has been inserted by some officious transcriber. The ... ought to be supplied.

... xxvii. 4, 11, 28; Psa. cv. 17. ‡ 9. Gen. xxxix. 2, 21, 23. ‡ 10. Gen. xli. 37; xlii. 6 ... xli. 54. ‡ 12. Gen. xlii. 1. ‡ 13. Gen. xlv. 4, 16. ‡ 14. Gen. xlv ... ‡ 14. Gen. xlvi. 27; Deut. x. 22. ‡ 17. Gen. xv. 13. ‡ 17. Exod. i. 7–9

Αβρααμ, ηυξησεν ὁ λαος και επληθυνθη εν
Abraham, grew the people and were multiplied in
Αιγυπτῳ· [18] αχρις οὗ ανεστη βασιλευς ἑτερος,
Egypt; till for whom stood up a king another,
ὁς ουκ ηδει τον Ιωσηφ. [19] Οὗτος κατασοφι-
who not knew the Joseph. This having dealt
σαμενος το γενος ἡμων, εκακωσε τους πατερας
deceitfully the family of us, ill-treated the fathers
ἡμων, του ποιειν εκθετα τα βρεφη αυτων, εις
of us, of the to cause to be exposed the babes of them, in order
το μη ζωογονεισθαι. [20] Εν ᾡ καιρῳ εγεννη-
that not they might be preserved. In which season was born
θη Μωυσης, και ην αστειος τῳ θεῳ· ὁς ανετρα-
Moses, and was beautiful to the God, who was nursed
φη μηνας τρεις εν τῳ οικῳ του πατρος.
months three in the house of the father.
[21] Εκτεθεντα δε αυτον, ανειλετο αυτον ἡ θυγα-
Having exposed and him, took up him the daugh-
τηρ Φαραω, και ανεθρεψατο αυτον ἑαυτῃ εις υἱον.
ter of Pharaoh, and nursed him herself for a son.
[22] Και επαιδευθη Μωυσης πασῃ σοφιᾳ Αιγυπ-
And was taught Moses in all wisdom of Egyp-
τιων· ην δε δυνατος εν λογοις και εν εργοις
tians; was and powerful in words and in works
αὑτου. [23] Ὡς δε επληρουτο αυτῳ τεσσαρακον-
of himself. When but was completed to him forty
ταετης χρονος, ανεβη επι την καρδιαν αυτου
years of time, it came up in the heart of him
επισκεψασθαι τους αδελφους αὑτου, τους υἱους
to visit the brethren of himself, the sons
Ισραηλ. [24] Και ιδων τινα αδικουμενον, ημυνατο,
of Israel. And seeing one being wronged, he defended,
και εποιησεν εκδικησιν τῳ καταπονουμενῳ,
and did justice to him being oppressed,
παταξας τον Αιγυπτιον. [25] Ενομιζε δε συνιεναι
having smitten the Egyptian. He thought and to understand
τους αδελφους αὑτου, ὁτι ὁ θεος δια χειρος
the brethren of himself, that the God by hands
αυτου διδωσιν αυτοις σωτηριαν· οἱ δε ου συνη-
of him gives to them salvation; they but not under-
καν. [26] Τῃ δε επιουσῃ ἡμερᾳ ωφθη αυτοις
stood, In the but next day he appeared to those
μαχομενοις, και συνηλασεν αυτους εις ειρηνην,
contending, and urged them to peace,
ειπων· Ανδρες, αδελφοι, εστε ὑμεις· ἱνατι
saying; Men, brethren, are you; why
αδικειτε αλληλους; [27] Ὁ δε αδικων τον πλησιον,
wrong you each other? He but wronging the neighbour,
απωσατο αυτον, ειπων· Τις σε κατεστησεν
thrust away him, saying; Who thee has appointed
αρχοντα και δικαστην εφ' ἡμας; [28] Μη ανελειν
a ruler and a judge over us? Not to kill

* Vatican Manuscript.—18. rose up in Egypt, who knew.
26. you are.

† 23. This was a general tradition among the Jews; "Moses was 40 ... court, 40 years in Midian, and 40 years he served Israel."—Clarke.

‡ 20. Exod. ii. 2. ‡ 20. Heb. xi. 23. ‡ 21. Exod. ii. 5–10. ‡ 22. Exod. ii. 11, 12. ‡ 25. Exod. ii. 13. Acts iv. 7.

ς, ὁν τροπον ανειλες χθες τον
ν, in which manner thou didst kill yesterday the
[29] Εφυγε δε Μωυσης εν τῳ λογῳ
Fled and Moses at the word
γενετο παροικος εν γῃ Μαδιαμ, οὑ
became a sojourner in land of Midian, where
ιους δυο. [30] Και πληρωθεντων ετων
sons two. And being completed years
τα, ωφθη αυτῳ εν τῃ ερημῳ του
appeared to him in the desert of the
αγγελος *[κυριου] εν φλογι πυρος
a messenger [of Lord] in a flame of fire
Ὁ δε Μωυσης ιδων εθαυμαζε το
The but Moses having seen admired the
σερχομενου δε αυτου κατανοησαι,
coming near and of him to observe,
η κυριου *[προς αυτον·] [32] εγω ὁ
the of Lord [to him;] I the
τερων σου, ὁ θεος Αβρααμ, και *[ὁ
fathers of thee, the God of Abraam, and [the
, και *[ὁ θεος] Ιακωβ. Εντρομος
and [the God] of Jacob. Terrified
ς Μωυσης ουκ ετολμα κατανοησαι.
Moses not dared to look.
υτῳ ὁ κυριος· Λυσον το ὑποδημα
to him the Lord; Loose the sandals
σου· ὁ γαρ τοπος εν ᾡ ἑστηκας,
thee; the for place in which thou standest,
στιν. [34] Ιδων ειδον την κακωσιν
is. Having seen I saw the evil treatment
υ του εν Αιγυπτῳ, και του στεναγ-
people of that in Egypt, and the groaning
ηκουσα, και κατεβην εξελεσθαι
I have heard, and am come down to deliver
νυν δευρο, αποστελω σε εις Αιγυπ-
now come, I will send thee into Egypt.

τον Μωυσην ὁν ηρνησατο, ειπον-
the Moses whom they denied, say-
κατεστησεν αρχοντα και δικαστην;
appointed a ruler and a judge?
τος αρχοντα και λυτρωτην απεσ-
God a ruler and a redeemer sent
χειρι αγγελου του οφθεντος αυτῳ
hand of a messenger of that having appeared to him
[36] Οὑτος εξηγαγεν αυτους, ποιη-
This led out them, having
και σημεια εν γῃ Αιγυπτῳ, και εν
and signs in the Egypt, and in
σσῃ, και εν τῃ ερημῳ, ετη τεσσα-
, and in the desert, years forty.
Οὑτος εστιν ὁ Μωυσης, ὁ ειπων
This is the Moses, he saying
ραηλ· Προφητην ὑμιν αναστησει
of Israel; A prophet for you will raise up

28 Wilt thou kill me as thou didst the Egyptian yesterday?'

29 ‡ And Moses fled at that SAYING, and became a Sojourner in the Land of Midian, where he begot two Sons.

30 ‡ And forty Years being completed, there appeared to him in the DESERT of MOUNT Sinai, an Angel in a Flame of Fire, in a Bush.

31 And MOSES having seen, admired the SIGHT; and coming near to look at it, a Voice came from the Lord, saying,

32 ‡ 'I am the GOD of thy FATHERS,—the GOD of Abraham, and Isaac, and Jacob.' And Moses being afraid dared not look at it.

33 ‡ And the LORD said to him, 'Loose thy SANDALS from * Thy FEET; for the PLACE on which thou standest is holy Ground.

34 ‡ I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

35 This is the MOSES whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' * even Him GOD sent to be a Ruler and a Redeemer, * with the Hand of ‡ THAT Angel which appeared to him in the BUSH.

36 ‡ He led them out, having ‡ performed Prodigies and Signs in EGYPT, ‡ and in the Red Sea, ‡ and in the DESERT forty years.

37 This is THAT MOSES, who SAID to the SONS of Israel, ‡ 'A Prophet will GOD raise up for you from

ANCESTRY.—30. of the Lord—omit. 31. to him—omit. 32. the
32. the God—omit. 33. Thy FEET. 35. even. 35. with

. 13, 13; iv. 20; xviii. 3, 4. ‡ 30. Exod. iii. 2. ‡ 32. Matt. xxii.
‡ 33. Exod. iii. 5; Josh. v. 15. ‡ 34. Exod. iii. 7. ‡ 35.
. xx. 16. ‡ 36. Exod. xii. 41; xxxiii. 1. ‡ 36. Exod. vii—xi.
‡ 36. Exod. xiv. 21, 27—29. ‡ 36. Exod. xvi. 1, 35. ‡ 37.

δουναι ἡμιν· ᾧ ουκ ηθελησαν ...
to give to us; in whom not were willing obedient to become
θαι οἱ πατερες ἡμων, αλλ' απωσαντο, και εστρα
the fathers of us, but thrust away, and turned
φησαν ταις καρδιαις αὑτων εις Αιγυπτον
back in the hearts of them into Egypt,
40 ειποντες τῳ Ααρων· Ποιησον ἡμιν θεους,
saying to the Aaron; Make for us gods,
προπορευσονται ἡμων· ὁ γαρ Μωυσης οὑτος
shall go before us; the for Moses this
εξηγαγεν ἡμας εκ γης Αιγυπτου, ουκ οιδαμ
led out us from land Egypt, not we kn
τι γεγονεν αυτῳ. 41 Και εμοσχοποιησαν
what has happened to him. And they made a calf
ταις ἡμεραις εκειναις, και ανηγαγον θυσιαν
the days those, and offered a sacrifice to
ειδωλῳ, και ευφραινοντο εν τοις εργοις
idol, and rejoiced in the works of
χειρων αὑτων. 42 Εστρεψε δε ὁ θεος,
hands of them. Turned and the God,
παρεδωκεν αυτους λατρευειν τῃ στρατιᾳ
gave up them to serve the host
ουρανου· καθως γεγραπται εν βιβλῳ των
heaven; as it is written in book of the
φητων· Μη σφαγια και θυσιας προσηνεγκ
phets; Not victims and sacrifices did you of
μοι ετη τεσσαρακοντα εν τῃ ερημῳ,
to me years forty in the desert,
Ισραηλ; 43 Και ανελαβετε την σκηνην
of Israel? And you took up the tabernacle
Μολοχ και αστρον του θεου ὑμων Ῥεμφαν,
Moloch and star of the god of you Remphan,
τυπους, οὑς εποιησατε προσκυνειν αυτοις·
images, which you made to worship them;
μετοικιω ὑμας επεκεινα Βαβυλωνος.
I will cause to remove you beyond Babylon.
σκηνη του μαρτυριου ην εν τοις πατρασιν
tabernacle of the testimony was with the fathers
εν τῃ ερημῳ, καθως διεταξατο ὁ λαλων τῳ
in the desert, as directed he speaking to the
... τον τυπον ὃν ἑωρ

και εισηγαγον διαδεξαμενοι οἱ πατερες
also brought having received by succession the fathers
μετα Ιησου εν τῃ κατασχεσει των εθνων,
with Jesus in to the possession of the nations,
ωσεν ὁ θεος απο προσωπου των πατερων
ove out the God from face of the fathers
ἑως των ἡμερων Δαυιδ· 46 ὁς εὑρε χαριν
till the days of David; who found favor
ον του θεου, και ῃτησατο εὑρειν σκηνωμα
of the God, and asked to find a dwelling
ῳ Ιακωβ. 47 Σολομων δε ῳκοδομησεν
of Jacob. Solomon but built
οικον. 48 Αλλ' ουχ ὁ ὑψιστος εν χειρο-
a house. But not the Most High in hand
οις κατοικει, καθως ὁ προφητης λεγει·
dwells, as the prophet says,
ρανος μοι θρονος, ἡ δε γη ὑποποδιον των
heaven to me a throne, the and earth a footstool of the
μου. Ποιον οικον οικοδομησετε μοι;
of me. What house will you build for me?
κυριος· η τις τοπος της καταπαυσεως
Lord; or what place of the dwelling
50 Ουχι ἡ χειρ μου εποιησε ταυτα παντα;
Not the hand of me made these things all?
σκληροτραχηλοι, και απεριτμητοι τῃ καρδιᾳ
O stiff-necked, and uncircumcised in the heart
ωσιν ὑμεις αει τῳ πνευματι τῳ ἁγιῳ
ears; you always the spirit the holy
πιπτετε, ὡς οἱ πατερες ὑμων και ὑμεις.
against, like the fathers of you also you.
των προφητων ουκ εδιωξαν οἱ πατερες
of the prophets not persecuted the fathers
και απεκτειναν τους προκαταγγειλαντας
and they killed those having foretold
της ελευσεως του δικαιου, οὑ νυν ὑμεις
the coming of the righteous, of whom now you
ται και φονεις γεγενησθε· 53 οἱτινες ελα-
and murderers have become; who re-
τον νομον εις διαταγας αγγελων, και ουκ
the law by injunctions of messengers, and not
ξατε. 54 Ακουοντες δε ταυτα, διεπριον-
kept. Having heard and these things, they were sawn
εις καρδιας αὐτων, και εβρυχον τους οδον-
the hearts of them, and gnashed the teeth
αυτον. 55 Ὑπαρχων δε πληρης πνευματος
him. Being but full of spirit
ατενισας εις τον ουρανον, ειδε δοξαν
having gazed intently into the heaven, he saw glory
και Ιησουν ἑστωτα εκ δεξιων του θεου,
and Jesus having stood at right of the God,

45 ‡ Which also our FATHERS, having received it by succession, brought in with Joshua into the POSSESSION of the NATIONS, ‡ whom GOD drove out before the Face of our FATHERS, to the DAYS of David;

46 ‡ who found Favor in the sight of GOD, and ‡ requested to find a Dwelling for the * GOD of Jacob.

47 ‡ But Solomon built for him a House.

48 Yet ‡ the MOST HIGH dwells not in things made with hands; as the PROPHET says,

49 ‡ 'HEAVEN is My Throne, and the EARTH my FOOTSTOOL; What House will you build for me? says the Lord; or what is the PLACE of my REST?

50 Has not my HAND made all these things?'

51 O stiff-necked and uncircumcised in HEART and EARS! you always fight against the HOLY SPIRIT; as your FATHERS did you also do.

52 ‡ Which of the PROPHETS did not your FATHERS persecute? And they killed THOSE who FORETOLD the COMING of the RIGHTEOUS ONE; of whom you now have become Betrayers and Murderers;—

53 ‡ you who received the LAW by Injunctions of Angels, and kept it not."

54 And having heard these things, they were enraged in their HEARTS, and gnashed their TEETH upon him.

55 But being full of holy Spirit, and looking steadily towards HEAVEN, he saw the Glory of God, and Jesus standing at the right hand of GOD.

* VATICAN MANUSCRIPT.—46. house of Jacob.

‡ 45. Josh. iii. 14. ‡ 45. Neh. ix. 24; Psa. xliv. 2; lxxviii. 55; Acts xiii. 19. ‡ 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 22. ‡ 46. 1 Kings viii. 17; 1 Chron. xxii. 7; Psa. cxxxii. 4, 5. ‡ 47. 1 Kings vi. 1; viii. 20. ‡ 48. 1 Kings viii. 27; Acts xvii. 24. ‡ 49. Matt. v. 34, 35. ‡ 52. Matt. xxi. 35; xxiii. 34, 37. ‡ 53. Exod. xx. 1; Gal. iii. 19; Heb. ii. 2.

56 και ειπεν· Ιδου, θεωρω τους ουρανους ανεῳγ-
and said; Lo, I see the heavens having been
μενους, και τον υἱον του ανθρωπου εκ δεξιων
opened, and the son of the man at right
ἑστωτα του θεου. 57 Κραξαντες δε φωνῃ μεγα-
having stood of the God. Having cried and with a voice loud,
λῃ, συνεσχον τα ὠτα αὑτων, και ὡρμησαν
they shut up the ears of them, and they ran
ὁμοθυμαδον επ' αυτον· 58 και εκβαλοντες εξω
with one mind on him, and having cast outside
της πολεως, ελιθοβολουν. Και οἱ μαρτυρες
the city, they stoned. And the witnesses
απεθεντο τα ἱματια αὑτων παρα τους ποδας
laid down the mantles of them at the feet
νεανιου καλουμενου Σαυλου, 59 και ελιθοβολουν
of a young man being called Saul, and they stoned
τον Στεφανον, επικαλουμενον και λεγοντα·
the Stephen, calling upon and saying;
Κυριε Ιησου, δεξαι το πνευμα μου. 60 Θεις
O lord Jesus, do thou receive the breath of me. Having placed
δε τα γονατα εκραξε φωνῃ μεγαλῃ· Κυριε, μη
and the knees he cried out with a voice loud; O lord, not
στησῃς αυτοις την ἁμαρτιαν ταυτην. Και
thou mayest place to them the sin this. And
τουτο ειπων, εκοιμηθη.
this having said, he fell asleep.

ΚΕΦ. η'. 8.

1 Σαυλος δε ην συνευδοκων τῃ αναιρεσει
Saul and was consenting to the death
αυτου. Εγενετο δε εν εκεινῃ τῃ ἡμερᾳ διωγμος
of him. Was and in that the day a persecution
μεγας επι την εκκλησιαν την εν Ἱεροσολυμοις·
great against the congregation that in Jerusalem;
παντες τε διεσπαρησαν κατα τας χωρας της
all and were scattered in the regions of the
Ιουδαιας και Σαμαρειας, πλην των αποστολων.
Judea and Samaria, except the apostles.
2 Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,
Buried and the Stephen men pious,
και εποιησαντο κοπετον μεγαν επ' αυτῳ.
and they made lamentation great for him.
3 Σαυλος δε ελυμαινετο την εκκλησιαν, κατα
Saul but was outraging the congregation, into
τους οικους εισπορευομενος, συρων τε ανδρας
the houses entering, dragging and men
και γυναικας, παρεδιδου εις φυλακην· 4 οἱ μεν
and women, was delivering up into prison; they indeed
ουν διασπαρεντες διηλθον, ευαγγελιζομενοι
therefore having been scattered wandered about, proclaiming glad tidings
τον λογον. 5 Φιλιππος δε κατελθων εις πολιν
the word. Philip and going down into a city
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.
of the Samaria, proclaimed to them the Anointed.

56 and said, ‡ "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

57 And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

58 and ‡ having cast him out of the CITY, they stoned him. And ‡ the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul.

59 and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, ‡ † receive my SPIRIT."

60 And bending his KNEES he cried with a loud Voice, ‡ "Lord, place not * This Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now ‡ Saul was consenting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and ‡ they were all dispersed through the REGIONS of Judea and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 ‡ But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED went about proclaiming the glad tidings of the WORD.

5 And Philip going down to * the CITY of SAMARIA proclaimed to them the MESSIAH.

* VATICAN MANUSCRIPT.—60. This SIN. 5. the CITY.

† 59. *Dexai* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "*assist me* to suffer."

‡ 56. Ezek. i. 1; Matt. iii. 16; Acts x. 11. ‡ 58. 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. ‡ 58. Deut. xiii. 9, 10; xvii. 7. ‡ 59. Luke xxiii. 46. ‡ 60. Matt. v. 44; Luke vi. 28; xxiii. 34. ‡ 1. Acts vii. 58; xxii. 20. ‡ 1. Acts xi. 19. ‡ 3. Acts vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13.

ν τε οἱ οχλοι τοις λεγομενοις ὑπο
and the crowds to the things being spoken by
του ὁμοθυμαδον, εν τῳ ακουειν αυτους
with one mind, in the to hear them
ν τα σημεια ἁ εποιει. 7 Πολλων γαρ
the signs which he did. Many for
ων πνευματα ακαθαρτα, βοωντα φωνῃ
ing spirits unclean, crying with a voice
ηρχετο· πολλοι δε παραλελυμενοι
came out; many and having been palsied
εθεραπευθησαν. 8 Και εγενετο χαρα
were cured. And was joy
τῃ πολει εκεινῃ.
the city that.
ε τις, ονοματι Σιμων, προυπηρχεν
a certain, by name Simon, formerly
ει, μαγευων, και εξιστων το εθνος
practising magic, and amazing the nation
ειας, λεγων ειναι τινα ἑαυτον μεγαν·
ia, saying to be somebody himself great;
ειχον παντες απο μικρου ἑως μεγα-
attended all from least to great-
ντες· Οὑτος εστιν ἡ δυναμις του θεου
ing; This is the power of the God
νη μεγαλη. 11 Προσειχον δε αυτῳ,
called great. They attended and to him,
ανῳ χρονῳ ταις μαγειαις εξεστακεναι
a long time with the magic arts to have amazed
12 Ὁτε δε επιστευσαν τῳ Φιλιππῳ
When but they believed the Philip
ομενῳ *[τα] περι της βασιλειας
glad tidings [the things] concerning the kingdom
και του ονοματος Ιησου Χριστου,
and the name of Jesus Anointed,
ντο ανδρες τε και γυναικες. 13 Ὁ δε
ed men both and women. The and
αυτος επιστευσε, και βαπτισθεις ην
himself believed, and having been dipped he was
ρων τῳ Φιλιππῳ· θεωρων τε δυναμεις
attending to the Philip; beholding and miracles
ια μεγαλα γινομενα, εξιστατο.
s great being done, he was amazed.
ντες δε οἱ εν Ἱεροσολυμοις αποστολοι,
heard and the in Jerusalem apostles,
αι ἡ Σαμαρεια τον λογον του θεου,
and the Samaria the word of the God,
ν προς αυτους τον Πετρον και Ιωαν-
to them the Peter and John;
ινες καταβαντες προσηυξαντο περι
who having gone down offered prayer concerning
ως λαβωσι πνευμα ἁγιον. 16 (Ουπω
that they might receive spirit holy. (Not yet
γ ουδενι αυτων επιπεπτωκος, μονον
any one of them having fallen, only

6 And the CROWDS with one mind attended to the THINGS SPOKEN by PHILIP, as they HEARD and saw the SIGNS which he performed.

7 ‡ For many of THOSE POSSESSING impure Spirits, crying with a loud Voice, were dispossessed; and many paralytic and lame persons were cured.

8 And there was *Much Joy in that CITY.

9 Now a certain man, named Simon, came before into the CITY ‡ using magic, and astonishing the NATION of SAMARIA, ‡ saying that he himself was somebody great;

10 to whom all attended, from the least to the greatest, saying, "This is THAT which is CALLED the GREAT POWER of GOD."

11 And to him they gave heed, because that for a Long Time he had astonished them with his MAGIC ARTS.

12 But when they believed PHILIP announcing glad tidings ‡ concerning the KINGDOM of GOD, and the NAME of Jesus Christ, they were immersed, both Men and Women.

13 And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the *SIGNS and great Miracles which were performed, he was astonished.

14 And the APOSTLES in Jerusalem having heard That SAMARIA had received the WORD of GOD, sent to them PETER and John;

15 who, having gone down, prayed for them that they might receive the holy Spirit;

16 ‡ for it was not yet fallen on any of them; but they had only ‡ been im-

MANUSCRIPT.—8. Much Joy. 12. the things—omit. 13. signs
acles.

xvi. 17. ‡ 9. Acts xiii. 6. ‡ 9. Acts v. 36. ‡ 12. Acts i. 3.
. 2. ‡ 16. Matt. xxviii. 19; Acts ii. 38.

apostles was given the
το ἁγιον, προσηνεγκεν αυτοις χρηματα
the holy, he offered to them money,
γων· Δοτε καμοι την εξουσιαν ταυτην, ἱν
ing; Give you also to me the authority this, tha
εαν επιθω τας χειρας, λαμβανῃ πνευμα
ever I may place the hands, they may receive spirit
20 Πετρος δε ειπε προς αυτον· Το αργυρι
Peter but said to him; The silver
συν σοι ειη εις απωλειαν· ὁτι την δωρε
with thee may be into destruction; because the gift
Θεου ενομισας δια χρηματων κτασθαι.
God thou hast thought with money to buy.
εστι σοι μερις ουδε κληρος εν τῳ λογῳ
is to thee a part nor lot in the word
ἡ γαρ καρδια σου ουκ εστιν ευθεια εναι
the for heart of thee not is right before
Θεου. 22 Μετανοησον ουν απο της κακι
God. Do thou reform therefore from the wickedne
ταυτης, και δεηθητι του Θεου, ει αρα
this, and entreat of the God, if indeed
σεται σοι ἡ επινοια της καρδιας σου.
forgiven to thee the thought of the heart of thee.
γαρ χολην πικριας και συνδεσμον αδικια
for a gall of bitterness and a bond of wickedne
σε οντα. 24 Αποκριθεις δε ὁ Σιμων ειπε·
thee being. Answering and the Simon said;
θητε ὑμεις ὑπερ εμου προς τον κυριον,
you in behalf of me to the lord,
μηδεν επελθῃ επ' εμε ὡν ειρηκατε. 25 Ο
nothing may come on me of which you have spoken. They
ουν διαμαρτυραμενοι και λαλησαντες
therefore having earnestly testified and having spoken
λογον του κυριου, ὑπεστρεψαν εις Ἱερουσα
word of the lord, turned back for Jerusal
πολλας τε κωμας των Σαμαρειτων ευηγ
many and villages of the Samaritans
σαντο.
glad tidings.
26 Αγγελος δε κυριου ελαλησε προς Φιλιπ
A messenger and of a lord

χος, δυναστης Κανδακης της βασιλισσης
..., a grandee of Candace of the queen
των, ὁς ην επι πασης της γαζης αυτης· ὁς
..., who was over all the treasure of her; who
ει προσκυνησων εις Ἱερουσαλημ, 28 ην
... worshipping to Jerusalem, was
οστρεφων και καθημενος επι του ἁρματος
returning and sitting in the chariot
, και ανεγινωσκε τον προφητην Ἡσαιαν.
..., and was reading the prophet Isaiah.
ε δε το πνευμα τῳ Φιλιππῳ· Προσελθε,
... and the spirit to the Philip; Go thou near,
ολληθητι τῳ ἁρματι τουτῳ. 30 Προσδρα-
... joined to the chariot this. Running
ς δ Φιλιππος ηκουσεν αυτου αναγινωσκον-
... the Philip heard him reading
ον προφητην Ἡσαιαν, και ειπεν· Αραγε
... prophet Isaiah, and said; Truly
κεις, ἁ αναγινωσκεις; 31 Ὁ δε ειπε· Πως
...standest thou, what thou readest? He but said; How
αν δυναιμην, εαν μη τις ὁδηγηση με;
should I be able if not some one should guide me?
αλεσε τε τον Φιλιππον, αναβαντα καθι-
...alled and the Philip, having gone up to sit
ν αυτῳ. 32 Ἡ δε περιοχη της γραφης,
... him. The and portion of the writing,
νεγινωσκεν, ην αὑτη· Ὡς προβατον επι
... was reading, was this; As a sheep to
ην ηχθη, και ὡς αμνος εναντιον του κει-
... was led, and as a lamb before the one
αυτον αφωνος, οὑτως ουκ ανοιγει το
... him is dumb, so not he opens the
αὑτου. 33 Εν τῃ ταπεινωσει αυτου ἡ
... of himself. In the low estate of him the
αὑτου ηρθη· την δε γενεαν αυτου τις
... of himself was taken away; the and generation of him who
εται; ὁτι αιρεται απο της γης ἡ ζωη
...? because is taken away from the earth the life
34 Αποκριθεις δε ὁ ευνουχος τῳ Φιλιπ-
Answering but the eunuch to the Philip
ω· Δεομαι σου, περι τινος ὁ προφητης
...; I beseech thee, concerning whom the prophet
τουτο; περι εαυτου, η περι ἑτερου
this? concerning himself, or concerning another
35 Ανοιξας δε ὁ Φιλιππος το στομα
Having opened and the Philip the mouth
, και αρξαμενος απο της γραφης ταυτης,
..., and having begun from the writing this,
ελισατο αυτῳ τον Ἰησουν. 36 Ὡς δε επο-
... glad tidings to him the Jesus. As and they
ο κατα την ὁδον, ηλθον επι τι ὑδωρ· και

dee of Candace, * Queen of the Ethiopians, who was over All her TREASURE, and who had come to worship at Jerusalem,

28 was returning, and sitting in his CHARIOT he was reading the PROPHET Isaiah.

29 And the SPIRIT said to PHILIP, "Approach, and join thyself to this CHARIOT."

30 And PHILIP running forward heard him reading * Isaiah the PROPHET, and he said, "Dost thou indeed understand what thou art reading?"

31 And HE said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him.

32 Now the PORTION of the SCRIPTURE which he was reading was this, ‡ "As a Sheep he was led "to Slaughter, and like a "Lamb before the SHEARER is dumb, so he opens "not his MOUTH.

33 "In * his HUMILIATION his JUDGMENT was "taken away; and who "will tell of his GENERATION? Because his "LIFE is taken from the "EARTH."

34 And the EUNUCH answering PHILIP, said, "I beseech thee, of whom speaks the PROPHET this —of himself, or of some other person."

35 Then PHILIP opening his MOUTH, ‡ and beginning from this SCRIPTURE, announced the glad tidings of JESUS to him.

36 And as they were going on the ROAD, they came to a Certain Water; and the EUNUCH said,

βαπτισθηναι; [38] Και εκελευσε στηναι το ἁρμα·
to be dipped? And he ordered to stand the chariot.
και κατεβησαν αμφοτεροι εις το ὑδωρ ὁ, τε
and they went down both into the water the, both
Φιλιππος και ὁ ευνουχος· και εβαπτισεν αυτον.
Philip and the eunuch; and he dipped him.
[39] Ὁτε δε ανεβησαν εκ του ὑδατος, πνευμα
When and they came up out of the water, spirit
κυριου ἡρπασε τον Φιλιππον· και ουκ ειδεν
of lord seized the Philip; and not saw
αυτον ουκετι ὁ ευνουχος· επορευετο γαρ την
him no longer the eunuch; he went for the
ὁδον αὑτου χαιρων. [40] Φιλιππος δε εὑρεθη εις
way of himself rejoicing. Philip but was found into
Αζωτον· και διερχομενος ευηγγελιζετο τας
Azotus; and passing through he announced glad tidings the
πολεις πασας, ἑως του ελθειν αυτον εις Καισα-
cities all, till of the to come him into Cesa-
ρειαν.
rea.

ΚΕΦ. θ'. 9.

[1] Ὁ δε Σαυλος ετι εμπνεων απειλης και
The and Saul still breathing of threatening and
φονου εις τους μαθητας του κυριου, προσελθων
slaughter towards the disciples of the Lord, coming
τῳ αρχιερει, [2] ῃτησατο παρ' αυτου επιστολας
to the high-priest, he desired from him letters
εις Δαμασκον προς τας συναγωγας, ὁπως εαν
to Damascus to the synagogues, that if
τινας εὑρῃ της ὁδου οντας, ανδρας τε και
any he might find of the way being, men both and
γυναικας, δεδεμενους αγαγῃ εις Ἱερουσαλημ.
women, having been bound he might lead into Jerusalem.
[3] Εν δε τῳ πορευεσθαι, εγενετο αυτον εγγιζειν
In and the to go, came him to draw near
τῃ Δαμασκῳ· και εξαιφνης περιηστραψεν αυτον
to the Damascus; and suddenly flashed around him
φως απο του ουρανου· [4] και πεσων επι την γην,
a light from the heaven; and having fallen to the earth,
ηκουσε φωνην λεγουσαν αυτῳ· Σαουλ, Σαουλ·
he heard a voice saying to him; Saul, Saul;
τι με διωκεις; [5] Ειπε δε· τις ει, κυριε; Ὁ
why me dost thou persecute? He said and; who art thou, O lord? The
δε κυριος ειπεν· Εγω ειμι Ιησους ὁν συ διω-
and Lord said; I am Jesus whom thou persecu-
κεις· [6] αλλα αναστηθι και εισελθε εις την πολιν,
test; but stand thou up and enter into the city,
και λαληθησεται σοι τι σε δει ποιειν.
and it shall be told to thee what thee it is necessary to do.
[7] Οἱ δε ανδρες οἱ συνοδευοντες αυτῳ, ειστηκει-
The and men those traveling with him, stood
σαν εννεοι, ακουοντες μεν της φωνης, μηδενα
dumb, hearing indeed the voice, no one
δε θεωρουντες. [8] Ηγερθη δε ὁ Σαυλος απο της
but seeing. Arose and the Saul from the
γης· ανεῳγμενων δε των οφθαλμων αυτου,
earth; having been opened and the eyes of him,

38 And he ordered the CHARIOT to stop; and they both went down into the WATER, both PHILIP and the EUNUCH, and he immersed him.

39 And when they came up out of the WATER, the Spirit of the Lord seized PHILIP; and the EUNUCH saw him no more, for he went * His WAY rejoicing.

40 Philip, however, was found at Azotus; and passing through, he announced the glad tidings to all the CITIES, till he came to Cesarea.

CHAPTER IX.

1 And ‡ Saul, still breathing out Threatenings and Slaughter against the DISCIPLES of the LORD, proceeding to the HIGH-PRIEST,

2 asked from him letters to the SYNAGOGUES at Damascus, that if he should find Any of ‡ the RELIGION, whether Men or Women, he might bring them bound to Jerusalem.

3 ‡ And as he was going ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him;

4 and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou ‡ persecute Me?"

5 And he said, "Who art thou, Sir?" And * HE said, "I am Jesus whom thou persecutest.

6 But arise, and go into the CITY, and it shall be told thee what thou must do."

7 ‡ And THOSE MEN traveling with him, stood speechless, hearing indeed the VOICE, but seeing no one.

8 And Saul arose from the EARTH; and his EYES having been opened, he

* VATICAN MANUSCRIPT.—39. His WAY. 5. HE.

‡ 39. 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14. ‡ 1. Acts viii. 3; Gal. i. 13; 1 Tim. i. 13. ‡ 2. Acts xix. 9, 23. ‡ 3. Acts xxii. 6; xxvi. 12. ‡ 4. Matt. xxv. 40. ‡ 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

...λεπε· χειραγωγουντες δε αυτον εισηγαγον
saw; leading by the hand and him they
Δαμασκον. 9 Και ην ἡμερας τρεις μη
Damascus. and he was days three not
και ουκ εφαγεν, ουδε επιεν.
and not ate, nor drank.
...τις μαθητης εν Δαμασκῳ ονοματι
a certain disciple in Damascus by name
...και ειπε προς αυτον ὁ κυριος εν ὁρα-
and said to him the Lord in a
...ματι, Ἀνανια. Ὁ δε ειπεν· Ἰδου εγω, κυριε.
vision. He and said; Lo I, O lord.
...ριος προς αυτον· Αναστας πορευθητι
Lord to him; Having arisen go thou
...ῥυμην την καλουμενην ευθειαν, και
street that being called Straight, and
...εν οικιᾳ Ἰουδα Σαυλον ονοματι, Ταρ-
a house of Judas Saul by name, of Tar-
...γαρ προσευχεται, 12 και ειδεν εν ὁρα-
for he prays, and saw in a
...α ονοματι Ανανιαν, εισελθοντα και
by name Ananias, having come in and
...αυτῳ χειρα, ὁπως αναβλεψῃ. 13 Απεκ-
to him a hand, that he might receive sight. An-
...Ανανιας· Κυριε, ακηκοα απο πολλων
Ananias; O lord, I have heard from many
...του ανδρος τουτου, ὁσα κακα εποιη-
man this, what things bad he did
...γιοις σου εν Ἱερουσαλημ. 14 Και ὡδε
of thee in Jerusalem. And here
...σιαν παρα των αρχιερεων, δησαι παν-
from the high-priests, to bind all
...επικαλουμενους το ονομα σου. 15 Ειπε
calling upon the name of thee. Said
...αυτον ὁ κυριος· Πορευου, ὁτι σκευος
him the Lord; Go thou, because a vessel
...μοι εστιν οὑτος, του βαστασαι το ονο-
me is this, of the to bear the name
...ενωπιον εθνων, και βασιλεων, υἱων τε
before nations, and kings, sons and
16 Εγω γαρ ὑποδειξω αυτῳ, ὁσα
I for will point out to him, what things
...ὑπερ του ονοματος μου παθειν.
in behalf of the name of me to suffer.
...δε Ανανιας και εισηλθεν εις την
and Ananias and entered into the
...επιθεις επ᾽ αυτον τας χειρας, ειπε·
having placed on him the hands, he said;
...δελφε, ὁ κυριος απεσταλκε με, (Ιησους
brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they conducted him to Damascus.
9 And he was three Days without sight, and neither ate nor drank.
10 Now there was in Damascus a certain Disciple, ‡ named Ananias; and the LORD said to him in a Vision, "Ananias." And HE said, "Behold, I am here, Lord."
11 And the LORD said to him, "Arise, and go into † THAT STREET which is CALLED Straight, and inquire in the house of Judas, for ‡ a man of † Tarsus, named Saul; for behold, he is praying,
12 and has seen in a Vision a Man, named Ananias, entering, and laying his * HANDS on him, that he might recover his sight."
13 And Ananias answered, "Lord, I have heard from many concerning this MAN, how much Evil he has done to thy SAINTS in Jerusalem;
14 and here, he has Authority from the HIGH-PRIESTS to bind ALL who ‡ INVOKE thy NAME."
15 But the LORD said to him, "Go; Because he is to me ‡ a chosen Vessel, to BEAR my NAME before Nations, and * Kings, and Sons of Israel;
16 for ‡ I will point out to him what things he must suffer in behalf of my NAME."
17 And Ananias departed, and entered the HOUSE, and placing his HANDS on him, said, "Brother Saul, the LORD sent me, even THAT Jesus who

...MANUSCRIPT.—12. HANDS on him. 15. also Kings.

...street has continued under the same name to the present day. It runs in a ... the eastern to the western gate, a distance of three miles. † 11. Tarsus ... capital of Cilicia, situated on the banks of the Cydnus, which flowed through it. It is now called Tarsous. As a seat of learning, it ranked with Athens ...ria. Its inhabitants, in the time of Julius Cæsar, were endowed with all the ... Roman citizens.

...xxii. 12. ‡ 11. Acts xxi. 39; xxii. 3. † 14. Acts vii. 59; verse 21; ...r. i. 2; 2 Tim. ii. 22. ‡ 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. i. 1; ‡ 16. 2 Cor. xi. 23.

And having taken food he was
ετο δε μετα των εν Δαμασκῳ
was and with the in Damascus
τινας. 20 Και ευθεως εν τα
several. And immediately in
εκηρυσσε τον Ιησουν, ὁτι οὑτο
he proclaimed the Jesus, that this
του θεου. 21 Εξισταντο δε παντε
of the God. Were amazed and all
και ελεγον· Ουχ οὑτος εστιν
and said; Not this is th
Ἱερουσαλημ τους επικαλουμενο
Jerusalem those calling upon
τουτο; και ὡδε εις τουτο εληλυ
this? and here for this had com
μενους αυτους αγαγῃ επι του
bound them he might lead to the
22 Σαυλος δε μαλλον ενεδυναμουτ
Saul but more was strengthened
χυνε τους Ιουδαιους του κατοικου
the Jews those dwellin
μασκῳ, συμβιβαζων, ὁτι οὑτος εστι
mascus, proving, that this is
23 Ὡς δε επληρουντο ἡμεραι ἱκαν
When and were fulfilled days many,
λευσαντο οἱ Ιουδαιοι ανελειν αυτον·
together the Jews to kill him;
δε τῳ Σαυλῳ ἡ επιβουλη αυτων·
but to the Saul the plot of them;
τε τας πυλας ἡμερας τε και νυκτος,
and the gates day both and night,
ανελωσι. 25 Λαβοντες δε αυτον
they might kill. Having taken but him
νυκτος, κατηκαν δια του τειχους,
by night, they let down through the wall,
εν σπυριδι. 26 Παραγενομενος δε εις
in a basket. Having come and into

ρος τους αποστολους, και διη-
the apostles, and re-
σατο εν τῃ ὁδῳ ειδε τον κυριον,
how in the way he saw the Lord,
αυτῳ, και πως εν Δαμασκῳ
to him, and how in Damascus
ν τῳ ονοματι του Ιησου. 28 Και
the name of the Jesus. And
πορευομενος και εκπορευομενος
coming in and going out
[και] παῤῥησιαζομενος εν τῳ
[and] speaking boldly in the
ιου *[Ιησου.] 29 Ελαλει τε
[Jesus.] He spoke and
ρος τους Ἑλληνιστας· οἱ δε
with the Hellenists; they but
ανελειν. 30 Επιγνοντες δε οἱ
to kill. Having known but the
ον αυτον εις Καισαρειαν, και
down him to Cesarea, and
ον εις Ταρσον. 31 Αἱ μεν ουν
him into Tarsus. The indeed then
ης της Ιουδαιας και Γαλιλαιας
of the Judea and Galilee
ιχον ειρηνην, οικοδεμουμεναι
had peace, being built up
τῳ φοβῳ του κυριου και τῃ
the fear of the Lord and the
αγιου πνευματος, επληθυνοντο.
holy spirit, were multiplied.
Πετρον, διερχομενον δια παν-
Peter, passing through all
και προς τους ἁγιους τους
also to the saints those
δαν. 33 Εὑρε δε εκει ανθρω-
He found and there a man
νοματι, εξ ετων οκτω κατα-
by name, from years eight being
βατῳ, ὁς ην παραλελυμενος.
who was a paralytic.
ν ὁ Πετρος· Αινεα, ιαται σε
the Peter; Eneas, cures thee
αναστηθι, και στρωσον σε
arise thou, and make the bed for
ς ανεστη. 35 Και ειδον αυτον
he arose. And saw him
ντες Λυδδαν και τον Σαρωνα,
Lydda and the Saron,
ν επι τον κυριον. 36 Εν Ιοπ-
to the Lord. In Jop-
[illegible] ονοματι Ταβιθα, ἡ διερ-
by name Tabitha, which being
[illegible] αὑτη ην πληρης
she was full
[illegible] ελεημοσυνων ὧν εποιει.
of alms which she did.

him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and That he spoke to him, and how he ‡ spoke publicly in Damascus in the NAME of JESUS.

28 ‡ And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

29 And he spoke and disputed with the Hellenists; ‡ they however undertook to kill him.

30 But the BRETHREN having been informed of it, conducted him to Cesarea, and sent him to Tarsus.

31 Then the * CHURCH had Peace in All JUDEA, and Galilee, and Samaria; and being built up, and walking in the FEAR of the Lord, and in the admonition of the HOLY Spirit, was increased.*

32 And Peter, passing through all places, happened to go down also to those SAINTS DWELLING at Lydda.

33 And he found a certain Man named Eneas, who, being palsied, had lain on a bed for eight Years.

34 And PETER said to him, "Eneas, ‡ Jesus the MESSIAH, restores thee; arise, and make the bed for thyself." And he instantly arose.

35 And ALL THOSE DWELLING in Lydda and SHARON saw him; ‡ and they turned to the LORD.

36 And there was in Joppa a Certain female Disciple named † Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

[illegible]—28. and—omit. 29. Jesus—omit. 31. the CHURCH,

[illegible] word, and *Dorcas* a Greek word, both signifying an *antelope*, [illegible] of beauty; as "*antelopes* are particularly remarkable for their [illegible]

‡ 27. Gal. i. 18. ‡ 29. verse 23; 2 Cor. xi. 26. ‡ 34.
‡ 28. Acts xi. 11.

37 Εγενετο δε εν ταις ἡμεραις εκειναις ασθενη-
It happened and in the days those having
σασαν αυτην αποθανειν· λουσαντες δε *[αυτην]
been sick her to have died; having washed and [her]
εθηκαν εν ὑπερῳῳ. 38 Εγγυς δε ουσης Λυδδης
they laid in an upper room. Near and being Lydda
τη Ιοππη, οἱ μαθηται ακουσαντες ὁτι Πετρος
to the Joppa, the disciples having heard that Peter
εστιν εν αυτη, απεστειλαν δυο ανδρας προς
is in her, sent two men to
αυτον, παρακαλουντες μη οκνησαι διελθειν ἑως
him, entreating not to delay to come over to
αυτων. 39 Αναστας δε Πετρος συνηλθεν αυτοις·
them. Having arisen and Peter came with them;
ὁν παραγενομενον ανηγαγον εις το ὑπερῳον,
whom having come they led into the upper room,
και παρεστησαν αυτῳ πασαι αἱ χηραι κλαιου-
and stood beside him all the widows weeping,
σαι, και επιδεικνυμεναι χιτωνας και ἱματια,
and showing tunics and mantles,
ὁσα εποιει μετ' αυτων ουσα ἡ Δορκας.
as many as she made with them being the Dorcas.
40 Εκβαλων δε εξω παντας ὁ Πετρος, θεις
Having put and out all the Peter, having placed
τα γονατα προσηυξατο· και επιστρεψας προς
the knees he prayed; and having turned to
το σωμα, ειπε· Ταβιθα, αναστηθι. Ἡ δε
the body, said, Tabitha, do thou arise. She and
ηνοιξε τους οφθαλμους αὑτης· και ιδουσα τον
opened the eyes of herself, and seeing the
Πετρον, ανεκαθισε. 41 Δους δε αυτη χειρα,
Peter, sat up. Having given and to her a hand,
ανεστησεν αυτην· φωνησας δε τους ἁγιους και
he raised her; having called and the saints and
τας χηρας, παρεστησεν αυτην ζωσαν. 42 Γνωσ-
the widows, he presented her living. Known
τον δε εγενετο καθ' ὁλης της Ιοππης· και
and it became in whole of the Joppa; and
πολλοι επιστευσαν επι τον κυριον. 43 Εγενετο
many believed in the Lord. It happened
δε ἡμερας ἱκανας μειναι αυτον εν Ιοππη, παρα
and days many to remain him in Joppa, with
τινι Σιμωνι βυρσει.
one Simon a tanner.

ΚΕΦ. ι'. 10.

1 Ανηρ δε τις εν Καισαρειᾳ, ονοματι Κορνη-
A man and certain in Cesarea, by name Corne-
λιος, ἑκατονταρχης εκ σπειρης της καλουμενης
lius, a centurion of a cohort that being called
Ιταλικης, 2 ευσεβης και φοβουμενος τον θεον
Italian, pious and fearing the God
συν παντι τῳ οικῳ αὑτου, ποιων *[τε] ελεημο-
with all the house of himself, doing [and] alms
συνας πολλας τῳ λαῳ, και δεομενος του θεου
many to the people, and praying of the God
διαπαντος· 3 ειδεν εν ὁραματι φανερως, ὡσει
always, he saw in a vision clearly, about

37 And it happen[ed in]
those DAYS, that she [was]
sick and died; and [having]
washed they placed [her in]
an upper room.

38 Now Lydda [being]
near to Joppa, and [the]
DISCIPLES having [heard]
That Peter was there, [they sent]
Two Men to him entreat-
ing, "Do not delay [to]
come over to us."

39 And Peter a[rising]
went with them, [and hav-]
ing arrived they con[ducted]
him to the UPPER [ROOM;]
and All the WIDOWS [stood]
beside him weeping, [and]
showing the Tunics [and]
Mantles which Do[rcas]
made, while she was [with]
them.

40 But Peter, [having put]
them all out, kneeled [down]
and prayed; and tu[rning]
to the BODY, he [said,]
"Tabitha, arise!" [And]
she opened her eyes, [and]
beholding Peter, [sat]
up.

41 And giving [her his]
Hand, he raised [her; and]
having called the [saints]
and widows, he pre[sented]
her living.

42 And it became [known]
through All *Jo[ppa; and]
‡many believe[d in the]
LORD.

43 And it so[came to pass that he]
continued many [days in]
Joppa, with One S[imon a]
Tanner.

CHAPTER [X.]

1 And a certain [Man in]
Cesarea, named C[ornelius,]
a Centurion of [the cohort]
heart CALLED It[alian;]

2 ‡a pious m[an, and]
fearing GOD w[ith all his]
HOUSE, doing m[any chari-]
ties for the PE[OPLE, and]
praying to GOD [always.]

3 ‡saw dis[tinctly in a]
Vision, *about [...]

* VATICAN MANUSCRIPT.—37. her—omit. 38. Do not delay to come [...]
43. Joppa. 2. and—omit. 3. as if about.

‡ 40. Matt. ix. 25. ‡ 40. Mark v. 41, 42; John xi. 42. ‡ 41. John [...]
‡ 42. Acts x. 6. ‡ 2. verse 22. ‡ 3. verse 30; xi. 13.

προσευχαι σου και αι ελεη-
prayers of thee and the alms
σαν εις μνημοσυνον ενωπιον
up for a memorial before
ν πεμψον εις Ιοππην ανδρας,
send into Joppa men,
μωνα, ὁς επικαλειται Πετρος·
Simon, who is surnamed Peter;
αρα τινι Σιμωνι βυρσει, ᾡ
with one Simon a tanner, to whom
αλασσαν. 7 Ὡς δε απηλθεν
sea. When and went away
ων αυτῳ, φωνησας δυο των
ing to him, having called two of the
και στρατιωτην ευσεβη των
and a soldier pious of those
αυτῳ, 8 και εξηγησαμενος
him, and having related
απεστειλεν αυτους εις την
He sent them into the
ε επαυριον, ὁδοιπορουντων
and morrow, pursuing the journey
λεως εγγιζοντων, ανεβη Πετ-
city drawing near, went up Pe-
α προσευξασθαι, περι ὡραν
to pray, about hour
το δε προσπεινος, και ηθελε
and very hungry, and wished
σκευαζοντων δε εκεινων, επε-
ing ready and of them, fell
κστασις, 11 και θεωρει τον ουρα-
a trance, and he beholds the heaven
και καταβαινον σκευος τι ὡς
and coming down a vessel certain like
τεσσαρσιν αρχαις δεδεμενον,
four ends having been bound,
επι της γης· 12 εν ᾡ ὑπηρχε
to the earth; in which were
οδα της γης και τα θηρια και
beasts of the earth and the wild beasts and
τα πετεινα του ουρανου· 13 και

thine ALMS went up as a
Memorial before GOD.
5 And now send Men to
Joppa, and invite one Si-
mon, who is surnamed Pe-
ter;
6 he lodges with ‡One
Simon a Tanner, whose
House is by the Sea.
7 And when THAT AN-
GEL which SPOKE to him
was gone away, he called
two of * the HOUSE SER-
VANTS, and a pious Soldier
of THOSE who ATTENDED
constantly on him;
8 and having related to
them all things, he sent
them to JOPPA.
9 And on the NEXT DAY,
† while they were pursu-
ing their journey, and
drawing near to the CITY,
‡ Peter went upon † the
ROOF to pray, about the
sixth Hour.
10 And he became very
hungry, and wished to eat;
but while they were mak-
ing ready, a Trance fell on
him,
11 and he beheld ‡HEA-
VEN opened, and a certain
Vessel like a great Sheet
descending, * being let
down by the Four Ends to
the EARTH;
12 in which were * All
the QUADRUPEDS and
REPTILES of the EARTH,
and BIRDS of HEAVEN.

ἑαυτῳ διηπορει ὁ Πετρος, τι αν ε
himself was pondering the Peter, what might
ὁ ειδε, και ιδου, οἱ ανδρες οἱ απ
which he saw, even lo, the men those
απο του Κορνηλιου, διερωτησαντες
from the Cornelius, having inquired for
Σιμωνος, επεστησαν επι τον πυλ
of Simon, stood at the
φωνησαντες επυνθανοντο, ει Σιμων
having called aloud they asked, if Simon
μενος Πετρος ενθαδε ξενιζεται.
Peter here lodges.

19 Του δε Πετρου διενθυμουμενου
The and Peter reflecting
δραματος, ειπεν *[αυτῳ] το πνευμα· I
vision, said [to him] the spirit,
τρεις ζητουσι σε· 20 αλλα αναστ
three are seeking thee; but having
βηθι, και πορευου συν αυτοις, μ
go down, and go with them,
κρινομενος ὁτι εγω απεσταλκα αυτους
ing because I have sent them.
βας δε Πετρος προς τους ανδρας, ει
down but Peter to the men,
εγω ειμι, ὁν ζητειτε· τις ἡ αιτια, δ
I am, whom you seek; what the cause, on acc
παρεστε; 22 Οἱ δε ειπον· Κορνηλιος εκ
you are present? They and said, Cornelius
χης, ανηρ δικαιος και φοβουμενος τ
a man just and fearing
μαρτυρουμενος τε ὑπο ὁλου του εθνους
being testified of and by whole of the nation
δαιων, εχρηματισθη ὑπο αγγελου ἁγιου
was divinely instructed by a messenger holy,
πεμψασθαι σε εις τον οικον αὑτου, και
send after thee to the house of himself, and
ρηματα παρα σου. 23 Εισκαλ

...ον εις την Καισαρειαν. Ὁ δε Κορ-
...into the Cesarea. The and Cor-
...προσδοκων αυτους, συγκαλεσαμενος
...expecting them, having assembled
...γενεις αὑτου και τους αναγκαιους
...relatives of himself and the intimate
25 Ὡς δε εγενετο του εισελθειν τον
When and came the to enter the
...συναντησας αυτῳ ὁ Κορνηλιος, πεσων
having met him the Cornelius, having fallen
...ποδας, προσεκυνησεν. 26 Ὁ δε Πετρος
feet, he worshipped. The but Peter
...ειρε, λεγων· Αναστηθι· καγω αυτος
...up, saying; Do thou arise; also I myself
...ειμι. 27 Και συνομιλων αυτῳ, εισηλθε,
...am. And talking with him, he went in,
...και συνεληλυθοτας πολλους. 28 Εφη
having been assembled many. He said
...αυτους· Ὑμεις επιστασθε, ὡς αθεμιτον
...them, You know, how unlawful
...ρι Ιουδαιῳ, κολλασθαι η προσερχεσθαι
...a Jew, to unite or come near
...και εμοι ὁ θεος εδειξε, μηδενα
...and to me the God has shown, not
...ακαθαρτον λεγειν ανθρωπον. 29 Διο
...unclean to say a man. Therefore
...αντιρρητως ηλθον μεταπεμφθεις. Πυνθα-
...contradiction I come having been sent after. I ask
...ουν, τινι λογῳ μετεπεμψασθε με;
...fore, for what reason you sent after me?
...Κορνηλιος εφη· Απο τεταρτης ἡμερας
...Cornelius said; From fourth days
...ταυτης της ὡρας, ημην νηστευων, και
...this the hour, I was fasting, and
...την ὡραν προσευχομενος εν τῳ οικῳ
...hour praying in the house
...ιδου, ανηρ, εστη ενωπιον μου εν εσθη-
...lo, a man, stood before me in cloth-
...τι, 31 και φησι· Κορνηλιε, εισηκουσθη
...and he said; O Cornelius, heard
...προσευχη, και αἱ ελεημοσυναι σου εμνησ-
...prayer, and the alms of thee are re-
...ενωπιον του θεου. 32 Πεμψον ουν εις
...before the God. Send therefore into
...και μετακαλεσαι Σιμωνα ὁς επικαλειται
...call for Simon who is surnamed
...ουτος ξενιζεται εν οικιᾳ Σιμωνος βυρ-
...he lodges in a house of Simon a tan-
...παρα θαλασσαν· [ὁς παραγενομενος
...sea; [who having come
...σοι.] 33 Εξαυτης ουν επεμψα προς
...to thee.] Immediately therefore I sent to
...τε καλως εποιησας παραγενομενος.
...and well didst having come.
...παντες ἡμεις ενωπιον του θεου παρεσ-
...all we before the God are pre-
...ακουσαι παντα τα προστεταγμενα σοι ὑπο
...hear all the things having been commanded thee by

LOWING they entered CÆSAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

25 And as PETER was COMING IN, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, ‡ "Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, ‡ "You know that it is unlawful for a Jew to associate with a Foreigner; ‡ but GOD has showed Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago * I was fasting till This HOUR; and at the NINTH Hour I was praying in my HOUSE, and behold, ‡ a Man stood before me in ‡ Splendid Clothing,

31 and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before GOD.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear All THINGS which * the LORD has COMMANDED thee."

* VATICAN MANUSCRIPT.—30. till This Hour, I was at the NINTH praying in my HOUSE. ...ing come will speak to thee—omit. 33. the LORD.

...xiv. 14, 15; Rev. xix. 10; xxii. 9. ‡ 28. John iv. 9; xviii. 28; Acts xi. 3. ‡ 28. Acts xv. 8; Eph. iii. 6. ‡ 30. Acts i. 10. ‡ 30. Matt. ...Mark xvi. 5; Luke xxiv. 4.

μως, κυριε· ὁτι ουδεποτε εφαγον παν κοινον η
means, O lord; because never I ate any thing common or

ακαθαρτον. 15 Και φωνη παλιν εκ δευτερου
unclean. And a voice again a second time

προς αυτον. Ἁ ὁ θεος εκαθαρισε, συ μη κοινου.
to him. What the God has cleansed, thou not pollute.

16 Τουτο δε εγενετο επι τρις· και παλιν ανελη-
This and was done for three times; and again was taken

φθη το σκευος εις τον ουρανον. 17 Ὡς δε εν
up the vessel into the heaven. As and in

ἑαυτῳ διηπορει ὁ Πετρος, τι αν ειη το ὁραμα
himself was pondering the Peter, what might be the vision

ὁ ειδε, και ιδου, οἱ ανδρες οἱ απεσταλμενοι
which he saw, even lo, the men those being sent

απο του Κορνηλιου, διερωτησαντες την οικιαν
from the Cornelius, having inquired for the house

Σιμωνος, επεστησαν επι τον πυλωνα· 18 και
of Simon, stood at the gate; and

φωνησαντες επυνθανοντο, ει Σιμων ὁ επικαλου-
having called aloud they asked, if Simon he being called

μενος Πετρος ενθαδε ξενιζεται.
Peter here lodges.

19 Του δε Πετρου διενθυμουμενου περι του
The and Peter reflecting concerning the

ὁραματος, ειπεν *[αυτῳ] το πνευμα· Ιδου, ανδρες
vision, said [to him] the spirit; Lo, men

τρεις ζητουσι σε· 20 αλλα αναστας κατα-
three are seeking thee; but having arisen do thou

βηθι, και πορευου συν αυτοις, μηδεν δια-
go down, and go with them, nothing doubt-

κρινομενος ὁτι εγω απεσταλκα αυτους. 21 Κατα-
ing because I have sent them. Having gone

βας δε Πετρος προς τους ανδρας, ειπεν· Ιδου,
down but Peter to the men, said; Lo,

εγω ειμι, ὁν ζητειτε· τις ἡ αιτια, δι' ἡν
I am, whom you seek; what the cause, on account of which

παρεστε; 22 Οἱ δε ειπον· Κορνηλιος εκατονταρ-
you are present? They and said; Cornelius a centurion,

χης, ανηρ δικαιος και φοβουμενος τον θεον,
a man just and fearing the God,

μαρτυρουμενος τε ὑπο ὁλου του εθνους των Ιου-
being testified of and by whole of the nation of the Jews,

δαιων, εχρηματισθη ὑπο αγγελου ἁγιου, μετα-
was divinely instructed by a messenger holy, to

πεμψασθαι σε εις τον οικον αὑτου, και ακουσαι
send after thee to the house of himself, and to hear

ῥηματα παρα σου. 23 Εισκαλεσαμενος ουν
words from thee. Having called in then

αυτους εξενισε. Τῃ δε επαυριον αναστας
them he lodged. On the and morrow having arisen

εξηλθε συν αυτοις, και τινες των αδελφων, των
he went out with them, and some of the brethren, those

απο Ιοππης, συνηλθον αυτῳ. 24 Και τῃ επαυ-
from Joppa, went with him. And on the mor-

* Vatican Manuscript.—16. immediately the vessel.
17. Simon. 19. to him—omit. 19. two Men.

‡ 14. Lev. xi. 4; xx. 25; Deut. xiv. 3, 7; Ezek. iv. 14.
xi. 12. † 20. Acts xv. 7. ‡ 22. verses 1, 2.

...ις την Καισαρειαν. Ὁ δε Κορ-
...the Cesarea. The and Cor-
...δοκων αυτους, συγκαλεσαμενος
...ecting them, having assembled
...ς αὑτου και τους αναγκαιους
of himself and the intimate
... δε εγενετο του εισελθειν τον
and came the to enter the
...ησας αυτῳ ὁ Κορνηλιος, πεσων
met him the Cornelius, having fallen
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You know, how unlawful
...δαιῳ, κολλασθαι η προσερχεσθαι
...Jew, to unite or come near
... εμοι ὁ θεος εδειξε, μηδενα
... to me the God has shown, not
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...ean to say a man. Therefore
...ς ηλθον μεταπεμφθεις. Πυνθα-
... I came having been sent after. I ask
...νι λογῳ μετεπεμψασθε με;
what reason you sent after me?
...ιος εφη· Απο τεταρτης ἡμερας
...the said; From four days
...ης ὡρας, ημην νηστευων, και
...the hour, I was fasting, and
...ην προσευχομενος εν τῳ οικῳ
...ner praying in the house
...νηρ, εστη ενωπιον μου εν εσθη-
...a man, stood before me in cloth-
...και φησι· Κορνηλιε, εισηκουσθη
...and he said; O Cornelius, heard
..., και αἱ ελεημοσυναι σου εμνησ-
and the alms of thee are re-
... του θεου. 32 Πεμψον ουν εις
...the God. Send therefore into
...ακαλεται Σιμωνα ὁς επικαλειται
...call for Simon who is surnamed
... ξενιζεται εν οικια Σιμωνος βυρ-
lodges in a house of Simon a tan-
...λασσαν· * [ὁς παραγενομενος
...sea; [who having come
33 Εξαυτης ουν επεμψα προς
Immediately therefore I sent to
...λως εποιησας παραγενομενος.
...ell didst having come.
... ἡμεις ενωπιον του θεου παρεσ-
...we before the God are pre-
...ντα τα προστεταγμενα σοι ὑπο
...ll the things having been commanded thee by

LOWING they entered CÆSAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

25 And as PETER was COMING IN, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, ‡"Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, ‡"You know that it is unlawful for a Jew to associate with a Foreigner; ‡but GOD has showed Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago *I was fasting till This HOUR; and at the NINTH Hour I was praying in my HOUSE, and behold, ‡a Man stood before me in ‡splendid Clothing,

31 and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before GOD.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear All THINGS which *the LORD has COMMANDED thee."

...SCRIPT.—30. till This Hour, I was at the NINTH praying in my HOUSE, ...will speak to thee—omit. 33. the LORD.

...25; Rev. xix. 10; xxii. 8. ‡ 28. Josh. iv. 9; xviii. 28, Acts xi. 3. ‡ 28. Acts xv. 8; Eph. iii. 6. ‡ 30. Acts i. 10. ‡ 30. Matt. ...8; Luke xxiv. 4.

νου, και ηλθεν αρχις εμου· [6] εις ην ατενισας
ven, and came as far as me; into which having looked
κατενοουν και ειδον τα τετραποδα της γης και
I observed and saw the four-footed beasts of the earth and
τα θηρια και τα ἑρπετα και τα πετεινα του ου-
the wild beasts and the reptiles and the birds of the hea-
ρανου. [7] Ηκουσα δε φωνης λεγουσης μοι·
ven. I heard and a voice saying to me,
Αναστας, Πετρε, θυσον και φαγε. [8] Ειπον δε
Having arisen, O Peter, sacrifice and eat. I said but,
Μηδαμως, κυριε· ὁτι κοινον η ακαθαρτον ουδε-
By no means, O Lord; because common or unclean never
ποτε εισηλθεν εις το στομα μου. [9] Απεκριθη
entered into the mouth of me. Answered
δε μοι φωνη εκ δευτερου εκ του ουρανου· Ἁ ὁ
but to me a voice a second time out of the heaven; What the
θεος εκαθαρισε, συ μη κοινου. [10] Τουτο δε
God cleansed, thou not pollute. This and
εγενετο επι τρις· και παλιν ανεσπασθη ἁπαν-
was done for three times; and again was drawn up all
τα εις τον ουρανον. [11] Και ιδου, εξαυτης τρεις
into the heaven. And lo, immediately three
ανδρες επεστησαν επι την οικιαν εν ᾗ ημην,
men stood at the house in which I was,
απεσταλμενοι απο Καισαρειας προς με. [12] Ειπε
having been sent from Cesarea to me. Said
δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-
and to me the spirit, to go with them, nothing doubt-
κρινομενον· ηλθον δε συν εμοι και οἱ εξ αδελ-
ing; went and with me also the six breth-
φοι οὑτοι, και εισηλθομεν εις τον οικον του
ren these, and we entered into the house of the
ανδρος. [13] Απηγγειλε τε ἡμιν, πως ειδε τον
man. He related and to us, how he saw the
αγγελον εν τῳ οικῳ αὑτου σταθεντα και ειπον-
messenger in the house of himself standing and saying
τα *[αυτῳ·] Αποστειλον εις Ιοππην, και μετα-
[to him;] Send into Joppa, and send
πεμψαι Σιμωνα τον επικαλουμενον Πετρον·
after Simon that having been surnamed Peter,
[14] ὁς λαλησει ῥηματα προς σε, εν οἷς σωθηση
who will speak words to thee, by which mayest be saved
συ και πας ὁ οικος σου. [15] Εν δε τῳ αρξασθαι
thou and all the house of thee. In and the to have begun
με λαλειν, επεπεσε το πνευμα το ἁγιον επ'
me to speak, fell the spirit the holy on
αυτους, ὡσπερ και εφ' ἡμας εν αρχῃ. [16] Εμ-
them, as also on us in beginning. I
νησθην δε του ῥηματος του κυριου, ὡς ελεγεν·
remembered and the word of the Lord, how he said;
Ιωαννης μεν εβαπτισεν ὑδατι, ὑμεις δε βαπτισ-
John indeed dipped in water, you but shall be
θησεσθε εν πνευματι ἁγιῳ. [17] Ει ουν την
dipped in spirit holy. If then the
ισην δωρεαν εδωκεν αυτοις ὁ θεος ὡς και ἡμιν,
like gift gave to them the God as even to us,
πιστευσασιν επι τον κυριον Ιησουν Χριστον,
having believed on the Lord Jesus Anointed,

6 And looking attentively into it, I observed and saw QUADRUPEDS of the EARTH and WILD BEASTS, and REPTILES, and BIRDS of HEAVEN.

7 And *I also heard a Voice saying to me, 'Arise, kill and eat.'

8 But I said, 'By no means, Lord; For a common or impure thing never entered into my MOUTH.'

9 And a Voice answered me a second time from HEAVEN, 'What GOD has cleansed, do not thou regard as common.'

10 And this was done three times; and again all were drawn up into HEAVEN.

11 And behold, immediately Three Men stood at the HOUSE in which I was, having been sent to me from Cesarea.

12 And ‡the SPIRIT commanded me to go with them, without any hesitation. And ‡these six Brethren also went with me, and we entered the MAN'S HOUSE.

13 ‡And he told us how he saw the ANGEL in his HOUSE, standing and saying, 'Send into Joppa, and invite THAT Simon surnamed Peter;

14 who will speak Words to thee, by which thou mayest be saved, and all thy HOUSE.'

15 And as I BEGAN to speak, the HOLY SPIRIT fell on them, ‡even as on us in the Beginning.

16 And I remembered the WORD of the LORD, how he said, ‡'John indeed immersed in Water, but you shall be immersed in holy Spirit.'

17 Since, then, GOD imparted the SAME Gift to them, who believed on the LORD Jesus Christ, as

* VATICAN MANUSCRIPT.—7. I also heard. 13. to him—omit.

‡ 12. John [illegible]; Acts x. 19; [illegible]. ‡ 12. Acts x. 23. ‡ 13. Acts x. 30.
‡ 15. [illegible] ‡ 16. Matt. iii. 11; John i. 26, 33; Acts i. 5; xix. 4.

εγω δε τις ημην, δυνατος κωλυσαι τον θεον;
I but who was, having power to restrain the God?
18 Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-
Having heard and these, they were silent, and glori-
ζον τον θεον, λεγοντες· Αραγε και τοις εθνεσιν
fied the God, saying; Then also to the gentiles
ὁ θεος την μετανοιαν εδωκεν εις ζωην. 19 Οἱ
the God the reformation gave into life. Those
μεν ουν διασπαρεντες απο της θλιψεως της
indeed therefore having been scattered from the affliction that
γενομενης επι Στεφανῳ, διηλθον ἑως Φοινικης
having happened about Stephen, went through to Phenicia
και Κυπρου και Αντιοχειας, μηδενι λαλουντες
and Cyprus and Antioch, to no one speaking
τον λογον ει μη μονον Ἰουδαιοις. 20 Ησαν δε
the word if not alone to Jews. Were and
τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,
some of them men Cyprians and Cyrenians,
οἱτινες, ελθοντες εις Αντιοχειαν ελαλουν προς
who, having come into Antioch spoke to
τους Ἑλληνας, ευαγγελιζομενοι τον κυριον
the Greeks, announcing glad tidings of the Lord
Ιησουν. 21 Και ην χειρ κυριου μετ' αυτων,
Jesus. And was hand of Lord with them,
πολυς τε αριθμος πιστευσας επεστρεψεν επι
great and number having believed turned to
τον κυριον. 22 Ηκουσθη δε ὁ λογος εις τα ωτα
the Lord. Was reported and the word into the ears
της εκκλησιας της εν Ἱεροσολυμοις περι αυτων·
of the congregation that in Jerusalem concerning them;
και εξαπεστειλαν Βαρναβαν διελθειν ἑως Αντιο-
and they sent out Barnabas to go through to Anti-
χειας. 23 Ὁς παραγενομενος και ιδων την
och. Who having come and having seen the
χαριν του θεου, εχαρη, και παρεκαλει παντας,
favor of the God, rejoiced, and called on all,
τῃ προθεσει της καρδιας προσμενειν τῳ κυριῳ·
with the purpose of the heart to adhere to the Lord;
24 ὁτι ην ανηρ αγαθος, και πληρης πνευματος
for he was a man good, and full of spirit
ἁγιου και πιστεως. Και προσετεθη οχλος ἱκα-
holy and faith. And was added a crowd great
νος τῳ κυριῳ. 25 Εξηλθε δε εις Ταρσον *[ὁ
to the Lord. Went out and into Tarsus [the
Βαρναβας,] αναζητησαι Σαυλον· και εὑρων
Barnabas,] to seek Saul; and having found
*[αυτον,] ηγαγεν *[αυτον] εις Αντιοχειαν.
[him,] he brought [him] to Antioch.
26 Εγενετο δε αυτους ενιαυτον ὁλον συναχθηναι
It happened and them a year whole to assemble
εν τῃ εκκλησιᾳ, και διδαξαι οχλον ἱκανον,
in the congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain GOD?"

18 And having heard these things, they were silent, and glorified GOD, saying, ‡ "Then to the GENTILES also has GOD given REFORMATION to Life."

19 ‡ Then THOSE indeed HAVING BEEN DISPERSED on account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the WORD to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke * also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 ‡ And the Hand of the LORD was with them, * and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of * THAT CONGREGATION which WAS in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen * THAT FAVOR of GOD, rejoiced, and called on all to * continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And * he went to ‡ Tarsus to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

* VATICAN MANUSCRIPT.—20. Also to the. 21. and THAT Great Number. 22. THAT CONGREGATION which WAS. 23. THAT FAVOR. 23. continue in the LORD. 25. Barnabas—omit. 25. him—omit. 25. him—omit.

‡ 18. Rom. x. 12; xv. 9, 16. ‡ 19. Acts viii. 1. ‡ 21. Acts ix. 35. ‡ 25. Acts ix. 30.

του θεου. [34] Ανοιξας δε Πετρος το στομα, ειπεν·
the God. Having opened and Peter the mouth, said;
Επ' αληθειας καταλαμβανομαι, ότι ουκ εστι
In truth I perceive, that not is
προσωποληπτης ὁ θεος· [35] αλλ' εν παντι εθνει
a respecter of persons the God; but in every nation
ὁ φοβουμενος αυτον, και εργαζομενος δικαιο-
he fearing him, and working righteous-
συνην, δεκτος αυτῳ εστι. [36] Τον λογον ὃν
ness, acceptable to him is. The word which
απεστειλε τοις υἱοις Ισραηλ, ευαγγελιζομενος
he sent to the sons of Israel, proclaiming glad tidings of
ειρηνην δια Ιησου Χριστου· οὑτος εστι παντων
peace through Jesus Anointed, this is of all
κυριος. [37] Ὑμεις οιδατε το γενομενον ῥημα
a lord. You know that having been a spoken word
καθ ὁλης της Ιουδαιας αρξαμενον απο της Γαλι-
in whole of the Judea beginning from the Gali-
λαιας, μετα το βαπτισμα ὁ εκηρυξεν Ιωαννης·
lee, after the dipping which was preached of John;
[38] Ιησουν τον απο Ναζαρετ, ὡς εχρισεν αυτον ὁ
Jesus that from Nazareth, how anointed him the
θεος πνευματι ἁγιῳ και δυναμει, ὁς διηλθεν ευερ-
God with spirit holy and power, who went about doing
γετων και ιωμενος παντας τους καταδυναστευ-
good and curing all those being oppressed
ομενους ὑπο του διαβολου, ὁτι ὁ θεος ην μετ'
by the accuser, because the God was with
αυτου· [39] και ἡμεις μαρτυρες παντων, ὡν εποιη-
him; and we witnesses of all, which he did
σεν εν τε τῃ χωρᾳ των Ιουδαιων και εν Ἱερου-
in both the country of the Jews and in Jeru-
σαλημ· ὁν και ανειλον κρεμασαντες επι ξυλου.
lem; whom also they killed having hanged on a cross.
[40] Τουτον ὁ θεος ηγειρε τῃ τριτῃ ἡμερᾳ, και
This the God raised up the third day, and
εδωκεν αυτον εμφανη γενεσθαι, [41] ου παντι τῳ
gave him manifest to become, not to all the
λαῳ, αλλα μαρτυσι τοις προκεχειροτονημενοις
people, but to witnesses to those having been chosen before
ὑπο του θεου, ἡμιν, οἱτινες συνεφαγομεν και
by the God, to us, who ate with and
συνεπιομεν αυτῳ μετα το αναστηναι αυτον εκ
drank with him after that to have raised him out of
νεκρων. [42] Και παρηγγειλεν ἡμιν, κηρυξαι τῳ
dead ones. And he commanded us, to publish to the
λαῳ και διαμαρτυρασθαι, ὁτι αυτος εστιν ὁ
people and to fully testify, that he is the
ὡρισμενος ὑπο του θεου κριτης ζωντων και
having been appointed by the God a judge of living ones and
νεκρων. [43] Τουτῳ παντες οἱ προφηται μαρτυ-
dead ones. To him all the prophets bear testi-

* Vatican Manuscript.—36. He sent the word to the sons of Is[…]
know. 42. That this is he.

‡ 34. Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19; Rom. ii. 11; Ep[…]
Pet. i. 17. ‡ 36. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; […]
21; Rev. xvii. 14; xix. 16. ‡ 37. Luke iv. 14. ‡ 38. Luke […]
27; Heb. i. 9. ‡ 38. John iii. 2. ‡ 41. Luke xxiv. 30, 43; John […]
xxviii. 19, 20; Acts i. 8. ‡ 42. John v. 22, 27; Acts xvii. 31; Ro[…]
2 Tim. iv. 1; 1 Pet. iv. 5.

τιων λαβειν δια του ονο-
ies to receive through the name
τον πιστευοντα εις αυτον.
the believing into him.
Πετρου τα ρηματα ταυτα,
Peter the words these,
ο ἁγιον επι παντας τους
e holy on all those
. 45 Και εξεστησαν οἱ εκ
And were astonished those of
τοι συνηλθον τῳ Πετρῳ,
any as came with the Peter,
η δωρεα του ἁγιου πνευμα-
he gift of the holy spirit
ουον γαρ αυτων λαλουντων
heard for them speaking
λυνοντων τον θεον. Τοτε
nifying the God. Then
47 μητι το ὑδωρ κωλυσαι
not the water to forbid
μη βαπτισθηναι τουτους,
not to be dipped these,
ἁγιον ελαβον καθως και
holy received as even
τε αυτους βαπτισθηναι εν
and them to be dipped in
ου. Τοτε ηρωτησαν αυτον
Then they asked him
ας.

ια'. 11.

οστολοι και οἱ αδελφοι οἱ
apostles and the brethren those
αιαν, ὁτι και τα εθνη εδεξ-
that also the gentiles re-
υ θεου. 2 Και ὁτε ανεβη
e God. And when went up
μα, διεκρινοντο προς αυτον
disputed with him
λεγοντες· Ὁτι προς ανδρας
saying; That to men
ς εισηλθες, και συνεφαγης
thou wentest in, and thou didst eat
ι δε ὁ Πετρος εξετιθετο
and the Peter set forth
γων· 5 εγω ημην εν πολει
I was in city
ος· και ειδον εν εκστασει
and I saw in a trance
κευος τι ὡς οθονην μεγα-
vessel certain like a sheet great,
αις καθιεμενην εκ του ουρα-
being lowered out of the hea-

PHETS bear testimony; and EVERY ONE BELIEVING into him shall receive Forgiveness of Sins, through his NAME.

44 While PETER was yet speaking these WORDS, ‡ the HOLY SPIRIT fell on all THOSE HAVING HEARD the WORD.

45 And THOSE BELIEVERS of the Circumcision, * who came with Peter, were astonished, ‡ Because the GIFT of the HOLY Spirit was even poured out upon the GENTILES;

46 for they heard them speaking with Tongues, and magnifying GOD. Then answered PETER,

47 "Can any one forbid WATER, that these should not be IMMERSED, who received the HOLY SPIRIT, even as WE did?"

48 ‡ And he ordered them to be immersed in the name of * the LORD. Then they desired him to remain some Days.

CHAPTER XI.

1 And the APOSTLES and THOSE BRETHREN who WERE in JUDEA heard That the Gentiles also had received the WORD of GOD.

2 And when Peter went up to Jerusalem, THOSE of the Circumcision contended with him,

3 saying, ‡ * That he went in to Men uncircumcised, and did eat with them.

4 But * Peter, having begun, set it forth in order to them, saying,

5 "I was in the City of Joppa praying, ‡ and in a Trance I saw a Vision, a certain Vessel like a great Sheet descending, being let down by the Four Ends out of HEAVEN, and it came to me.

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*.—45. who came with. 48. Jesus Christ. 3. That he ...sed, and did eat with them. 4. Peter.

‡ 45. Acts xi. 18; Gal. iii. 14. ‡ 48. Acts ii. 38; viii. 16. ... Acts x. 9, &c.

…μως, κυριε· ότι κοινον η ακα…
By no means, O lord; because common or
ποτε εισηλθεν εις το στομα μου.
entered into the mouth of me.
δε μοι φωνη εκ δευτερου εκ του ου…
but to me a voice a second time out of the h…
Θεος εκαθαρισε, συ μη κοινου.
God cleansed, thou not pollute.
εγενετο επι τρις· και παλιν ανεσπα…
was done for three times; and again was draw…
τα εις τον ουρανον. 11 Και ιδου, εξαι…
into the heaven. And lo, immedi…
ανδρες επεστησαν επι την οικιαν εν…
men stood at the house in…
απεσταλμενοι απο Καισαρειας προς με…
having been sent from Cesarea to me.
δε μοι το πνευμα, συνελθειν αυτοις, μ…
and to me the spirit, to go with them, …
κρινομενον· ηλθον δε συν εμοι και οἱ …
ing: went and with me also the …
φοι οὗτοι, και εισηλθομεν εις τον οι…
ren these, and we entered into the h…
ανδρος. 13 Απηγγειλε τε ἡμιν, πως ε…
man. He related and to us, how he…
αγγελον εν τῳ οικῳ αὑτου σταθεντα και…
messenger in the house of himself standing and…
τα *[αυτῳ·] Αποστειλον εις Ιοππην, και…
[to him;] Send into Joppa, and…
πεμψαι Σιμωνα τον επικαλουμενον Π…
after Simon that having been surnamed…
14 ὁς λαλησαι ῥηματα προς σε, εν οἱς σω…
who will speak words to thee, by which mayest…
συ και πας ὁ οικος σου. 15 Εν δε τῳ αρξα…
thou and all the house of thee. In and the to have…
με λαλειν, επεπεσε το πνευμα το ἁγιον…
me to speak, fell the spirit the…
αυτους, ὡσπερ και εφ' …
them,

τις ημην, δυνατος κωλυσαι τον Θεον;
who was, having power to restrain the God?
[ακ]ουσαντες δε ταυτα, ησυχασαν, και εδοξα-
[hav]ing heard and these, they were silent, and glori-
[ζον τον] Θεον, λεγοντες· Αραγε και τοις εθνεσιν
fied the God, saying, Then also to the gentiles
[ὁ Θεος την] μετανοιαν εδωκεν εις ζωην. 19 Οἱ
the God the reformation gave into life. Those
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indeed having been scattered from the affliction that
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happened about Stephen, went through to Phenicia
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and Cyprus and Antioch, not speaking
[τον λο]γον ει μη μονον Ιουδαιοις. 20 Ησαν δε
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[τινες] εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,
[some] of them men Cyprians and Cyrenians,
[οἱτινε]ς, ελθοντες εις Αντιοχειαν ελαλουν προς
[who], having come into Antioch spoke to
[τους] Ἑλληνας, ευαγγελιζομενοι τον κυριον
[the] Greeks, announcing glad tidings of the Lord
[Ιησου]ν. 21 Και ην χειρ κυριου μετ' αυτων,
[Jesus]. And was hand of Lord with them,
[πολυς] τε αριθμος πιστευσας επεστρεψεν επι
[great] and number having believed turned to
[τον κυ]ριον. 22 Ηκουσθη δε ὁ λογος εις τα ωτα
[the] Lord. Was reported and the word into the ears
[της ε]κκλησιας της εν Ἱεροσολυμοις περι αυτων·
[of the] congregation that in Jerusalem concerning them;
[και ε]ξαπεστειλαν Βαρναβαν διελθειν ἑως Αντιο-
[and] they sent out Barnabas to go through to Anti-
[χειας·] 23 Ὁς παραγενομενος και ιδων την
[och;] Who having come and having seen the
[χαριν] του Θεου, εχαρη, και παρεκαλει παντας,
[favor] of the God, rejoiced, and called on all,
[τῃ προ]θεσει της καρδιας προσμενειν τῳ κυριῳ·
[with] purpose of the heart to adhere to the Lord;
24 [ὁτι η]ν ανηρ αγαθος, και πληρης πνευματος
[for h]e was a man good, and full of spirit
[ἁγιου] και πιστεως. Και προσετεθη οχλος ἱκα-
[holy] and faith. And was added a crowd great
[νος τ]ῳ κυριῳ. 25 Εξηλθε δε εις Ταρσον *[ὁ
[to th]e Lord. Went out and into Tarsus [the
Βαρνα]βας,] αναζητησαι Σαυλον· και εὑρων
[Barna]bas,] to seek Saul; and having found
[αυτ]ον,] ηγαγεν *[αυτον] εις Αντιοχειαν.
[hi]m,] he brought [him] to Antioch.
26 [Εγε]νετο δε αυτους ενιαυτον ὁλον συναχθηναι
[It happ]ened and them a year whole to assemble
[εν τῃ] εκκλησιᾳ, και διδαξαι οχλον ἱκανον,
[in the] congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain GOD?"
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[* Vat]ican Manuscript.—20. also to the. 21. and that Great Number. 22. that congregation which was. 23. that favor. 23. continue in the Lord. [25. Barn]abas—omit. 25. him—omit. 25. him—omit.

[‡ 18.] Rom. x. 12; xv. 9, 16. ‡ 19. Acts viii. 1. ‡ 21. Acts ix. 35. ‡ 25.

χρηματισαι τε πρωτον εν Αντιοχειᾳ τους μαθη-
to have been styled and first in Antioch the disci-
τας Χριστιανους.
ples Christians.
27 Εν ταυταις δε ταις ἡμεραις κατηλθον απο
In these and the days came down from
Ιεροσολυμων προφηται εις Αντιοχειαν. 28 Αναστ-
Jerusalem prophets into Antioch. Having
τας δε εἱς εξ αυτων, ονοματι Αγαβος, εσημανε
arisen and one of them, by name Agabus, signified
δια του πνευματος, λιμον μεγαν μελλειν εσεσ-
through the spirit, a famine great about to be going
θαι εφ' ὁλην την οικουμενην· ὁστις και εγενετο
to be over whole the habitable? which also occurred
επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-
under Claudius. The and disciples as was
ρειτο τις, ὡρισαν ἑκαστος αυτων εις διακονιαν
able each, determined each one of them for a relief
πεμψαι τοις κατοικουσιν εν τῃ Ιουδαιᾳ αδελφοις·
to send to the dwelling in the Judea brethren;
30 ὁ και εποιησαν, αποστειλαντες προς τους
which also they did, sending to the
πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.
elders through hand of Barnabas and Saul.

ΚΕΦ. ιβ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ἡρωδης
In that and the season put forth Herod
ὁ βασιλευς τας χειρας, κακωσαι τινας των απο
the king the hands, to afflict some of the from
της εκκλησιας, 2 ανειλε δε Ιακωβον, τον αδελ-
of the congregation, he killed and James, the bro-
φον Ιωαννου, μαχαιρᾳ. 3 Και ιδων, ὁτι αρεστον
ther of John, with a sword. And having seen, that pleasing
εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
it is to the Jews, he proceeded to take also
Πετρον· (ησαν δε αἱ ἡμεραι των αζυμων·) 4 ὁν
Peter; (they were and the days of the unleavened cakes,) whom
και πιασας εθετο εις φυλακην, παραδους τεσ-
also having seized he placed into a prison, having delivered to
σαρσι τετραδιοις στρατιωτων φυλασσειν αυτον,
four sets of four soldiers to watch him,
βουλομενος μετα το πασχα αναγαγειν αυτον
intending after the passover to lead out him
τῳ λαῳ. 5 Ὁ μεν ουν Πετρος ετηρειτο εν τῃ
to the people. The indeed therefore Peter was watched by the
φυλακῃ· προσευχη δε ην εκτενης γινομενη ὑπο
guard; prayer but was earnest was made by
της εκκλησιας *[προς τον θεον] ὑπερ αυτου.
the congregation [to the God] in behalf of him.
6 Ὁτε δε εμελλεν αυτον προαγειν ὁ Ἡρωδης,
When but was about him to bring before the Herod,

great Crowd. And the DISCIPLES were styled †Christians first in Antioch.

27 And in These DAYS ‡ Prophets came down from Jerusalem to Antioch;

28 And one of them, named ‡ Agabus, standing up signified by the SPIRIT that a great Famine was about to come on the Whole HABITABLE; which also happened under Claudius.

29 And the DISCIPLES, according to the ability of each, determined to send ‡ Relief to the BRETHREN DWELLING in JUDEA;

30 ‡ which also they did, sending to the ELDERS by the Hand of Barnabas and Saul.

CHAPTER XII.

1 Now at That TIME Herod the KING † put forth his HANDS to injure some of the CHURCH.

2 And he killed ‡ James the BROTHER of John with the Sword.

3 And seeing that it pleased the JEWS, he proceeded to arrest Peter also; (and it was during the DAYS of UNLEAVENED BREAD;)

4 and having seized he put him in Prison, delivering him to Four Quaternions of Soldiers to guard him, intending after the PASSOVER to lead him out to the PEOPLE.

5 Therefore, indeed, PETER was watched by the GUARD; ‡ but earnest Prayer was made * in his behalf by the CHURCH.

6 But when HEROD was about to bring him before

* VATICAN MANUSCRIPT.—5. to GOD—*omit.* 5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 28, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so transl[illegible]; some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grandson of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11. ‡ 28. Acts xix.[illegible] ‡ 29. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 25. ‡ 2. Matt. iv. 21; xx. 23. ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τῃ νυκτι εκεινῃ ην ὁ Πετρος κοιμωμενος μεταξυ
in the night that was the Peter sleeping between
δυο στρατιωτων, δεδεμενος αλυσεσι δυσι,
two soldiers, having been bound with chains two,
φυλακες τε προ της θυρας ετηρουν την φυλα-
guards and before the door watching the prison.
κην. [7] Και ιδου, αγγελος κυριου επεστη, και
And lo, a messenger of Lord stood by, and
φως ελαμψεν εν τῳ οικηματι· παταξας δε την
a light shone in the building; having struck and the
πλευραν του Πετρου, ηγειρεν αυτον, λεγων·
side of the Peter, aroused him, saying,
Αναστα εν ταχει. Και εξεπεσον αυτου αἱ αλυ-
Arise in haste. And fell off of him the chains
σεις εκ των χειρων. [8] Ειπε τε ὁ αγγελος προς
from the hands. Said and the messenger to
αυτον· Περιζωσαι, και ὑποδησαι τα σανδαλια
him; Gird thyself, and bind under the sandals
σου. Εποιησε δε οὑτω. Και λεγει αυτῳ·
of thee. He did and so, And he says to him;
Περιβαλου το ἱματιον σου, και ακολουθει μοι.
Throw around the mantle of thee, and follow me.
[9] Και εξελθων ηκολουθει *[αυτῳ·] και ουκ ῃδει,
And having gone out he followed [him,] and not knew,
ὁτι αληθες εστι το γινομενον δια του αγγελου,
that real it is that being done through the messenger,
εδοκει δε ὁραμα βλεπειν. [10] Διελθοντες δε
thought but a vision to see. Passing through and
πρωτην φυλακην και δευτεραν, ηλθον επι την
first guard and second, they came to the
πυλην την σιδηραν την φερουσαν εις την πολιν,
gate the iron that leading into the city,
ἡτις αυτοματη ηνοιχθη αυτοις· και εξελθοντες
which self-moved opened to them; and having gone out
προηλθον ῥυμην μιαν, και ευθεως απεστη ὁ
went forward street one, and immediately stood the
αγγελος απ' αυτου. [11] Και ὁ Πετρος γενομενος
messenger from him. And the Peter having come
εν ἑαυτῳ, ειπε· Νυν οιδα αληθως, ὁτι εξαπεσ-
to himself, said, Now I know really, That sent forth
τειλε κυριος τον αγγελον αὑτου, και εξειλατο
Lord the messenger of himself, and delivered
με εκ χειρος Ἡρωδου, και πασης της προσ-
me out of hand of Herod, and all the expec-
δοκιας του λαου των Ιουδαιων. [12] Συνιδων τε
tation of the people of the Jews. Considering and
ηλθεν επι την οικιαν Μαριας της μητρος Ιωαν-
he came to the house of Mary the mother of John,
νου, του επικαλουμενου Μαρκου, οὑ ησαν ἱκα-
that being surnamed Mark, where were many
νοι συνηθροισμενοι και προσευχομενοι. [13] Κρου-
assembled and were praying. Having
σαντος δε αυτου την θυραν του πυλωνος, προσ-
knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, ‡ an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not That WHAT was DONE by the ANGEL was real, but thought ‡ he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, ‡ which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, ‡ That the Lord sent his ANGEL and ‡ delivered me from the Hand of Herod, and All the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, ‡ he came to the HOUSE of Mary, the MOTHER of ‡ THAT John, surnamed MARK; where many were assembled, and were praying.

13 And as he was knocking at the DOOR of the

* VATICAN MANUSCRIPT.—9. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 19. ‡ 9. Acts x. 3, 17; xi. 5. ‡ 10. Acts xvi. 26. ‡ 11. Psa. xxxiv. 7; Dan. iii. 28; vi. 22; Heb. i. 14. ‡ 11. Job v. 19; Psa. xxxiii. 18, 19; xxxiv. 22; xli. 2; xcvii. 10; 2 Cor. i. 10; 2 Pet. ii. 9. ‡ 12. Acts iv. 23. ‡ 12. Acts xv. 37.

ηλθε παιδισκη ὑπακουσαι, ονοματι Ῥοδη· [14] και
a female servant to listen, by name Rhoda, and
επιγνουσα την φωνην του Πετρου, απο της
knowing the voice of the Peter, from the
χαρας ουκ ηνοιξε τον πυλωνα· εισδραμουσα δε
joy not she opened the gate, having run in and
απηγγειλεν, ἑσταναι τον Πετρον προ του πυλω-
told, to have stood the Peter before the gate.
νος. [15] Οἱ δε προς αυτην ειπον· Μαινῃ. Ἡ δε
The but to her said; Thou art mad. She but
διισχυριζετο οὑτως εχειν. [16] Οἱ δε ελεγον· Ὁ
confidently affirmed thus to be. They and said; The
αγγελος αυτου εστιν. Ὁ δε Πετρος επεμενε
messenger of him it is. The but Peter continued
κρουων· ανοιξαντες δε ειδον αυτον, και εξεστη-
knocking; having opened and they saw him, and were amazed.
σαν. [17] Κατασεισας δε αυτοις τῃ χειρι σιγαν,
Having waved but to them the hand to be silent,
διηγησατο αυτοις, πως ὁ κυριος αυτον εξηγαγεν
he related to them, how the Lord him led
εκ της φυλακης. Ειπε δε· Απαγγειλατε Ιακω-
out of the prison. Said and; Report you to James
βῳ και τοις αδελφοις ταυτα. Και εξελθων
and to the brethren these things. And going out
επορευθη εις ἑτερον τοπον.
he went into another place.

[18] Γενομενης δε ἡμερας, ην ταραχος ουκ ολι-
Having become and day, was a stir not small
γος εν τοις στρατιωταις, τι αρα ὁ Πετρος εγε-
among the soldiers, what then the Peter was
νετο. [19] Ἡρωδης δε επιζητησας αυτον, και μη
become. Herod and having sought him, and not
εὑρων, ανακρινας τους φυλακας, εκελευσεν
having found, having examined the guards, commanded
απαχθηναι· και κατελθων απο της Ιουδαιας εις
to be led off; and going down from the Judea into
την Καισαρειαν διετριβεν. [20] Ην δε θυμομαχων
the Cesarea he remained. He was and being enraged
Τυριοις και Σιδωνιοις· ὁμοθυμαδον δε παρησαν
with Tyrians and Sidonians; with one mind but was present
προς αυτον, και πεισαντες Βλαστον, τον επι
with him, and having persuaded Blastus, that over
του κοιτωνος του βασιλεως, ᾐτουντο ειρηνην·
the bed-chamber of the king, desired peace;
δια το τρεφεσθαι αυτων την χωραν απο της
because that to be nourished of them the country from of the
βασιλικης. [21] Τακτῃ δε ἡμερᾳ ὁ Ἡρωδης ενδυ-
king. On a set and day the Herod having
σαμενος εσθητα βασιλικην, και καθισας επι του
put on apparel royal, and having sat down on the
βηματος, εδημηγορει προς αυτους. [22] Ὁ δε
throne, made a speech to them. The but

GATE, a female servant named Rhoda came to listen.
14 And having recognized PETER'S VOICE, she opened not the GATE for JOY, but running in, told them that Peter was standing at the GATE.
15 And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."
16 But PETER continued knocking; and having opened they saw him, and were astonished.
17 ‡ And waving his hand for them to be silent, he related to them how the LORD conducted him out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.
18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.
19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CÆSAREA, he abode there.
20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because ‡ their COUNTRY was NOURISHED from that of the KING'S.
21 And on † an appointed Day, * Herod having put on his royal Robe, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cæsar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 2.

‡ 17. Acts xiii 16; xix. 33; xxi 40. ‡ 20. 1 Kings v. 9, 11.

ς επεφωνει· Θεου φωνη, και ουκ ανθρωπου.
shouted; Of a god a voice, and not of a man.
παραχρημα δε επαταξεν αυτον αγγελος
immediately and struck him a messenger
ου, ανθ᾽ ὡν ουκ εδωκε δοξαν τῳ θεῳ· και
because not he gave glory to the God, and
μενος σκωληκοβρωτος, εξεψυξεν. [24] Ὁ δε
eaten of worms, he breathed out. The and
ς του θεου ηυξανε και επληθυνετο. [25] Βαρ-
of the God grew and was multiplied. Bar-
ς δε και Σαυλος ὑπεστρεψαν εξ Ἱερουσα-
and and Saul returned from Jerusa-
πληρωσαντες την διακονιαν, συμπαραλα-
having fulfilled the service, having brought
ες και Ιωαννην τον επικληθεντα Μαρκον.
also John that having been surnamed Mark.

ΚΕΦ. ιγ΄. 13.

Ησαν δε *[τινες] εν Αντιοχειᾳ κατα την
Were and [some] in Antioch in the
ν εκκλησιαν προφηται και διδασκαλοι, ὁ,
congregation prophets and teachers, the,
αρναβας και Συμεων ὁ καλουμενος Νιγερ,
Barnabas and Simeon that being called Black,
Λουκιος ὁ Κυρηναιος, Μαναην τε, Ἡρωδου
Lucius the Cyrenian, Manaen also, of Herod
τετραρχου συντροφος, και Σαυλος. [2] Λει-
tetrarch a foster brother, and Saul. Serv-
γουντων δε αυτων τῳ κυριῳ και νηστευοντ-
and of them the Lord and fasting,
ειπε το πνευμα το ἁγιον· Αφορισατε δη
said the spirit the holy, Separate you indeed
τον Βαρναβαν και *[τον] Σαυλον εις το
the Barnabas and [the] Saul for the
ν, ὁ προσκεκλημαι αυτους. [3] Τοτε νηστευ-
which I have called them. Then having
σαντες και προσευξαμενοι, και επιθεντες τας
and having prayed, and having laid the
ας αυτοις, απελυσαν. [4] Οὑτοι μεν ουν
to them, they sent forth. These indeed then
μφθεντες ὑπο του πνευματος του ἁγιου,
having been sent forth by the spirit the holy,
λθον εις την Σελευκειαν, εκειθεν τε απε-
down into the Seleucia, thence and sailed
σαν εις την Κυπρον. [5] Και γενομενοι εν
into the Cyprus. And having arrived in
μινι, κατηγγελον τον λογον του θεου εν
they announced the word of the God in
συναγωγαις των Ιουδαιων· ειχον δε και
synagogues of the Jews; they had and also
ην ὑπηρετην. [6] Διελθοντες δε ὁλην την
an attendant. Having gone through and whole the
ν αχρι Παφου, εὑρον τινα μαγον, ψευδο-
to Paphos, they found a certain magian, a false
ητην Ιουδαιον, ᾡ ονομα Βαριησους, [7] ὁς
a Jew, to whom a name Barjesus, who

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to GOD; and being eaten with worms, he expired.

24 But the WORD of * God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, ‡ taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT Simeon CALLED Niger, and Lucius, the CYRENIAN, and Manaen, a foster-brother of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the WORK to which I called them."

3 Then ‡ having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the * HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found ‡ * a Certain Magian, a False prophet, a Jew, whose Name was Bar-Jesus.

VATICAN MANUSCRIPT.—24. the LORD grew. 1. some—omit. 2. the—omit. 4. Holy Spirit. 4. Seleucia. 4. Cyprus. 6. a Certain Man, a Magian, a False prophet.

‡ 25. Acts xiii. 5, 13; xv. 37. ‡ 3. Acts vi. 6. ‡ 6. Acts viii. 9.

ηλθε παιδισκη ὑπακουσαι, ονοματι Ῥοδη· 14 και
a female servant to listen, by name Rhoda. and
επιγνουσα την φωνην του Πετρου, απο της
knowing the voice of the Peter, from the
χαρας ουκ ηνοιξε τον πυλωνα· εισδραμουσα δε
joy not she opened the gate; having run in and
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told, to have stood the Peter before the gate.
νος. 15 Οἱ δε προς αυτην ειπον· Μαινῃ. Ἡ δε
The but to her said; Thou art mad. She but
διισχυριζετο οὑτως εχειν. 16 Οἱ δε ελεγον· Ὁ
confidently affirmed thus to be. They and said; The
αγγελος αυτου εστιν. Ὁ δε Πετρος επεμενε
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κρουων· ανοιξαντες δε ειδον αυτον, και εξεστη-
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διηγησατο αυτοις, πως ὁ κυριος αυτον εξηγαγεν
he related to them, how the Lord him led
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with him, and having persuaded Blastus, that over
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the bed-chamber of the king, desired peace;
δια το τρεφεσθαι αυτων την χωραν απο της
because that to be nourished of them the country from of the
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throne, made a speech to them. The but

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21 And on † an appointed Day, * Herod having put on his ROYAL Robes, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7. 1.

‡ 17. Acts xiii. 16; xix. 33; xxi. 40. ‡ 20. 1 Kings v. 9, 11.

εφωνει· Θεου φωνη, και ουκ ανθρωπου.
shouted; Of a god a voice, and not of a man.
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eaten of worms, he breathed out. The and
ου θεου ηυξανε και επληθυνετο. 25 Βαρ-
the God grew and was multiplied. Bar-
ς και Σαυλος ὑπεστρεψαν εξ Ἱερουσα-
and Saul returned from Jerusa-
πληρωσαντες την διακονιαν, συμπαραλα-
having fulfilled the service, having brought
και Ἰωαννην τον επικληθεντα Μαρκον.
also John that having been surnamed Mark.

ΚΕΦ. ιγ'. 13.

ν δε *[τινες] εν Αντιοχειᾳ κατα την
and [some] in Antioch in the
εκκλησιαν προφηται και διδασκαλοι, ὁ,
congregation prophets and teachers, the,
αβας και Συμεων ὁ καλουμενος Νιγερ,
and Simeon that being called Black,
κιος ὁ Κυρηναιος, Μαναην τε, Ἡρωδου
the Cyrenian, Manaen also, of Herod
ραρχου συντροφος, και Σαυλος. 2 Λει-
tetrarch a foster-brother, and Saul. Serv-
ντων δε αυτων τῳ κυριῳ και νηστευον-
and of them the Lord and fasting,
ε το πνευμα το ἁγιον· Αφορισατε δη
the spirit the holy, Separate you indeed
Βαρναβαν και *[τον] Σαυλον εις το
Barnabas and [the] Saul for the
ὁ προσκεκλημαι αυτους. 3 Τοτε νηστευ-
I have called them. Then having
και προσευξαμενοι, και επιθεντες τας
and having prayed, and having laid the
αυτοις, απελυσαν. 4 Οὑτοι μεν ουν
on them, they sent forth. These indeed then
θεντες ὑπο του πνευματος του ἁγιου,
sent forth by the spirit the holy,
ν εις την Σελευκειαν, εκειθεν τε απε-
to the Seleucia, thence and sailing
εις την Κυπρον. 5 Και γενομενοι εν
into the Cyprus. And having arrived in
ι, κατηγγελλον τον λογον του θεου εν
they announced the word of the God in
συναγωγαις των Ἰουδαιων· ειχον δε και
synagogues of the Jews; they had and also
ὑπηρετην. 6 Διελθοντες δε ὁλην την
an attendant. Having gone through and whole the
αχρι Παφου, εὑρον τινα μαγον, ψευδο-
Paphos they found a certain magian, a false
ην Ἰουδαιον, ᾧ ονομα Βαριησους, 7 ὁς
a Jew, to whom a name Barjesus, who

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to GOD; and being eaten with worms, he expired.

24 But the WORD of * God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, ‡ taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT Simeon CALLED Niger, and Lucius, the CYRENIAN, and Manaen, a foster-brother of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the WORK to which I called them."

3 Then ‡ having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the * HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found ‡ * a Certain Magian, a False prophet, a Jew, whose Name was Bar-Jesus,

...N MANUSCRIPT.—24. the LORD grew. 1. some—omit. 2. the—omit. ...spirit. 4. Seleucia. 4. Cyprus. 6. a Certain Man, a Magian, a ...phet.

...Acts viii. 5, 12; xv. 37. ‡ 3. Acts vi. 6. ‡ 6. Acts viii. 9.

μως, κυριε· ὁτι ουδεποτε εφαγον παν κοινον η
means, O lord; because never I ate any thing common or
ακαθαρτον. 15 Και φωνη παλιν εκ δευτερου
unclean. And a voice again a second time
προς αυτον. Ἁ ὁ θεος εκαθαρισε, συ μη κοινου.
to him. What the God has cleansed, thou not pollute.
16 Τουτο δε εγενετο επι τρις· και παλιν ανεληφθη
This and was done for three times; and again was taken
φθη το σκευος εις τον ουρανον. 17 Ὡς δε εν
up the vessel into the heaven. As and in
ἑαυτῳ διηπορει ὁ Πετρος, τι αν ειη το ὁραμα
himself was pondering the Peter, what might be the vision
ὁ ειδε, και ιδου, οἱ ανδρες οἱ απεσταλμενοι
which he saw, even lo, the men those being sent
απο του Κορνηλιου, διερωτησαντες την οικιαν
from the Cornelius, having inquired for the house
Σιμωνος, επεστησαν επι τον πυλωνα· 18 και
of Simon, stood at the gate, and
φωνησαντες επυνθανοντο, ει Σιμων ὁ επικαλου-
having called aloud they asked, if Simon he being called
μενος Πετρος ενθαδε ξενιζεται.
Peter here lodges.

19 Του δε Πετρου διενθυμουμενου περι του
The and Peter reflecting concerning the
ὁραματος, ειπεν *[αυτῳ] το πνευμα· Ιδου, ανδρες
vision, said [to him] the spirit; Lo, men
τρεις ζητουσι σε· 20 αλλα αναστας κατα-
three are seeking thee; but having arisen do thou
βηθι, και πορευου συν αυτοις, μηδεν δια-
go down, and go with them, nothing doubt-
κρινομενος ὁτι εγω απεσταλκα αυτους. 21 Κατα-
ing because I have sent them. Having gone
βας δε Πετρος προς τους ανδρας, ειπεν· Ιδου,
down but Peter to the men, said; Lo,
εγω ειμι, ὁν ζητειτε· τις ἡ αιτια, δι' ἡν
I am, whom you seek; what the cause, on account of which
παρεστε; 22 Οἱ δε ειπον· Κορνηλιος εκατονταρ-
you are present? They and said; Cornelius a centurion,
χης, ανηρ δικαιος και φοβουμενος τον θεον,
a man just and fearing the God,
μαρτυρουμενος τε ὑπο ὁλου του εθνους των Ιου-
being testified of and by whole of the nation of the Jews,
δαιων, εχρηματισθη ὑπο αγγελου ἁγιου, μετα-
was divinely instructed by a messenger holy, to
πεμψασθαι σε εις τον οικον αὑτου, και ακουσαι
send after thee to the house of himself, and to hear
ῥηματα παρα σου. 23 Εισκαλεσαμενος ουν
words from thee. Having called in then
αυτους εξενισε. Τῃ δε επαυριον αναστας
them he lodged. On the and morrow having arisen
εξηλθε συν αυτοις, και τινες των αδελφων, των
he went out with them, and some of the brethren, those
απο Ιοππης, συνηλθον αυτῳ. 24 Και τῃ επαυ-
from Joppa, went with him. And on the mor-

‡ For never did I eat any thing common and impure.
15 And a Voice came to him again a second time, ‡ "What God has cleansed, do not thou regard as common."
16 And this was done three times; and immediately the vessel was taken up into heaven.
17 And as Peter was pondering in himself what the vision which he saw might mean, behold, THOSE MEN who were SENT * by Cornelius, having inquired for the HOUSE of * Simon, stood at the GATE;
18 and calling aloud, they asked, "Is that Simon who was surnamed Peter lodging here?"
19 Now while Peter was reflecting concerning the vision, the Spirit said, "Behold, * two Men are seeking thee.
20 ‡ Arise, and go down, and go with them, without any hesitation; because I have sent them."
21 Then Peter having gone down to the men, said, "Behold, I am he whom you seek; what is * the Cause of your coming?"
22 And they said, ‡ "Cornelius, a Centurion, a righteous Man, and fearing God, ‡ and well-informed by all the nation of the Jews, was divinely instructed by a holy Messenger to send after thee to his HOUSE, and to hear words from thee."
23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.
24 And on the NEXT

* VATICAN MANUSCRIPT.—16. immediately the VESSEL. 17. by Cornelius. 17. SIMON. 19. to him—omit. 19. two Men. 21. the Cause.

‡ 14. Lev. xi. 4; xx. 25; Deut. xiv. 3, 7; Ezek. iv. 14. ‡ 15. verse 28. ‡ 19. xi. 12. ‡ 20. Acts xv. 7. ‡ 22. verses 1, 2. ‡ 22. Acts xxii. 12.

την Καισαρειαν. Ὁ δε Κορ-
the Cesarea. The and Cor-
οκων αυτους, συγκαλεσαμενος
ing them, having assembled
αὑτου και τους αναγκαιους
of himself and the intimate
δε εγενετο του εισελθειν τον
and came the to enter the
σας αυτῳ ὁ Κορνηλιος, πεσων
et him the Cornelius, having fallen
ροσεκυνησεν. 26 Ὁ δε Πετρος
he worshipped. The but Peter
εγων· Αναστηθι· καγω αυτος
saying; Do thou arise; also I myself
Και συνομιλων αυτῳ, εισηλθε,
And talking with him, he went in,
εληλυθοτας πολλους. 28 Εφη
g been assembled many. He said
Ὑμεις επιστασθε, ὡς αθεμιτον
You know, how unlawful
ιῳ, κολλασθαι η προσερχεσθαι
to unite or come near
εμοι ὁ θεος εδειξε, μηδενα
to me the God has shown, not
τον λεγειν ανθρωπον. 29 Διο
to say a man. Therefore
ηλθον μεταπεμφθεις. Πυνθα-
I came having been sent after. I ask
λογῳ μετεπεμψασθε με;
reason you sent after me?
ις εφη· Απο τεταρτης ἡμερας
said, From four days
ης ὡρας, ημην νηστευων, και
hour, I was fasting, and
ν προσευχομενος εν τῳ οικῳ
praying in the house
ηρ, εστη ενωπιον μου εν εσθη-
stood before me in cloth-
ι φησι· Κορνηλιε, εισηκουσθη
he said; O Cornelius, heard
και αἱ ελεημοσυναι σου εμνησ-
and the alms of thee are re-
του θεου. 32 Πεμψον ουν εις
the God. Send therefore into
καλεται Σιμωνα ὁς επικαλειται
ll for Simon who is surnamed
νιζεται εν οικιᾳ Σιμωνος βυρ-
lodges in a house of Simon a tan-
σσαν· [ὁς παραγενομενος
sea; who having come
33 Εξαυτης ουν επεμψα προς
Immediately therefore I sent to
ως εποιησας παραγενομενος.
didst having come.
ἡμεις ενωπιον του θεου παρεσ-
we before the God are pre-
τα τα προστεταγμενα σοι ὑπο
the things having been commanded thee by

LOWING they entered CÆSAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

25 And as PETER was COMING IN, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, ‡ "Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, ‡ "You know that it is unlawful for a Jew to associate with a Foreigner; ‡ but GOD has showed Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago * I was fasting till This HOUR; and at the NINTH Hour I was praying in my HOUSE, and behold, ‡ a Man stood before me in ‡ splendid Clothing,

31 and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before GOD.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear All THINGS which * the LORD has COMMANDED thee."

... —30. till This Hour, I was at the NINTH praying in my HOUSE. ... will speak to thee—omit. 33. the LORD.

... ; Rev. xix. 10; xxii. 6. ‡ 28. Josh. iv. 9; xviii. 28. Acts xi. 3 ... 28. Acts xv. 8; Eph. iii. 6. ‡ 30. Acts i. 10. ‡ 30. Mark ... ; Luke xxiv. 4.

υἱοις Ισρ
be the sons of Is
ειρηνην δια Ιησου Χριστο
peace through Jesus Anointed,
κυριος. 37 Ὑμεις οιδατε τ
a lord. You know that
καθ ὁλης της Ιουδαιας αρξ
in whole of the Judea, begi
λαιας, μετα το βαπτισμα ὁ
ee, after the dipping which
38 Ιησουν τον απο Ναζαρετ,
Jesus that from Nazareth, h
θεος πνευματι ἁγιῳ και δυναμ
God with spirit holy and power,
γετων και ιωμενος παντας το
gons and curing all the
ομενους ὑπο του διαβολου, ὁτ
by the accuser, becau
αυτου· 39 και ἡμεις μαρτυρες π
him, and we witnesses
σεν εν τε τῃ χωρᾳ των Ιουδαι
in both the country of the Jews
σαλημ· ὁν και ανειλον κρεμασ
lem; whom also they killed having h
40 Τουτον ὁ θεος ηγειρε τῃ τρ
This the God raised up the thi
εδωκεν αυτον εμφανη γενεσθαι,
gave him manifest to become,
λαῳ, αλλα μαρτυσι τοις προκεχ
people, but to witnesses to those having b
ὑπο του θεου, ἡμιν, οἱτινες συν
by the God, to us, who
συνεπιομεν αυτῳ μετα το αναστην
drank with him after that to have raise
νεκρων. 42 Και παρηγγειλεν ἡμιν
dead ones. And he

ν ἀμαρτιων λαβειν δια του ονο-
of sins to receive through the name
παντα τον πιστευοντα εις αυτον.
every one the believing into him.
τος του Πετρου τα ῥηματα ταυτα,
the Peter the words these,
νευμα το ἁγιον επι παντας τους
spirit the holy on all those
ν λογον. [45] Και εξεστησαν οἱ εκ
word. And were astonished those of
ιστοι ὁσοι συνηλθον τῳ Πετρῳ,
as many as came with the Peter,
α εθνη ἡ δωρεα του ἁγιου πνευμα-
the gentiles the gift of the holy spirit
ι· [46] ηκουον γαρ αυτων λαλουντων
they heard for them speaking
αι μεγαλυνοντων τον θεον. Τοτε
magnifying the God. Then
Πετρος· [47] μητι το ὑδωρ κωλυσαι
Peter; not the water to forbid
του μη βαπτισθηναι τουτους,
that not to be dipped these,
νευμα το ἁγιον ελαβον καθως και
spirit the holy received as even
οσεταξε τε αυτους βαπτισθηναι εν
directed and them to be dipped in
του κυριου. Τοτε ηρωτησαν αυτον
of the Lord. Then they asked him
ερας τινας.
days some.

ΚΕΦ. ια'. 11.

δε οἱ αποστολοι και οἱ αδελφοι οἱ
and the apostles and the brethren those
την Ιουδαιαν, ὁτι και τα εθνη εδεξ-
the Judea, that also the gentiles re-
λογον του θεου. [2] Και ὁτε ανεβη
word of the God. And when went up
Ιερουσολυμα, διεκρινοντο προς αυτον
Jerusalem, disputed with him
μης, [3] λεγοντες· Ὁτι προς ανδρας
saying; That to men
εχοντας εισηλθες, και συνεφαγης
having thou wentest in, and thou didst eat
ρξαμενος δε ὁ Πετρος εξετιθετο
having begun and the Peter set forth
ξης, λεγων· [5] εγω ημην εν πολει
saying; I was in city
ευχομενος· και ειδον εν εκστασει
praying; and I saw in a trance
βαινον σκευος τι ὡς οθονην μεγα-
down a vessel certain like a sheet great,
σιν αρχαις καθιεμενην εκ του ουρα-
ends being lowered out of the hea-

PHETS bear testimony; and EVERY ONE BELIEVING into him shall receive Forgiveness of Sins, through HIS NAME.

44 While PETER was yet speaking these WORDS, ‡ the HOLY SPIRIT fell on all THOSE HAVING HEARD the WORD.

45 And THOSE BELIEVERS of the Circumcision, * who came with Peter, were astonished, ‡ Because the GIFT of the HOLY Spirit was even poured out upon the GENTILES;

46 for they heard them speaking with Tongues, and magnifying GOD. Then answered PETER,

47 "Can any one forbid WATER, that these should not be IMMERSED, who received the HOLY SPIRIT, even as we did?"

48 ‡ And he ordered them to be immersed in the name of * the LORD. Then they desired him to remain some Days.

CHAPTER XI.

1 And the APOSTLES and THOSE BRETHREN who WERE in JUDEA heard That the Gentiles also had received the WORD of GOD.

2 And when Peter went up to Jerusalem, THOSE of the Circumcision contended with him,

3 saying, ‡ * That he went in to Men uncircumcised, and did eat with them.

4 But * Peter, having begun, set it forth in order to them, saying,

5 "I was in the City of Joppa praying, ‡ and in a Trance I saw a Vision, a certain Vessel like a great Sheet descending, being let down by the Four Ends out of HEAVEN, and it came to me.

VATICAN MANUSCRIPT.—45. who came with. 48. Jesus Christ. 3. That he ... uncircumcised, and did eat with them. 4. Peter.

...; xi. 15. ‡ 45. Acts xi. 18; Gal. iii. 14. ‡ 48. Acts ii. 38; viii. 16. ‡ 5. Acts x. 9, &c.

του θεου. 34 Ανοιξας
the God. Having opened
Επ' αληθειας καταλ
In truth I
προσωποληπτης ὁ θεος
a respecter of persons the God;
ὁ φοβουμενος αυτον,
he fearing him,
συνην, δεκτος αυτῳ
ness, acceptable to him
απεστειλε τοις υἱοις Ισρ
he sent to the sons of
ειρηνην δια Ιησου Χριστου
peace through Jesus Anointed,
κυριος. 37 Ὑμεις οιδατε τ
a Lord. You know the
καθ ὁλης της Ιουδαιας αρξ
in whole of the Judea
λαιας, μετα το βαπτισμα
ee, after the dipping
38 Ιησουν τον απο Ναζαρετ,
Jesus that from Nazareth,
θεος πνευματι ἁγιῳ και δυναμ
God with spirit holy and pow
γετων και ιωμενος παντας
good and curing all
ομενους ὑπο του διαβολου,
by the accuser,
αυτου· 39 και ἡμεις μαρτυρες
him, and we witnesses
σεν εν τε τῃ χωρᾳ των Ιουδ
in both the country of the Jews
σαλημ· ὁν και ανειλον κρεμ
lem; whom also they killed hang
40 Τουτον ὁ θεος ηγειρε τῃ
This the God raised up the
εδωκεν αυτον εμφανη γενεσθαι,
gave him manifest to become
λαῳ, αλλα μαρτυσι τοις προ
people, but to witnesses to those
ὑπο του θεου, ἡμιν, οἱτινες
by the God, to us, who
συνεπιομεν αυτῳ μετα το ανα
drank with him after that he
νεκρων. 42 Και παρηγγειλεν
dead ones. And he commanded
λαῳ και διαμαρτυρασθαι, ὁτι
people and to fully testify, that
ὡρισμενος ὑπο του θεου
having been appointed by the God
νεκρων. 43 Τουτῳ παντες οἱ
dead ones. To him all the

* Vatican Manuscript.—36. He
know. 42. That this is us.

‡ 34. Deut. x. 17; 2 Chron. xix. 7;
Pet. i. 17. ‡ 36. Matt. xxviii.
21; Rev. xvii. 14; xix. 16. ‡ 37.
17; Heb. i. 9. ‡ 38. John iii. 2.
xxviii. 19, 20; Acts i. 8. ‡ 42.
2 Tim. iv. 1; 1 Pet. iv. 5.

…νατος κωλυσαι τον θεον;
…having power to restrain the God?
…ντα, ησυχασαν, και εδοξα-
…these, they were silent, and glori-
…ντες· Αραγε και τοις εθνεσιν
… Then also to the gentiles
…ν εδωκεν εις ζωην. 19 Οἱ
… gave into life. Those
…ντες απο της θλιψεως της
…persed from the affliction that
…ανω, διηλθον ἑως Φοινικης
…, went through to Phenicia
…οχειας, μηδενι λαλουντες
…tioch, not speaking
… Ιουδαιοις. 20 Ησαν δε
… to Jews. Were and
… Κυπριοι και Κυρηναιοι,
… Cyprians and Cyrenians,
…ντιοχειαν ελαλουν προς
… Antioch spoke to
…γελιζομενοι τον κυριον
…ing glad tidings of the Lord
… κυριου μετ' αυτων,
… of Lord with them,
…τευσας επεστρεψεν επι
… believed turned to
… δε ὁ λογος εις τα ωτα
… and the word into the ears
…ροσολυμοις περι αυτων·
…rusalem concerning them;
…βαν διελθειν ἑως Αντιο-
… to go through to Anti-
…μενος και ιδων την
… and having seen the
…αι παρεκαλει παντας,
… called on all,
…ι προσμενειν τῳ κυριῳ·
… to adhere to the Lord;
… και πληρης πνευματος
… and full of spirit
… προσετεθη οχλος ἱκα-
… was added a crowd great
…θε δε εις Ταρσον *[ὁ
… and into Tarsus [the
… Σαυλον· και εὑρων
… Saul; and having found
…υτον] εις Αντιοχειαν.
… [him] to Antioch.
…ιαυτον ὁλον συναχθηναι
… year whole to assemble
… διδαξαι οχλον ἱκανον,
… to teach a crowd great,

even to us, who was I, that
I should be able to restrain
God?"

18 And having heard
these things, they were
silent, and glorified God,
saying, ‡ "Then to the
Gentiles also has God
given REFORMATION to
Life."

19 ‡ Then THOSE indeed
HAVING BEEN DISPERSED
on account of THAT AF-
FLICTION which AROSE
about Stephen, traveled to
Phenicia, and Cyprus, and
Antioch, speaking the WORD
to no one, except to Jews
only.

20 But some of them
were Cyprians and Cyre-
nians, who, having come
to Antioch, spoke * also to
the GREEKS, announcing
the glad tidings of the
LORD Jesus.

21 ‡ And the Hand of
the LORD was with them,
* and a Great Number hav-
ing believed, turned to the
LORD.

22 And the REPORT con-
cerning them came to the
EARS of * THAT CONGRE-
GATION which WAS in
Jerusalem; and they sent
forth Barnabas to An-
tioch;

23 who having come
and seen * THAT FAVOR of
God, rejoiced, and called
on all to * continue in the
LORD with PURPOSE of
HEART;

24 for he was a good
Man, and full of holy Spirit
and Faith. And a consider-
able Number were added
to the LORD.

25 And * he went to
‡ Tarsus to seek Saul; and
having found him he
brought him to Antioch.

26 And it occurred that
during a whole Year they
associated with the CON-
GREGATION, and taught a

…20. also to the. [illegible] 21. and THAT Great Number.
[illegible] 23. THAT FAVOR. 23. continue in the LORD.
[illegible] him—omit. 25. him—omit.

‡ 18. [illegible] ‡ 19. Acts viii. 1. ‡ 21. Acts ix. 35. ‡ 25. [illegible]

νου, και ηλθεν αχρις εμου· [6] εις ην ατενισας
sea, and came as far as me; into which having looked
κατενοουν και ειδον τα τετραποδα της γης και
I observed and saw the four-footed beasts of the earth and
τα θηρια και τα ἑρπετα και τα πετεινα του ου-
the wild beasts and the reptiles and the birds of the hea-
ρανου. [7] Ηκουσα δε φωνης λεγουσης μοι·
ven. I heard and a voice saying to me;
Αναστας, Πετρε, θυσον και φαγε. [8] Ειπον δε
Having arisen, O Peter, sacrifice and eat. I said but,
Μηδαμως, κυριε· ὁτι κοινον η ακαθαρτον ουδε-
By no means, O lord; because common or unclean never
ποτε εισηλθεν εις το στομα μου. [9] Απεκριθη
entered into the mouth of me. Answered
δε μοι φωνη εκ δευτερου εκ του ουρανου· Ἁ ὁ
but to me a voice a second time out of the heaven; What the
θεος εκαθαρισε, συ μη κοινου. [10] Τουτο δε
God cleansed, thou not pollute. This and
εγενετο επι τρις· και παλιν ανεσπασθη ἁπαν-
was done for three times, and again was drawn up all
τα εις τον ουρανον. [11] Και ιδου, εξαυτης τρεις
into the heaven. And lo, immediately three
ανδρες επεστησαν επι την οικιαν εν ᾗ ημην,
men stood at the house in which I was,
απεσταλμενοι απο Καισαρειας προς με. [12] Ειπε
having been sent from Cesarea to me. Said
δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-
and to me the spirit, to go with them, nothing doubt-
κρινομενον· ηλθον δε συν εμοι και οἱ εξ αδελ-
ing: went and with me also the six breth-
φοι οὑτοι, και εισηλθομεν εις τον οικον του
ren these, and we entered into the house of the
ανδρος. [13] Απηγγειλε τε ἡμιν, πως ειδε τον
man: He related and to us, how he saw the
αγγελον εν τῳ οικῳ αὑτου σταθεντα και ειπον-
messenger in the house of himself standing and saying
τα *[αυτῳ·] Αποστειλον εις Ιοππην, και μετα-
[to him;] Send into Joppa, and send
πεμψαι Σιμωνα τον επικαλουμενον Πετρον·
after Simon that having been surnamed Peter;
[14] ὁς λαλησει ῥηματα προς σε, εν οἱς σωθησῃ
who will speak words to thee, by which mayest be saved
συ και πας ὁ οικος σου. [15] Εν δε τῳ αρξασθαι
thou and all the house of thee. In and the to have begun
με λαλειν, επεπεσε το πνευμα το ἁγιον επ'
me to speak, fell the spirit the holy on
αυτους, ὡσπερ και εφ' ἡμας εν αρχῃ. [16] Εμ-
them, as also on us in beginning. I
νησθην δε του ῥηματος του κυριου, ὡς ελεγεν·
remembered and the words of the Lord, how he said;
Ιωαννης μεν εβαπτισεν ὑδατι, ὑμεις δε βαπτισ-
John indeed dipped in water, you but shall be
θησεσθε εν πνευματι ἁγιῳ. [17] Ει ουν την
dipped in spirit holy. If then the
ισην δωρεαν εδωκεν αυτοις ὁ θεος ὡς και ἡμιν,
like gift gave to them the God as even to us,
πιστευσασιν επι τον κυριον Ιησουν Χριστον,
having believed on the Lord Jesus Anointed,

6 And looking attentively into it, I observed and saw QUADRUPEDS of the EARTH and wild BEASTS, and REPTILES, and BIRDS of HEAVEN.

7 And *I also heard a Voice saying to me, 'Arise, kill and eat.'

8 But I said, 'By no means, Lord; For a common or impure thing never entered into my MOUTH.'

9 And a Voice answered me a second time from HEAVEN, 'What God has cleansed, do not thou regard as common.'

10 And this was done three times; and again all were drawn up into HEAVEN.

11 And behold, immediately Three Men stood at the HOUSE in which I was, having been sent to me from Cesarea.

12 And ‡the SPIRIT commanded me to go with them, without any hesitation. And ‡ these six Brethren also went with me, and we entered the MAN's HOUSE.

13 ‡And he told us how he saw the ANGEL in his HOUSE, standing and saying, 'Send into Joppa, and invite THAT Simon surnamed Peter;

14 who will speak Words to thee, by which thou mayest be saved, and all thy HOUSE.'

15 And as I BEGAN to speak, the HOLY SPIRIT fell on them, ‡even as on us in the Beginning.

16 And I remembered the WORD of the LORD, how he said, ‡'John indeed immersed in Water, but you shall be immersed in holy Spirit.'

17 Since, then, God imparted the SAME Gift to them, who believed on the LORD Jesus Christ, as

* VATICAN MANUSCRIPT.—7. I also heard. 13. to him—omit.

‡ 12. John xvi. 13; Acts x. 19; xv. 7. ‡ 12. Acts x. 23. ‡ 13. Acts x. 30. ‡ 15. Acts ii. 4; xv. 8, 9. ‡ 16. Matt. iii. 11; John i. 26, 33; Acts i. 5; xix. 4. ‡ 15. Acts ii. 4.

τας ημην, δυνατος κωλυσαι τον Θεον;
who was, having power to restrain the God?
ουσαντες δε ταυτα, ησυχασαν, και εδοξα-
having heard and these, they were silent, and glori-
Θεον, λεγοντες· Αραγε και τοις εθνεσιν
saying; Then also to the gentiles
μετανοιαν εδωκεν εις ζωην. 19 Οι
reformation gave into life. Those
ουν διασπαρεντες απο της θλιψεως της
therefore having been scattered from the affliction that
ομενης επι Στεφανῳ, διηλθον έως Φοινικης
happened about Stephen, went through to Phenicia
πρου και Αντιοχειας, μηδενι λαλουντες
Cyprus and Antioch, not speaking
γον ει μη μονον Ιουδαιοις. 20 Ησαν δε
word if not alone to Jews. Were and
εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,
of them men Cyprians and Cyrenians,
ες, ελθοντες εις Αντιοχειαν ελαλουν προς
having come into Antioch spoke to
Ἑλληνας, ευαγγελιζομενοι τον κυριον
Greeks, announcing glad tidings of the Lord
ν. 21 Και ην χειρ κυριου μετ' αυτων,
And was hand of Lord with them,
τε αριθμος πιστευσας επεστρεψεν επι
and number having believed turned to
ριον. 22 Ηκουσθη δε ὁ λογος εις τα ωτα
Lord. Was reported and the word into the ears
κκλησιας της εν Ἱεροσολυμοις περι αυτων·
congregation that in Jerusalem concerning them;
απεστειλαν Βαρναβαν διελθειν έως Αντιο-
they sent out Barnabas to go through to Anti-
23 Ὁς παραγενομενος και ιδων την
Who having come and having seen the
του θεου, εχαρη, και παρεκαλει παντας,
of the God, rejoiced, and called on all,
οθεσει της καρδιας προσμενειν τῳ κυριῳ·
purpose of the heart to adhere to the Lord,
ην ανηρ αγαθος, και πληρης πνευματος
he was a man good, and full of spirit
και πιστεως. Και προσετεθη οχλος ἱκα-
and faith. And was added a crowd great
κυριῳ. 25 Εξηλθε δε εις Ταρσον *[ὁ
the Lord. Went out and into Tarsus [the
βας,] αναζητησαι Σαυλον· και ευρων
bas,] to seek Saul; and having found
ον,] ηγαγεν *[αυτον] εις Αντιοχειαν.
him,] he brought [him] to Antioch.
νετο δε αυτους ενιαυτον ὁλον συναχθηναι
happened and them a year whole to assemble
εκκλησιᾳ, και διδαξαι οχλον ἱκανον,
congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain GOD?"†

18 And having heard these things, they were silent, and glorified GOD, saying, ‡"Then to the GENTILES also has GOD given REFORMATION to Life."

19 ‡Then THOSE indeed HAVING BEEN DISPERSED on account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the WORD to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke *also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 ‡And the Hand of the LORD was with them, *and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of *THAT CONGREGATION which WAS in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen *THAT FAVOR of GOD, rejoiced, and called on all to *continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And * he went to ‡Tarsus to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

...ICAN MANUSCRIPT.—20. also to the. 21. and THAT Great Number. ...CONGREGATION which was. 23. THAT FAVOR. 23. continue in the LORD. ...abas—omit. 25. him—omit. 25. him—omit.

...Rom. x. 12; xv. 9, 16. ‡ 19. Acts viii. 1. ‡ 21. Acts ix. 35. ‡ 25. ...31.

χρηματισαι τε πρωτον εν Αντιοχεια τους μαθη-
to have been styled and first in Antioch the disci-
τας Χριστιανους.
ples Christians.
27 Εν ταυταις δε ταις ἡμεραις κατηλθον απο
In these and the days came down from
Ἱεροσολυμων προφηται εις Αντιοχειαν. 28 Αναστ-
Jerusalem prophets into Antioch. Having
ας δε εἱς εξ αυτων, ονοματι Αγαβος, εσημανε
arisen and one of them, by name Agabus, signified
δια του πνευματος, λιμον μεγαν μελλειν εσεσ-
through the spirit, a famine great about to going
θαι εφ' ὁλην την οικουμενην· ὁστις και εγενετο
to be over whole the habitable; which also occurred
επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-
under Claudius. The and disciples as was
ρειτο τις, ὡρισαν ἑκαστος αυτων εις διακονιαν
able each, determined each one of them for a relief
πεμψαι τοις κατοικουσιν εν τῃ Ιουδαιᾳ αδελφοις·
to send to the dwelling in the Judea brethren;
30 ὁ και εποιησαν, αποστειλαντες προς τους
which also they did, sending to the
πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.
elders through hand of Barnabas and Saul.

ΚΕΦ. ιβ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ἡρωδης
In that and the season put forth Herod
ὁ βασιλευς τας χειρας, κακωσαι τινας των απο
the king the hands, to afflict some of the from
της εκκλησιας, 2 ανειλε δε Ιακωβον, τον αδελ-
of the congregation, he killed and James, the bro-
φον Ιωαννου, μαχαιρᾳ. 3 Και ιδων, ὁτι αρεστον
ther of John, with a sword. And having seen, that pleasing
εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
it is to the Jews, he proceeded to take also
Πετρον· (ησαν δε αἱ ἡμεραι των αζυμων·) 4 ὁν
Peter; (they were and the days of the unleavened cakes;) whom
και πιασας εθετο εις φυλακην, παραδους τεσ-
also having seized he placed into a prison, having delivered to
σαρσι τετραδιοις στρατιωτων φυλασσειν αυτον,
four sets of four soldiers to watch him,
βουλομενος μετα το πασχα αναγαγειν αυτον
intending after the passover to lead out him
τῳ λαῳ. 5 Ὁ μεν ουν Πετρος ετηρειτο εν τῃ
to the people. The indeed therefore Peter was watched by the
φυλακῃ· προσευχη δε ην εκτενης γινομενη ὑπο
guard; prayer but was earnest was made by
της εκκλησιας *[προς τον θεον] ὑπερ αυτου.
the congregation [to the God] in behalf of him.
6 Ὁτε δε εμελλεν αυτον προαγειν ὁ Ἡρωδης,
When but was about him to bring before the Herod,

great Crowd. And the DISCIPLES were styled †Christians first in Antioch.

27 And in These DAYS ‡Prophets came down from Jerusalem to Antioch;

28 And one of them named ‡Agabus, standing up signified by the SPIRIT that a great Famine was about to come on the Whole HABITABLE; which also happened under Claudius.

29 And the DISCIPLES, according to the ability of each, determined to send ‡Relief to the BRETHREN DWELLING in Judea;

30 ‡which also they did, sending to the ELDERS by the Hand of Barnabas and Saul.

CHAPTER XII.

1 Now at That TIME †Herod the KING put forth his HANDS to injure some of the CHURCH.

2 And he killed ‡James the BROTHER of John with the Sword.

3 And seeing that it pleased the JEWS, he proceeded to arrest Peter also; (and it was during the DAYS of UNLEAVENED BREAD;)

4 and having seized him, he put him in Prison, delivering him to Four Quaternions of Soldiers to guard him, intending after the PASSOVER to lead him out to the PEOPLE.

5 Therefore, indeed, PETER was watched by the GUARD; ‡but earnest Prayer was made *in his behalf by the CHURCH.

6 But when Herod was about to bring him forward,

* VATICAN MANUSCRIPT.—5. to GOD—omit. 5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 28, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and others ...; some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, the grandson of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11. ‡ 28. Acts xxi. 10. ‡ 29. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 25. ‡ 2. Matt. iv. 21; xx. 23. ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τῃ νυκτι εκεινῃ ην ὁ Πετρος κοιμωμενος μεταξυ
in the night that was the Peter sleeping between
δυο στρατιωτων, δεδεμενος αλυσεσι δυσι,
two soldiers, having been bound with chains two;
φυλακες τε προ της θυρας ετηρουν την φυλα-
guards and before the door watching the prison.
κην. 7 Και ιδου, αγγελος κυριου επεστη, και
And lo, a messenger of Lord stood by, and
φως ελαμψεν εν τῳ οικηματι· παταξας δε την
a light shone in the building; having struck and the
πλευραν του Πετρου, ηγειρεν αυτον, λεγων·
side of the Peter, aroused him, saying,
Αναστα εν ταχει. Και εξεπεσον αυτου αἱ αλυ-
Arise in haste. And fell off of him the chains
σεις εκ των χειρων. 8 Ειπε τε ὁ αγγελος προς
from the hands. Said and the messenger to
αυτον· Περιζωσαι, και ὑποδησαι τα σανδαλια
him; Gird thyself, and bind under the sandals
σου. Εποιησε δε οὑτω. Και λεγει αυτῳ·
of thee. He did and so. And he says to him,
Περιβαλου το ἱματιον σου, και ακολουθει μοι.
Throw around the mantle of thee, and follow me.
9 Και εξελθων ηκολουθει *[αυτῳ·] και ουκ ῃδει,
And having gone out he followed [him;] and not knew,
ὁτι αληθες εστι το γινομενον δια του αγγελου,
that real it is that being done through the messenger,
εδοκει δε ὁραμα βλεπειν. 10 Διελθοντες δε
thought but a vision to see. Passing through and
πρωτην φυλακην και δευτεραν, ηλθον επι την
first guard and second, they came to the
πυλην την σιδηραν την φερουσαν εις την πολιν,
gate the iron that leading into the city,
ἡτις αυτοματη ηνοιχθη αυτοις· και εξελθοντες
which, self-moved opened to them; and having gone out
προηλθον ῥυμην μιαν, και ευθεως απεστη ὁ
went forward street one, and immediately stood the
αγγελος απ' αυτου. 11 Και ὁ Πετρος γενομενος
messenger from him. And the Peter having come
εν ἑαυτῳ, ειπε· Νυν οιδα αληθως, ὁτι εξαπεσ-
in to himself, said; Now I know really, that sent forth
τειλε κυριος τον αγγελον αὑτου, και εξειλατο
Lord the messenger of himself, and delivered
με εκ χειρος Ἡρωδου, και πασης της προσ-
me out of hand of Herod, and all the expec-
δοκιας του λαου των Ιουδαιων. 12 Συνιδων τε
tation of the people of the Jews. Considering and
ηλθεν επι την οικιαν Μαριας της μητρος Ιωαν-
he came to the house of Mary the mother of John,
νου, του επικαλουμενου Μαρκου, οὑ ησαν ἱκα-
that being surnamed Mark, where were many
νοι συνηθροισμενοι και προσευχομενοι. 13 Κρου-
assembled and were praying. Having
σαντος δε αυτου την θυραν του πυλωνος, προσ-
knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, ‡ an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not That WHAT was DONE by the ANGEL was real, but thought ‡ he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, ‡ which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, ‡ That the Lord sent his ANGEL and ‡ delivered me from the Hand of Herod, and All the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, ‡ he came to the HOUSE of Mary, the MOTHER of ‡ THAT John, surnamed MARK; where many were assembled, and were praying.

13 And as he was knocking at the DOOR of the

* VATICAN MANUSCRIPT.—9. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 19. ‡ 9. Acts x. 3, 17; xi. 5. ‡ 10. Acts xvi. 26. ‡ 11. Psa. xxxiv. 7; Dan. iii. 28; vi. 22; Heb. i. 14. ‡ 11. Job v. 19; Psa. xxxiii. 18, 19; xxxiv. 22; xli. 2; xcvii. 10; 2 Cor. i. 10; 2 Pet. ii. 9. ‡ 12. Acts iv. 23. ‡ 12. Acts xv. 37.

οὕτως ἐχειν. 16 Ὁ
confidently affirmed thus to be. They
αγγελος αυτου εστιν. Ὁ δε Π
messenger of him it is. The but
κρουων· ανοιξαντες δε ειδον αυτο
knocking; having opened and they saw him,
σαν. 17 Κατασεισας δε αυτοις τη
Having waved but to them the
διηγησατο αυτοις, πως ὁ κυριος αυ
he related to them, how the Lord
εκ της φυλακης. Ειπε δε· Απαγγ
out of the prison. Said and, Repor
βῳ και τοις αδελφοις ταυτα. Κ
and to the brethren these things.
επορευθη εις ἑτερον τοπον.
he went into another place
18 Γενομενης δε ἡμερας, ην ταραχ
Having become and day, was a stir
γος εν τοις στρατιωταις, τι αρα ὁ Π
among the soldiers, what then the
νετο. 19 Ἡρωδης δε επιζητησας αυτ
become. Herod and having sought him,
εὑρων, ανακρινας τους φυλακας,
having found, having examined the guards,
απαχθηναι· και κατελθων απο της Ιο
to be led off; and going down from the
την Καισαρειαν διετριβεν. 20 Ην δε θυ
the Cesarea he remained. He was and
Τυριοις και Σιδωνιοις· ὁμοθυμαδον δε
with Tyrians and Sidonians, with one mind but
προς αυτον, και πεισαντες Βλαστον,
with him, and having persuaded Blastus,
του κοιτωνος του βασιλεως,
the bed-chamber of the

δημος επεφωνει· Θεου φωνη, και ουκ ανθρωπου.
people shouted; Of a god a voice, and not of a man.
[23] Παραχρημα δε επαταξεν αυτον αγγελος
Immediately and struck him a messenger
κυριου, ανθ' ὧν ουκ εδωκε δοξαν τῳ θεῳ· και
of Lord, because not he gave glory to the God, and
γενομενος σκωληκοβρωτος, εξεψυξεν. [24] Ὁ δε
being eaten of worms, he breathed out. The and
λογος του θεου ηυξανε και επληθυνετο. [25] Βαρ-
word of the God grew and was multiplied. Bar-
ναβας δε και Σαυλος ὑπεστρεψαν εξ Ἱερουσα-
nabas and and Saul returned from Jerusa-
λημ, πληρωσαντες την διακονιαν, συμπαραλα-
lem, having fulfilled the service, having brought
βοντες και Ιωαννην τον επικληθεντα Μαρκον.
along also John that having been surnamed Mark.

ΚΕΦ. ιγ΄. 13.

[1] Ησαν δε [1][τινες] εν Αντιοχειᾳ κατα την
Were and [some] in Antioch in the
ουσαν εκκλησιαν προφηται και διδασκαλοι, ὁ,
being congregation prophets and teachers, the,
τε Βαρναβας και Συμεων ὁ καλουμενος Νιγερ,
both Barnabas and Simeon that being called Black,
και Λουκιος ὁ Κυρηναιος, Μαναην τε, Ἡρωδου
and Lucius the Cyrenian, Manaen also, of Herod
του τετραρχου συντροφος, και Σαυλος. [2] Λει-
the tetrarch a foster brother, and Saul. Serv-
τουργουντων δε αυτων τῳ κυριῳ και νηστευον-
ing and of them the Lord and fasting,
των, ειπε το πνευμα το ἁγιον· Αφορισατε δη
said the spirit the holy; Separate you indeed
μοι τον Βαρναβαν και [2][τον] Σαυλον εις το
for me the Barnabas and [the] Saul for the
εργον, ὁ προσκεκλημαι αυτους. [3] Τοτε νηστευ-
work, which I have called them. Then having
σαντες και προσευξαμενοι, και επιθεντες τας
fasted and having prayed, and having laid the
χειρας αυτοις, απελυσαν. [4] Οὑτοι μεν ουν
hands to them, they sent forth. These indeed then
εκπεμφθεντες ὑπο του πνευματος του ἁγιου,
having been sent forth by the spirit the holy,
κατηλθον εις την Σελευκειαν, εκειθεν τε απε-
went down into the Seleucia, thence and sailed
πλευσαν εις την Κυπρον. [5] Και γενομενοι εν
into the Cyprus. And having arrived in
Σαλαμινι, κατηγγελον τον λογον του θεου εν
Salamis, they announced the word of the God in
ταις συναγωγαις των Ιουδαιων· ειχον δε και
the synagogues of the Jews; they had and also
Ιωαννην ὑπηρετην. [6] Διελθοντες δε ὁλην την
John an attendant. Having gone through and whole the
νησον αχρι Παφου, εὑρον τινα μαγον, ψευδο-
island to Paphos, they found a certain magian, a false
προφητην Ιουδαιον, ᾡ ονομα Βαριησους, [7] ὁς
prophet a Jew, to whom a name Barjesus, who

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to GOD; and being eaten with worms, he expired.

24 But the WORD of * God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, ‡ taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT Simeon CALLED Niger, and Lucius, the CYRENIAN, and Mannen, a foster-brother of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the WORK to which I called them."

3 Then ‡ having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the * HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found ‡ * a Certain Magian, a False prophet, a Jew, whose Name was Bar-Jesus,

* VATICAN MANUSCRIPT.—24. the LORD grew. 1. some—omit. 2. the—omit. 3. HOLY Spirit. 3. Seleucia. 4. Cyprus. 6. a Certain Man, a Magian, a false Prophet.

‡ 25. Acts xiii. 5, 13; xv. 37. ‡ 3. Acts vi. 6. ‡ 6. Acts viii. 9.

ην συν τῳ ανθυπατῳ Σεργιῳ Παυλῳ, ανδρι
was with the proconsul Sergius Paulus, a man
συνετῳ. Οὗτος προσκαλεσαμενος Βαρναβαν και
intelligent. This having summoned Barnabas and
Σαυλον, επεζητησεν ακουσαι τον λογον του
Saul, desired to hear the word of the
θεου. [8] Ανθιστατο δε αυτοις Ελυμας ὁ μαγος,
God. Stood against but them Elymas the magian,
(οὑτω γαρ μεθερμηνευεται το ονομα αυτου,)
(thus for is translated the name of him,)
ζητων διαστρεψαι τον ανθυπατον απο της πισ-
seeking to turn away the proconsul from the faith.
τεως. [9] Σαυλος δε (ὁ και Παυλος) πλησθεις
Saul but (he also Paul) being filled
πνευματος ἁγιου, *[και] ατενισας εις αυτον,
of spirit holy, [and] having looked earnestly on him,
[10] ειπεν· Ω πληρης παντος δολου και πασης
said; O full of all deceit and of all
ῥᾳδιουργιας, υιε διαβολου, εχθρε πασης δικαιοσυ-
ready working, O son of an accuser, enemy of all righteous-
νης, ου παυσῃ διαστρεφων τας οδους κυριου τας
ness, not wilt thou cease perverting the ways of Lord the
ευθειας; [11] Και νυν ιδου, χειρ κυριου επι σε,
straight? And now lo, a hand of Lord on thee,
και εσῃ τυφλος, μη βλεπων τον ἡλιον αχρι
and thou shalt be blind, not seeing the sun till
καιρου. Παραχρημα δε επεπεσεν επ' αυτον
a season. Immediately and fell on him
αχλυς και σκοτος· και περιαγων εζητει χειρα-
a mist and darkness; and going about he sought guides.
γωγους. [12] Τοτε ιδων ὁ ανθυπατος το γεγονος,
Then seeing the proconsul that having been done,
επιστευσεν, εκπλησσομενος επι τῃ διδαχῃ του
believed, being astonished at the teaching of the
κυριου.
Lord.

[13] Αναχθεντες δε απο της Παφου οἱ περι τον
Having set sail and from the Paphos those about the
Παυλον, ηλθον εις Περγην της Παμφυλιας.
Paul, came into Perga of the Pamphylia.
Ιωαννης δε, αποχωρησας απ' αυτων, ὑπεστρε-
John but, having gone away from them, returned
ψεν εις Ἱεροσολυμα. [14] Αυτοι δε διελθοντες
into Jerusalem. They and having passed through
απο της Περγης παρεγενοντο εις Αντιοχειαν
from the Perga went to Antioch
της Πισιδιας, και εισελθοντες εις την συναγω-
of the Pisidia, and having entered into the synagogue
γην τῃ ἡμερᾳ των σαββατων, εκαθισαν. [15] Μετα
in the day of the sabbaths, they sat down. After
δε την αναγνωσιν του νομου και των προφητων,
and the reading of the law and the prophets,
απεστειλαν οἱ αρχισυναγωγοι προς αυτους,
sent the synagogue-rulers to them,
λεγοντες· Ανδρες αδελφοι, ει εστι λογος εν
saying; Men brethren, if is a word in
ὑμιν παρακλησεως προς τον λαον, λεγετε.
you of consolation to the people, say you.

7 who was with the PROCONSUL, Sergius Paulus, an Intelligent Man. This man having called for Barnabas and Saul desired to hear the WORD of GOD.
8 But Elymas, the MAGIAN, (for so his NAME is translated,) opposed them, seeking to turn away the PROCONSUL from the FAITH.
9 Then THAT Saul, the called Paul, being filled with holy Spirit, looking intently on him, said,
10 "O full of All Deceit, and of All Imposture! Son of an Accuser! Enemy of all Righteousness! wilt thou not cease to pervert the STRAIGHT WAYS of the Lord?
11 And now, behold, the Hand of the Lord is upon thee; and thou shalt be blind, not seeing the SUN for a Season." And immediately a Mist and darkness fell *on him, and going about he sought Guides.
12 Then the PROCONSUL seeing THAT HAVING BEEN DONE, believed, being astonished at the TEACHING of the LORD.
13 And sailing from PAPHOS, THOSE with *Paul came to Perga in Pamphylia; ‡ but John having withdrawn from them returned to Jerusalem.
14 And they, having passed through from PERGA, came to Antioch in PISIDIA, and ‡ went into the SYNAGOGUE on the DAY of the SABBATHS, and sat down.
15 And ‡ after the READING of the LAW and the PROPHETS, the SYNAGOGUE-RULERS sent to them, saying, "Brethren, if *any one among you have a Word of Exhortation for the PEOPLE, speak.

* VATICAN MANUSCRIPT.—9. and—omit. 11. on him—omit. 13. Paul. 15. any one among you have a Word of.

‡ 13. Acts xv. 38. ‡ 14. Acts xvi. 13; xvii. 2; xviii. 4. ‡ 15. Luke iv. 16.
er. 27.

...υλος, και κατασεισας τῃ χειρι,
Paul, and having waved the hand,
...ραηλιται, και οἱ φοβουμενοι
Israelites, and those fearing
...τε. 17 *Ὁ θεος του λαου του-
The God of the people this
τους πατερας ἡμων· και τον
the fathers of you; and the
τῃ παροικιᾳ εν γῃ Αιγυπτῳ,
the sojourning in land of Egypt,
...νος ὑψηλου εξηγαγεν αυτους εξ
lifted up he brought them out of
...τεσσαρακονταετη χρονον ετρο-
forty years time he
...ν εν τῃ ερημῳ· 19 *[και] καθε-
in the desert; [and] having
... εν γῃ Χανααν, κατεκληρονο-
in land of Canaan, he distributed
...την γην αυτων. 20 Και μετα
the land of them. And after
... τετρακοσιοις και πεντηκοντα
four hundred and fifty
...έως Σαμουηλ του προφητου.
till Samuel the prophet.
...σαντο βασιλεα, και εδωκεν
asked for a king, and gave
...ν Σαουλ υἱον Κις, ανδρα εκ
Saul son of Kis, a man of
..., ετη τεσσαρακοντα. 22 Και
years forty. And
...ον, ηγειρεν αυτοις τον Δαυιδ
he raised up to them the David
... και ειπε μαρτυρησας· Εὗρον
also he said having testified; I found
... Ιεσσαι, *[ανδρα] κατα την
Jesse, [a man] according to the
... ποιησει παντα τα θεληματα
will do all the will
...ὁ θεος απο του σπερματος κατ'
the God from the seed according to
...αγε τῳ Ισραηλ σωτηρα Ιησουν,
forth to the Israel a Savior Jesus,
... Ιωαννου προ προσωπου της
of John before face of the

16 Then Paul standing up, and waving his HAND, said, "Israelites! and YOU who fear GOD, listen!

17 The GOD of * the PEOPLE of ISRAEL ‡ chose our FATHERS, and elevated the PEOPLE ‡ during their EXILE in the Land of Egypt, ‡ and brought them out of it with an uplifted Arm.

18 And ‡ for a period of Forty Years he nourished them in the DESERT;

19 and ‡ having cast out seven Nations in the Land of Canaan, ‡ he * distributed their LAND to them by Lot.

20 And after these things, ‡ he gave Judges about † four hundred and fifty Years, ‡ till Samuel the PROPHET.

21 ‡ And then they asked for a King; and GOD gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And ‡ having removed him, ‡ he raised up to them DAVID for a King; to whom also giving testimony, he said, ‡ 'I have 'found David, the son of 'JESSE, ‡ a Man according 'to my HEART, who will 'perform All my WILL.'

23 ‡ From This man's POSTERITY, ‡ according to Promise, God brought forth to ISRAEL ‡ a Savior, Jesus;

24 ‡ John having previously proclaimed, before his APPEARANCE, an Im-

...SCRIPT.—17. the PEOPLE of ISRAEL. 19. And—omit. 19. gave
... about four hundred and fifty Years. And after that he gave

εισοδου αυτου βαπτισμα μετανοιας παντι τῳ
entrance of him a dipping of reformation to all the
λαῳ Ἰσραηλ. 25 Ὡς δε επληρου ὁ Ιωαννης τον
people Israel. As and was fulfilling the John the
δρομον, ελεγε· Τινα με ὑπονοειτε ειναι; ουκ
race, he said; Who me do you suppose to be? not
ειμι εγω, αλλ᾽ ιδου, ερχεται μετ᾽ εμε, οὑ ουκ
am I, but lo, comes after me, of whom not
ειμι αξιος το ὑποδημα των ποδων λυσαι.
I am worthy the sandal of the feet to loose.
26 Ανδρες αδελφοι, υἱοι γενους Αβρααμ, και
Men brethren, sons race of Abraham, and
οἱ εν ὑμιν φοβουμενοι τον θεον, ὑμιν ὁ λογος
those among you fearing the God, to you the word
της σωτηριας ταυτης απεσταλη. 27 Οἱ γαρ
of the salvation this is sent. Those for
κατοικουντες εν Ἱερουσαλημ, και οἱ αρχοντες
dwelling in Jerusalem, and the rulers
αυτων, τουτον αγνοησαντες, και τας φωνας
of them, him not knowing, and the voices
των προφητων τας κατα παν σαββατον αναγι-
of the prophets those in every sabbath being
νωσκομενας, κριναντες επληρωσαν. 28 Και μη-
read, judging fulfilled. And no
δεμιαν αιτιαν θανατου εὑροντες, ητησαντο
one cause of death having found, they asked
Πιλατον αναιρεθηναι αυτον. 29 Ὡς δε ετελεσαν
Pilate to kill him. When and they finished
παντα τα περι αυτου γεγραμμενα, καθελον-
all the things concerning him having been written, having taken
τες απο του ξυλου, εθηκαν εις μνημειον. 30 Ὁ
down from the cross, they placed in a tomb. The
δε θεος ηγειρεν αυτον εκ νεκρων, 31 ὁς ωφθη
but God raised him out of dead ones, who appeared
επι ἡμερας πλειους τοις συναναβασιν αυτῳ απο
on days many to those having gone up with him from
της Γαλιλαιας εις Ἱερουσαλημ, οἱτινες εισι
of the Galilee into Jerusalem, who are
μαρτυρες αυτου προς τον λαον. 32 Και ἡμεις
witnesses of him to the people. And we
ὑμας ευαγγελιζομεθα την προς τους πατερας
you address with glad tidings that to the fathers
επαγγελιαν γενομενην, ὁτι ταυτην ὁ θεος εκ-
promise having been made, that this the God has
πεπληρωκε τοις τεκνοις αυτων ἡμιν, αναστησας
fulfilled to the children of them to us, having raised up
Ιησουν· 33 ὡς και εν τῳ πρωτῳ ψαλμῳ γεγραπ-
Jesus, as also in the first psalm it is written,
ται· Υἱος μου ει συ, εγω σημερον γεγεννηκα
A son of me art thou, I to-day have begotten

* Vatican Manuscript.—25. What think you that. 26. sent forth. …
children, having. 33. second Psalm.

† 33. The two first Psalms as they stand in our editions, were anciently …
See Wetstein. Griesbach has followed some MSS which have first instead of …
Tischendorf. The common reading, however, has been adopted, which agrees …
Vat. MS.

‡ 25. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27. ‡ 26. Matt. …
xxiv. 47; Acts iii. 26; ver. 46. ‡ 27. Luke xxiii. 34; Acts iii. 17; 1 Cor. …
Acts xv. 21. ‡ 27. Luke xxiv. 20, 44; Acts xxviii. 23. ‡ 28. Matt. …
Acts iii. 13, 14. ‡ 29. Matt. xxvii. 59, &c. ‡ 30. Matt. xxviii. 6. Acts …
13, 15, 26; v. 30. ‡ 31. Acts i. 3; 1 Cor. xv. 5–7. ‡ 32. Gen. iii. 15; …
xxvi. 6; Gal. iii. 16. ‡ 33. Psa. ii. 7; Heb. i. 5; v. 5.

τησεν αυτον εκ νεκρων,
raised him out of dead ones,
οστρεφειν εις διαφθοραν,
to return to corruption,
δωσω ὑμιν τα ὁσια Δαυιδ
will give to you the holy things of David
και εν ἑτερῳ λεγει· Ου
also in another he says; Not
ν σου ιδειν διαφθοραν.
ne of thee to see corruption.
ιᾳ γενεᾳ ὑπηρετησας τῃ
n generation having served by the
μηθη, και προσετεθη προς
sleep, and was laid with
και ειδε διαφθοραν· 37 ὁν δε
and saw corruption; whom but
ειδε διαφθοραν. 38 Γνωσ-
saw corruption. Known
, ανδρες αδελφοι, ὁτι δια
men brethren, that through
ἁμαρτιων καταγγελλεται·
of sins is announced,
ὡν ουκ ηδυνηθητε εν τῳ
hich not you are able by the
ωθηναι, εν τουτῳ πας ὁ
justified, in him every one the
ι. 40 Βλεπετε ουν, μη
See then, not
ειρημενον εν τοις προφη-
ing been spoken by the prophets;
φρονηται, και θαυμασατε,
spisers, and wonder you,
εργον εγω εργαζομαι εν
a work I work in
εργον, ᾧ ου μη πιστευ-
a work, which not not you would
ητε ὑμιν. 42 Εξιοντων δε
eclare to you. Having gone out and
εις το μεταξυ σαββατων
on the next sabbath
ῥηματα ταυτα. 43 Λυθει-
words these. Being broken
γης, ηκολουθησαν πολλοι
followed many
ων σεβομενων προσηλυτων
the worshipping proselytes
Βαρναβᾳ· οἱτινες προσλα-
Barnabas; who speaking
θον αυτους προσμενειν τῃ
aded them to continue in the

34 And because he
raised him from the Dead,
no more to return to Cor-
ruption, he has spoken
thus, ‡ 'I will give you
'the SURE MERCIES of Da-
'vid.'
35 Therefore also in
another place he says,
‡ 'Thou wilt not permit
'thy HOLY ONE to see Cor-
'ruption.'
36 For David, indeed,
having in his Own Gen-
eration served the WILL
of GOD, ‡ fell asleep, and
was laid with his FATHERS,
and saw Corruption;
37 but he whom GOD
raised up saw not Corrup-
tion.
38 Be it therefore known
to you, Brethren, ‡ That
through him Forgiveness
of Sins is proclaimed to
you;
39 ‡ and by him EVERY
ONE who BELIEVES is
justified from all things,
from which you could not
be justified by the LAW of
Moses.
40 See then that WHAT
is SPOKEN in ‡ the PRO-
PHETS may not come upon
you;
41 'Behold, DESPISERS,
'and wonder, and 'dis-
'appear; For I perform a
'Work in your DAYS, a
'Work which you will by
'no means believe, though
'one should declare it to
'you.'"
42 And they having gone
out, * it was thought pro-
per that these WORDS
should be spoken to them
on the NEXT Sabbath.
43 And when the SYNA-
GOGUE was broken up,
many of the Jews and RE-
LIGIOUS Proselytes fol-
lowed PAUL and BARNA-
BAS, who, speaking to
them, persuaded them to

*...—42. it was thought proper that these WORDS should be spoken

‡ 35. Psa. xvi. 10; Acts ii. 31. ‡ 36. 1 Kings ii. 10; Acts ii. 47. ‡ 39. Rom. iii. 28; viii. 3; 1 John ii. 12. ‡ 40. Isa-

μενοι δε ὁ Παυλος και ὁ Βαρνα
Freely and the Paul and the Barnab
Ὑμιν ην αναγκαιον πρωτον λαλ
To you it was necessary first to be
λογον του θεου· επειδη [δε] απωθε
word of the God; since [but] you thrus
και ουκ αξιους κρινετε ἑαυτους τ
and not worthy judge yourselves of
ζωης, ιδου, στρεφομεθα εις τα εθνη
life, lo, we turn to the gentile
γαρ εντεταλται ἡμιν ὁ κυριος· Τεθει
for has commanded us the Lord. I have
φως εθνων, του ειναι σε εις σωτηριαν
a light of nations, the to be thee for salvation
του της γης. 48 Ακουοντα δε τα εθν
of the earth. Having heard and the Gentil
και εδοξαζον τον λογον του κυριου·
and glorified the word of the Lord;
τευσαν ὁσοι ησαν τεταγμενοι εις ζωη
lieved as many as were having been disposed for life
49 Διεφερετο δε ὁ λογος του κυριου
Was published and the word of the Lord t
της χωρας. 50 Οἱ δε Ιουδαιοι παρωτρ
of the country. The but Jews stirred u
σεβομενας γυναικας τας ευσχημονας,
religious women the honorable,
πρωτους της πολεως, και επηγειραν
chiefs of the city, and raised
επι τον Παυλον και τον Βαρναβαν, και
against the Paul and the Barnabas, and
αυτους απο των ὁριων αυτων. 51 Οἱ δε
them from the borders of them. They but
ξαμενοι τον κονιορτον των ποδων αὐ
shaken off the dust of the feet of t
αυτους, ηλθον εις Ικονιον.
them, came into Iconium.
52 Οἱ δε μαθηται επληρουντο χαρας κα
The and disciples

ιων, και λαλησαι οὑτως,
..., and to speak so,
ιων τε και Ἑλληνων πολυ
... and also Greeks a great
ιθουντες Ιουδαιοι επηγει-
...believing Jews stirred up
ψυχας των εθνων κατα
souls of the Gentiles against
νον μεν ουν χρονον διετρι-
...able indeed then time they re-
επι τῳ κυριῳ, τῳ μαρτυ-
...bout the Lord, that testifying
ς χαριτος αὑτου, διδοντι
... favor of himself, granting
γινεσθαι δια των χειρων
to be done through the hands
ε το πληθος της πολεως
...d the multitude of the city
ν τοις Ιουδαιοις, οἱ δε
...ith the Jews, those and
[5] Ὡς δε εγενετο ὁρμη
As and was a rush
ιδαιων συν τοις αρχουσιν
...f Jews with the rulers
αι λιθοβολησαι αυτους,
...d to stone them,
γον εις τας πολεις της
... into the city of the
και Δερβην, και την
and Derbe, and the
ησαν ευαγγελιζομενοι.
they were preaching glad tidings.
Λυστροις αδυνατος τοις
Lystra unable to the
ς εκ κοιλιας μητρος αὑτου,
from womb of mother of himself,
πατηκει. [9] Οὑτος ηκουε
...ed about. This heard
ος· ὁς ατενισας αυτῳ,
who having looked intently to him,
εχει του σωθηναι, [10] ειπε
he has of the to be saved, said
αστηθι επι τους ποδας σου
...hou stand upon the feet of thee
και περιεπατει. [11] Οἱ δε
and walked about. The and
ιησεν ὁ Παυλος, επηραν
did the Paul, lifted up
Λυκαονιστι λεγοντες· Οἱ
...caonian language saying; The
θρωποις κατεβησαν προς
men came down to
τον μεν Βαρναβαν, Δια·
the indeed Barnabas, Jupiter,

GOGUE of the JEWS, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

3 For a considerable Time however, they continued there, speaking boldly in the LORD, ‡ who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodigies to be performed by their HANDS.

4 But the MULTITUDE of the CITY was divided; and SOME were with the JEWS, and SOME with the APOSTLES.

5 And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, ‡ to wantonly disgrace and stone them,

6 knowing it, ‡ they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

7 and there they proclaimed glad tidings.

8 ‡ And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his Birth, who had never walked.

9 This man heard PAUL speaking; who, looking intently on him, and ‡ seeing That he had Faith to be RESTORED,

10 said with a * Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

11 And the CROWDS seeing what PAUL did, they lifted up their VOICE in the Lycaonian language, saying, ‡ "The GODS, resembling men, have come down to us."

12 And they, indeed, called BARNABAS, Jupiter;

* ...—10. Loud Voice.

‡ 4. ... ‡ 5. 2 Tim. iii. 11. ‡ 6. Matt. x. 23. ‡ 8. Acts ... 10; x. 25, 26. ‡ 11. Acts viii. 10; xxviii. 6.

του δε Παυλον, Ἑρμην· επειδη αυτος ην ὁ
Ὁ ἡγουμενος του λογου. 13 Ὁ δε ἱερευς του Διος
του οντος προ της πολεως, ταυρους και στεμ-
ματα επι τους πυλωνας ενεγκας, συν τοις
οχλοις ηθελε θυειν. 14 Ακουσαντες δε οἱ αποσ-
τολοι Βαρναβας και Παυλος, διαρρηξαντες τα
ἱματια αὐτων, εξεπηδησαν εις τον οχλον, κρα-
ζοντες, 15 και λεγοντες· Ανδρες, τι ταυτα ποι-
ειτε; και ἡμεις ὁμοιοπαθεις εσμεν ὑμιν ανθρω-
ποι, ευαγγελιζομενοι ὑμας απο τουτων των
ματαιων επιστρεφειν επι τον θεον τον ζωντα,
ὁς εποιησε τον ουρανον και την γην και την
θαλασσαν, και παντα τα εν αυτοις· 16 ὁς εν
ταις παρῳχημεναις γενεαις ειασε παντα τα
εθνη πορευεσθαι ταις ὁδοις αὐτων. 17 Καιτοιγε
ουκ αμαρτυρον ἑαυτον αφηκεν, αγαθοποιων,
ουρανοθεν ὑμιν ὑετους διδους και καιρους καρ-
ποφορους, εμπιπλων τροφης και ευφροσυνης
τας καρδιας ὑμων. 18 Και ταυτα λεγοντες,
μολις κατεπαυσαν τους οχλους του μη θυειν
αυτοις. 19 Επηλθον δε απο Αντιοχειας και Ικο-
νιου Ιουδαιοι· και πεισαντες τους οχλους, και
λιθασαντες τον Παυλον, εσυρον εξω της
πολεως, νομισαντες αυτον τεθναναι. 20 Κυκ-
λωσαντων δε αυτον των μαθητων, αναστας
εισηλθεν εις την πολιν. Και τῃ επαυριον
εξηλθε συν τῳ Βαρναβᾳ εις Δερβην. 21 Ευαγ-

the and Paul, Mercury; because he was the leader of the word. The and priest of the Jupiter of that being before the city, bulls and garlands to the gates having brought, with the crowds wished to sacrifice. Having heard and the apostles Barnabas and Paul, having rent the mantles of them, rushed out into the crowd, crying out and saying; Men, why these things do you? also we being like are to you men, announcing glad tidings you from these the superstitious to turn to the God the living, who made the heaven and the earth and the sea, and all the things in them; who in the having gone by generations permitted all the nations to go in the ways of themselves. Although indeed not without witness himself left, doing good, from heaven to you rains giving and seasons fruitful, being full of food and of joy the hearts of you. And these things saying, hardly they restrained the crowds the not to sacrifice to them. Came and from Antioch and Iconium Jews; and having persuaded the crowds, and having stoned the Paul, they dragged outside of the city, supposing him to be dead. Surrounding and him the disciples, having arisen he entered into the city. And on the morrow he went with the Barnabas into Derbe. Having

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† 13. As was common in that day, cities were placed under the protection of [cut off] deities. The city of Lystra had the image of *Jupiter*, before its gates.

‡ 15. James v. 17; Rev. xix. 10. ‡ 15. 1 Thess. i. 9. ‡ 16. Psa. [cut off]
xvii. 30; 1 Pet. iv. 3. ‡ 17. Acts xvii. 27; Rom. i. 20. ‡ 17. Lev. xxvi [cut off]
xi. 14; xxviii. 12; Job v. 10; Psa. lxv. 11; lxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v [cut off]
Acts xiii. 45 ‡ 19. 2 Cor. xi. 25; 2 Tim. iii. 11.

σαι τε την πολιν εκεινην, και μαθη-
glad tidings and the city that, and having
ας ἱκανους, ὑπεστρεψαν εις την Λυστραν
many, they returned to the Lystra
ιον και Αντιοχειαν· 22 επιστηριζοντες
and Antioch, confirming
τας ψυχας των μαθητων, παρακαλουντες εμμενειν
of the disciples, exhorting to abide
ει, και ὅτι δια πολλων θλιψεων δει
and that through many afflictions it behoves
εισελθειν εις την βασιλειαν του θεου.
to enter into the kingdom of the God.
χειροτονησαντες δε αυτοις πρεσβυτερους κατ'
having appointed and for them elders in every
ιαν, προσευξαμενοι μετα νηστειων παρε-
having prayed with fasting they
αυτους τῳ κυριῳ, εις ὁν πεπιστευκει-
them to the Lord, into whom they had believed.
24 Και διελθοντες την Πισιδιαν, ηλθον
And having passed through the Pisidia, they came
Παμφυλιαν· 25 και λαλησαντες εν Περγῃ
Pamphylia; and having spoken in Perga
λογον, κατεβησαν εις Ατταλειαν· 26 κακει-
they went down into Attalia; and thence
απεπλευσαν εις Αντιοχειαν, ὁθεν ησαν
they sailed into Antioch, whence they were
παραδεδομενοι τη χαριτι του θεου εις το εργον,
recommended to the favor of the God for the work,
ἐπληρωσαν. 27 Παραγενομενοι δε και συνα-
they fulfilled. Having arrived and and having
γοντες την εκκλησιαν, ανηγγειλαν ὁσα
the congregation, they related what things
ὁ θεος μετ' αυτων, και ὁτι ηνοιξε τοις
the God with them, and that he opened to the
θυραν πιστεως. 28 Διετριβον δε χρονον
door of faith. They remained and a time
ον συν τοις μαθηταις. ΚΕΦ. ιε'. 15.
with the disciples.
1 Και τινες κατελθοντες απο της Ιουδαιας,
And some having come down from the Judea,
εδιδασκον τους αδελφους· Ὁτι εαν μη περιτεμ-
taught the brethren; That if not you are cir-
νησθε τῳ εθει Μωυσεως, ου δυνασθε σωθηναι.
cumcised with the rite of Moses, not you are able to be saved.
2 Γενομενης ουν στασεως και ζητησεως ουκ
Therefore a dispute and discussion not
ολιγης τῳ Παυλῳ και τῳ Βαρναβᾳ προς αυτους,
little the Paul and the Barnabas with them,
εταξαν αναβαινειν Παυλον και Βαρναβαν και
they arranged to go up Paul and Barnabas and

21 And having preached the glad tidings in that CITY, and ‡made many disciples, they returned to LYSTRA, and Iconium, and Antioch,

22 confirming the SOULS of the DISCIPLES, and ‡exhorting them to continue in the FAITH, ‡and That through Many Afflictions we must enter the KINGDOM of GOD.

23 And ‡having appointed ELDERS for them in every Congregation, and having prayed with Fasting, they commended them to the LORD, into whom they had believed.

24 And passing through PISIDIA, they came to *PAMPHYLIA;

25 and having spoken the WORD in Perga, they went to Attalia;

26 ‡and thence they sailed to Antioch, whence they were ‡recommended to the FAVOR of GOD for the WORK which they fulfilled.

27 And having arrived, and assembled the CONGREGATION ‡they related what things GOD did by them, and that he had ‡opened a Door of Faith to the GENTILES.

28 And they remained not a little Time with the DISCIPLES.

CHAPTER XV.

1 And ‡some having come down from JUDEA taught the BRETHREN, ‡"If you are not circumcised according to the CUSTOM of *Moses, you cannot be saved."

2 There being, therefore, a Contention, and PAUL and BARNABAS had no little Debate with them, they decided ‡to send up Paul and Barnabas, and some

...AN MANUSCRIPT.—24. PAMPHYLIA. 1. MOSES.

...21. xxviii. 19. ‡ 22. Acts xi. 23; xiii. 43. ‡ 22. Matt. x. 38; xvi. 24; ...28, 29; Rom. viii. 17; 2 Tim. ii. 11, 12; iii. 12. ‡ 23. Titus i. 5. ‡ 26. ...2. ‡ 26. Acts xv. 40. ‡ 27. Acts xv. 4, 12; xxi. 19. ‡ 27. 1 Cor. ...ii. 12; Col. iv. 3; Rev. iii. 8. ‡ 1. Gal. ii. 12. ‡ 1. John vii. 22; ...v. 2; Phil. iii. 2; Col. ii. 8, 11, 16. ‡ 2. Gal. ii. 1.

καὶ ἐποιου
of the Gentiles, and caused
πασι τοις ἀδελφοις. 4 Παρ
to all the brethren.
Ἱερουσαλημ, απεδεχθησαν ὑπ
Jerusalem, they were received by
και των αποστολων και των πρ
and the apostles and the
γειλαν τε ὁσα ὁ θεος εποι
related and what things the God
5 Ἐξανεστησαν δε τινες των απ
Stood up and some of those from
των Φαρισαιων πεπιστευκοτες,
of the Pharisees having believed,
δει περιτεμνειν αυτους, πα
It is necessary to circumcise them,
τηρειν τον νομον Μωυσεως. 6 Σ
to keep the law of Moses.
οἱ αποστολοι και οἱ πρεσβυτεροι
the apostles and the elders
λογου τουτου. 7 Πολλης δε συζητ
word this. Much and
μενης, αναστας Πετρος ειπε π
having arisen Peter said
Ανδρες αδελφοι, ὑμεις επιστασθε, ὁ
Men brethren, you know,
ρων αρχαιων ὁ θεος εν ἡμιν εξελεξα
former the God among us chose
στοματος μου ακουσαι τα εθνη τον
mouth of me to hear the Gentiles the
ευαγγελιου, και πιστευσαι. 8 Και ὁ
glad tidings, and to believe. And the
γνωστης Θεος εμαρτυρησεν αυτοις, δο
knowing God testified to them,
το πνευμα το ἁγιον, καθως και ἡμ
the spirit the holy, as even
ουδεν διεκρινε μεταξυ ἡμων
nothing judged

σωθηναι, καθ' ὁν τροπον κἀκεινοι.
we be saved, in which manner also they.
δε παν το πληθος, και ηκουον Βαρ-
and all the multitude, and heard Bar-
Παυλου εξηγουμενων, ὁσα εποιησεν
Paul narrating, what did
μεια και τερατα εν τοις εθνεσι δι'
signs and prodigies among the Gentiles through
13 Μετα δε το σιγησαι αυτους, απεκ-
After and the to be silent them, an-
ος, λεγων· Ανδρες αδελφοι, ακουσατε
saying; Men brethren, hear you
Συμεων εξηγησατο, καθως πρωτον ὁ
Simeon related, how first the
σκεψατο λαβειν εξ εθνων λαον επι τῳ
looked to take out of Gentiles a people for the
του. 15 Και τουτῳ συμφωνουσιν οἱ
himself. And with this harmonize the
προφητων, καθως γεγραπται· 16 μετα
prophets, as it is written; after
αναστρεψω και ανοικοδομησω την σκη-
will return and I will build again the taber-
την πεπτωκυιαν· και τα κατεσκαμ-
that having fallen down; and the ruins
ανοικοδομησω, και ανορθωσω αυτην·
I will build again, and I will set up her;
εκζητησωσιν οἱ καταλοιποι των
may seek the rest of the
τον κυριον, και παντα τα εθνη, εφ'
the Lord, and all the nations, on
κεκληται το ονομα μου επ' αυτους, 18 λε-
called the name of me over them, says
*[ὁ] ποιων ταυτα γνωστα απ' αιωνος.
[he] doing these things known from an age.
κρινω μη παρενοχλειν τοις απο των
judge not to trouble those from the
επιστρεφουσιν επι τον θεον· 20 αλλα
turning to the God; but
αι αυτοις του απεχεσθαι απο των
to them the to abstain from the
των των ειδωλων και της πορνειας και
of the idols and the fornication and
κτου και του αἱματος. 21 Μωυσης γαρ
and the blood. Moses for
ων αρχαιων κατα πολιν τους κηρυσ-
of old in every city those preach-
αυτον εχει, εν ταις συναγωγαις κατα
him has, in the synagogues in
σαββατον αναγινωσκομενος. 22 Τοτε εδοξε
being read. Then it seemed good
αποστολοις και τοις πρεσβυτεροις συν ὁλη
apostles and the elders with whole
εκκλησιᾳ, εκλεξαμενους ανδρας εξ αὐτων
congregation, having chosen men out of themselves

we trust to be saved; in like manner they also.

12 And All the MULTITUDE was silent, and heard Barnabas and Paul relate What Signs and Prodigies GOD ‡ performed among the GENTILES through them.

13 And after they were SILENT, ‡ James answered, saying, "Brethren, hear me!

14 ‡ Simon has related how GOD first looked to take out of the Gentiles a People for his NAME.

15 And with this the WORDS of the PROPHETS harmonize; as it is written,

16 ‡ 'After these things 'I will return; and I will 'rebuild THAT TABERNACLE of David which has 'FALLEN DOWN; and I 'will rebuild its RUINS, 'and will re-establish it;

17 'in order that the 'REMAINDER of MEN may 'seek the LORD, even All 'the GENTILES upon 'whom my NAME has been 'invoked,

18 'says the Lord, who 'does these things,' which were known from the Age.

19 Therefore ‡ I judge that we should not trouble THOSE, who from among the GENTILES are TURNING to GOD;

20 but write to them to ABSTAIN from the POLLUTED ‡ OFFERINGS to IDOLS, and ‡ FORNICATION, and THAT which is STRANGLED, and ‡ BLOOD.

21 For from ancient Generations Moses has, in every City, THOSE who PREACH him, being read in the SYNAGOGUES Every Sabbath."

22 Then it seemed good to the APOSTLES and ELDERS, with the Whole CONGREGATION, to send Men

* VATICAN MANUSCRIPT.—18. he—omit.

‡ ... ver. 27. ‡ 13. Acts xii. 17. ‡ 14. ver. 7. ‡ 16. Amos ix. 11, 12. ‡ 20. ver. 29, Acts xxi. 25; 1 Cor. viii. 1; Rev. ii. 14, 20. ‡ 20. 1 Cor. ... v. 10; Eph. v. 3, Col. iii. 5, 1 Thess. iv. 3, 1 Pet. iv. 3. ‡ 20. Gen. ix. 4; Deut. xii. 16, 23.

Οἱ αποστολοι και οἱ πρεσ
The apostles and the eld
αδελφοι, τοις κατα την Αντιοχ
brethren, to those in the Antioc
και Κιλικιαν αδελφοις, τοις εξ ε
and Cilicia brethren, those from
24 Επειδη ηκουσαμεν, ὁτι τινες εξ
Since we have heard, that some from
θοντες] εταραξαν ὑμας λογοις, α
gone out] troubled you with words,
τας ψυχας ὑμων, *[λεγοντες
the souls of you, [saying
και τηρειν τον νομον,] οἱς ου δι
and to keep the law,] to whom not
25 εδοξεν ἡμιν γενομενοις ὁμοθυμα
it seemed good to us being of one min
μενους ανδρας πεμψαι προς ὑμας, σ
chosen out men to send to you, wi
πητοις ἡμων Βαρναβᾳ και Παυλῳ,
loved of us Barnabas and Paul,
παραδεδωκοσι τας ψυχας αὑτων ὑπε
having given up the lives of them in behal
ματος του κυριου ἡμων Ιησου Χριστου
of the Lord of us Jesus Anointed,
ταλκαμεν ουν Ιουδαν και Σιλαν, κ
have sent therefore Judas and Silas,
δια λογου απαγγελλοντας τα αυτα.
through word announcing the same things.
γαρ τῳ ἁγιῳ πνευματι και ἡμιν, μηδ
for to the holy spirit and to us, no
επιτιθεσθαι ὑμιν βαρος, πλην των ε
to lay to you a burden, besides the
τουτων, 29 απεχεσθαι ειδωλοθυτων και
these, to abstain from things offered to idols and
και πνικτου και πορνειας
and

προφηται οντες, δια λογου πολλου παρεκαλε-
prophets being, through a word great exhorted
σαν τους αδελφους, και επεστηριξαν. 33 Ποιη-
the brethren, and confirmed. Having
σαντες δε χρονον, απελυθησαν μετ' ειρηνης
spent and a time, they were dismissed with peace
απο των αδελφων προς τους αποστειλαντας
from the brethren to those having sent
αυτους. 34 * [Εδοξε δε τῳ Σιλᾳ επιμειναι
them. [It seemed good but to the Silas to remain
αυτου.] 35 Παυλος δε και Βαρναβας διετριβον
there.] Paul but and Barnabas remained
εν Αντιοχειᾳ, διδασκοντες και ευαγγελιζομενοι,
in Antioch, teaching and announcing glad tidings,
μετα και ἑτερων πολλων, τον λογον του κυριου.
with also others many, the word of the Lord.
36 Μετα δε τινας ἡμερας ειπε Παυλος προς Βαρ-
After and some days said Paul to Bar-
ναβαν· Επιστρεψαντες δη επισκεψωμεθα τους
nabas; Having returned indeed we may visit the
αδελφους κατα πασαν πολιν, εν αἱς κατηγγει-
brethren in every city, in which we have
λαμεν τον λογον του κυριου, πως εχουσι.
preached the word of the Lord, how they are.
37 Βαρναβας δε εβουλευσατο συμπαραλαβειν και
Barnabas and counselled to take with also
Ιωαννην τον καλουμενον Μαρκον. 38 Παυλος
John that being called Mark. Paul
δε ηξιου, τον αποσταντα απ' αυτων απο
and deemed fitting, the having gone away from them from
Παμφυλιας, και μη συνελθοντα αυτοις εις το
Pamphylia, and not having gone with them to the
εργον, μη συμπαραλαβειν τουτον. 39 Εγενετο
work, not to take him. Occurred
ουν παροξυσμος, ὡστε αποχωρισθηναι αυτους
therefore a sharp contention, so as to separate them
απ' αλληλων, τον τε Βαρναβαν παραλαβοντα
from one another, the and Barnabas having taken
τον Μαρκον εκπλευσαι εις Κυπρον.
the Mark sailed to Cyprus.
40 Παυλος δε επιλεξαμενος Σιλαν εξηλθε,
Paul but having selected Silas went out,
παραδοθεις τῃ χαριτι του θεου ὑπο των
having been commended to the favor of the God by the
αδελφων. 41 Διηρχετο δε την Συριαν και Κιλι-
brethren. He passed through and the Syria and Cili-
κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. ις'.
cia, confirming the congregations.
16. 1 Κατηντησε δε εις Δερβην και Λυστραν·
He came and to Derbe and Lystra;
και ιδου, μαθητης τις ην εκει, ονοματι Τιμο-
and lo, a disciple certain was there, by name Timo-

speakers, exhorted the BRETHREN in a long Discourse and confirmed them.

33 And having spent some Time, they were dismissed with Peace from the BRETHREN to those HAVING SENT them.

34 * † [But it seemed good to SILAS to remain there.]

35 ‡ And Paul and Barnabas remained at Antioch, teaching and proclaiming the glad tidings of the WORD of the LORD, with many others also.

36 And after Some Days Paul said to Barnabas, "Let us return and visit the BRETHREN ‡ in * Every City in which we proclaimed the WORD of the LORD, and see how they are."

37 And Barnabas wished to take also with them ‡ THAT John, who was SURNAMED Mark.

38 But Paul deemed it improper to take HIM with them, ‡ who DESERTED them from Pamphylia, and did not go with them to the WORK.

39 A sharp Contention therefore ensued, so as to separate them from each other; and BARNABAS having taken MARK sailed to Cyprus.

40 But Paul having selected Silas, departed, ‡ being commended to the FAVOR of * the Lord by the BRETHREN.

41 And he went through SYRIA and Cilicia, ‡ establishing the CONGREGATIONS.

CHAPTER XVI.

1 And he came * both to ‡ Derbe and to Lystra. And behold a certain Disciple was there, ‡ named Timo-

* VATICAN MANUSCRIPT.—34. omit. 36. every City. 40. the LORD. 1. both to Derbe and to Lystra.

† 34. This sentence is omitted by the Vatican, and a great number of other MSS.; also by the Syriac, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.

‡ 35. Acts xiii. 1. ‡ 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25. ‡ 37. Acts xii. 12, 25; xiii. 5; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. ‡ 38. Acts xiii. 13. ‡ 40. Acts xiv. 26. ‡ 41. Acts xvi. 5. ‡ 1. Acts xiv. 6. ‡ 1. Acts xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; 2 Tim. i. 2.

, εἱλκυσαν εις την αγορα
Silas, they dragged into the market
αρχοντας· 20 και προσαγαγον
rulers; and they having led
τοις στρατηγοις, ειπον· Οὗτοι
to the commanders, said, These
εκταρασσουσιν ἡμων την πολιν, Ιου
greatly disturb of us the city,
χοντες, 21 και καταγγελλουσιν
and preach
εξεστιν ἡμιν παραδεχεσθαι, ουδε π
it is lawful for us to receive, or
μαιοις ουσι. 22 Και συνεπεστη ὁ ο
Rome being. And rose up together the
αυτων, και οἱ στρατηγοι περιρῥηξαντ
them, and the commanders having torn off
τα ἱματια, εκελευον ῥαβδιζειν· 23 π
the mantles, they ordered to beat with rods;
επιθεντες αυτοις πληγας, εβαλον εις φ
having laid on them blows, they cast into
παραγγειλαντες τῳ δεσμοφυλακι,
having charged the jailor,
τηρειν αυτους· 24 ὁς παραγγελιαν τ
to keep them. who a charge
ειληφως, εβαλεν αυτους εις την εσ
having received, cast them into the
φυλακην, και τους ποδας αυτων ησφα
prison, and the feet of them were
εις το ξυλον.
into the stocks.
25 Κατα δε το μεσονυκτιον Παυλος και
At and the midnight Paul and
προσευχομενοι ὑμνουν τον Θεον· επηκροων
praying sung a hymn to the God; listened to
αυτων οἱ δεσμιοι. 26 Αφνω δε σεισμος εγ
them the prisoners. Suddenly and a shaking
μεγας, ὡστε σαλευθηναι
great,

γαλῃ ὁ Παυλος, λεγων· Μηδεν πραξης
...d the Paul, saying; Not thou mayest do
κακον, ἁπαντες γαρ εσμεν ενθαδε.
harm, all for we are here.
...ς δε φωτα εισεπηδησε, και εντρομος
...lights he rushed in, and terrified
...προσεπεσε τῳ Παυλῳ και τῳ Σιλᾳ.
...he fell before the Paul and the Silas.
...ροαγαγων αυτους εξω, εφη· Κυριοι,
...having led them out, he said; O sirs,
...ει ποιειν, ἱνα σωθω; ³¹ Οἱ δε ειπον·
...to do, that I may be saved? They and said;
...ον επι τον κυριον Ιησουν Χριστον, και
...in the Lord Jesus Anointed, and
συ και ὁ οικος σου. ³² Και ελαλησαν
...thou and the house of thee. And they spake
...λογον του κυριου, συν πασι τοις εν
...word of the Lord, with all those in
αυτου. ³³ Και παραλαβων αυτους εν
of him. And having taken them in
...ὡρᾳ της νυκτος, ελουσεν απο των
...hour of the night, he washed from the
και εβαπτισθη αυτος και οἱ αυτου
and was dipped he and those of him
...παραχρημα. ³⁴ Αναγαγων τε αυτους εις
...immediately. Having led up and them into
...οικον, παρεθηκε τραπεζαν, και ηγαλ-
...of himself, he set a table, and re-
πανοικι πεπιστευκως τῳ θεῳ.
...with all his house, having believed in the God.
...ρας δε γενομενης, απεστειλαν οἱ στρα-
...y and being become, sent the com-
...ους ῥαβδουχους, λεγοντες· Απολυσον
...the rod-bearers, saying; Release thou
...θρωπους εκεινους. ³⁶ Απηγγειλε δε ὁ
...men those. Told and the
...λαξ τους λογους τουτους προς τον Παυ-
...the words these to the Paul,
...τι απεσταλκασιν οἱ στρατηγοι, ἱνα απο-
...have sent the commanders, that you
νυν ουν εξελθοντες, πορευεσθε εν
...now therefore going out, do you go in
³⁷ Ὁ δε Παυλος εφη προς αυτους·
The but Paul said to them;
...ες ἡμας δημοσιᾳ, ακατακριτους, ανθρω-
...us publicly, uncondemned, men
...μαιους ὑπαρχοντας, εβαλον εις φυλα-
...being, they cast into prison,
...νυν λαθρᾳ ἡμας εκβαλλουσιν; Ου
...now privately us do they cast out? No
...λα ελθοντες αυτοι ἡμας εξαγαγετωσαν.
...being come themselves us let them lead out.
...γειλαν δε τοις στρατηγοις οἱ ῥαβδουχοι
...and to the commanders the rod-bearers
...τα ταυτα· και εφοβηθησαν, ακουσαντες
...these; and they were afraid, having heard
...αιοι εισι. ³⁹ Και ελθοντες παρακαλε-
...mans they are. And having come they entreated

a loud Voice, saying, "Do thyself no harm; for we are All here."

29 And having asked for Lights, he rushed in, and being in a tremor, fell down before PAUL and *SILAS.

30 And conducting them out, he said, ‡"Sirs, what must I do that I may be saved?"

31 And THEY said, ‡"Believe in the LORD Jesus Christ, and thou shalt be saved, and thy FAMILY."

32 And they spoke to him the WORD of *the LORD, and to ALL those in his HOUSE.

33 And taking them in That HOUR of the NIGHT, he washed them from their STRIPES, and was immediately immersed, he and all HIS.

34 And having brought them into *his HOUSE, ‡he set a Table, and rejoiced with all his household, believing in GOD.

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told *these WORDS to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, ‡being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed, but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were Romans.

39 And they came and

...can Manuscript.—29. Silas. 32. God, with all that were. 34. the ... 35. the words.

...ke iii. 10; Acts ii. 37; ix. 6. ...xvi. 29; xix. 6. ‡ 37. Acts xxii. 25. ‡ 31. John iii. 16, 36; vi. 47; 1 John v. 10.

σαν αυτους, και εξαγαγοντες ηρωτων εξηλθειν
them, and having led out they asked to go out
της πολεως. [40] Εξελθοντες δε εκ της φυλα-
of the city. Having gone and out of the prison
κης εισηλθον προς την Λυδιαν· και ιδοντες τους
they came in to the Lydia; and having seen the
αδελφους, παρεκαλεσαν αυτους, και εξηλθον.
brethren, they exhorted them, and went out.

ΚΕΦ. ιζ'. 17. [1] Διοδευσαντες δε την Αμφι-
Having passed through and the Amphi-
πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
polis and Apollonia, they came into Thessalonica,
κην, όπου ην ἡ συναγωγη των Ιουδαιων.
where was the synagogue of the Jews.
[2] Κατα δε το ειωθος τῳ Παυλῳ εισηλθε προς
According to and the custom the Paul went in to
αυτους, και επι σαββατα τρια διελεγετο αυ-
them, and for sabbaths three reasoned with
τοις απο των γραφων· [3] Διανοιγων και παρατι-
them from the writings; opening and setting
θεμενος, ότι τον Χριστον εδει παθειν και
forth, that the Anointed it was necessary to have suffered and
αναστηναι εκ νεκρων, και ότι οὑτος εστιν ὁ
to have been raised out of dead ones, and that this is the
Χριστος Ιησους, όν εγω καταγγελλω ὑμιν.
Anointed Jesus, whom I announce to you.
[4] Και τινες εξ αυτων επεισθησαν, και προσε-
And some of them were convinced, and joined
κληρωθησαν τῳ Παυλῳ και τῳ Σιλᾳ, των τε
themselves to the Paul and to the Silas, of the and
σεβομενων Ἑλληνων πολυ πληθος, γυναικων
pious Greeks a great number, women
τε των πρωτων ουκ ολιγαι.
and of the chief not a few.
[5] Προσλαβομενοι δε οἱ Ιουδαιοι των αγοραιων
Having taken to themselves and the Jews of the market-loungers
τινας ανδρας πονηρους, και οχλοποιησαντες,
some men of evil, and having gathered a crowd,
εθορυβουν την πολιν· επισταντες τε τῃ οικιᾳ
they disturbed the city; having assaulted and the house
Ιασονος, εζητουν αυτους αγαγειν εις τον δημον·
of Jason, they sought them to lead out into the people;
[6] μη εὑροντες δε αυτους, εσυρον τον Ιασονα
not having found and them, they dragged the Jason
και τινας αδελφους επι τους πολιταρχας, βοων-
and some brethren to the city-rulers, crying,
τες· Ὁτι οἱ την οικουμενην αναστατωσαντες,
That they the habitable having disturbed,
οὑτοι και ενθαδε παρεισιν· [7] οὑς ὑποδεδεκται
these also here are present; whom has received
Ιασων· και οὑτοι παντες απεναντι των δογμα-
Jason, and these all against the decrees

[illegible] them; and [illegible] them not [illegible] to depart [illegible] the
city.
40 And going out [illegible] they entered
the [illegible] house of Lydia
into [illegible]
and [illegible] they exhorted
them [illegible] departed.

CHAPTER XVII.

1 And [illegible] through
Amphipolis and Apollonia
they came to [illegible] Thessalonica, where was the
Synagogue of the Jews.
2 And according to the
CUSTOM, PAUL went in
to them, and on three Sabbaths reasoned with them
from the SCRIPTURES,
3 opening and setting
forth, ‡ That the Messiah
ought to suffer and to rise
from the dead, and that
"This is the ANOINTED Jesus
one whom I announce to
you."
4 ‡ And some of them
believed and allied [illegible]
PAUL and ‡ * Silas, and of
the PIOUS Greeks * a great
Multitude, and of the
CHIEF Women not a few.
5 But the Jews taking
some evil-disposed Men
from the MARKET-LOUNGERS, and gathering a
crowd, alarmed the city;
and having assaulted the
HOUSE of ‡ Jason sought
to bring them * forth to
the assembly of the PEOPLE;
6 but not finding them,
they dragged * Jason and
some of the Brethren to
the RULERS of the city,
crying out, ‡ "THESE men
who have disturbed the
EMPIRE, are come here
also;
7 whom Jason has received; and all these oppose the ‡ DECREES of [illegible]

* VATICAN MANUSCRIPT.—39. from the CITY. 1. THESSALONICA. 1. a Synagogue of. 4. Silas. 4. great Multitude. 5. forth to the PEOPLE. [illegible] Jason.

‡ 39. Matt. viii. 34. ‡ 40. ver. 14. ‡ 2. Acts ix. 20; xiii. 5, 14; xiv. 1; [illegible] xix. 8. ‡ 3. Luke xxiv. 26, 46; Acts xviii. 28; Gal. iii. 1. ‡ 4. Acts xxviii. 24. ‡ 4. Acts xv. 22, 27, 32, 40. ‡ 5. Rom. xvi. 21. ‡ 6. Acts xvi. 20. ‡ 7. Luke xxiii. 2; John xix. 12.

νυκτος εξεπεμψαν τον τε
night sent away the both
αν εις Βεροιαν· οἵτινες παρα-
into Berea; who hav-
ν συναγωγην των Ιουδαιων
synagogue of the Jews
ι δε ησαν ευγενεστεροι των
and were more candid of those
οἵτινες εδεξαντο τον λογον
who received the word
ιας, το καθ' ἡμεραν ανακρι-
that every day closely
ας, ει εχοι ταυτα οὑτως.
if was these things thus.
εξ αυτων επιστευσαν, και
of them believed, and
υναικων των ευσχημονων και
women of the honorable and
13 Ὡς δε εγνωσαν οἱ απο
When but knew those from
Ιουδαιοι, ὁτι και εν τῃ Βεροιᾳ
Jews, that also in the Berea
υ Παυλου ὁ λογος του θεου,
Paul the word of the God,
οντες τους οχλους. 14 Ευθεως
g up the crowds. Immediately
ον εξαπεστειλαν οἱ αδελφοι
sent out the brethren
την θαλασσαν· ὑπεμενον δε
the sea; remained and
Τιμοθεος εκει. 15 Οἱ δε καθισ-
Timothy there. They but conduct-
ν ηγαγον *[αυτον] ἑως Αθη-
led [him] to Ath-
ς εντολην προς τον Σιλαν και
ed a charge to the Silas and

10 But the BRETHREN immediately, by * Night, ‡ sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the WORD with All Readiness, DAILY ‡ examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA knew That the WORD of GOD was preached by PAUL at BEREA, they came there also exciting * and troubling the CROWDS.

14 ‡ And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to

αυτους, και εξαγαγοντες ηρωτων εξηλθειν
them, and having led out they asked to go out
της πολεως. 40 Εξελθοντες δε εκ της φυλα-
the city. Having gone and out of the prison
κης εισηλθον προς την Λυδιαν· και ιδοντες τους
they came in to the Lydia, and having seen the
αδελφους, παρεκαλεσαν αυτους, και εξηλθον.
brethren, they exhorted them, and went out.

ΚΕΦ. ιζ'. 17. 1 Διοδευσαντες δε την Αμφι-
Having passed through and the Amphi-
πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
polis and Apollonia, they came into Thessalonica,
κην, όπου ην ἡ συναγωγη των Ιουδαιων.
where was the synagogue of the Jews.
2 Κατα δε το ειωθος τῳ Παυλῳ εισηλθε προς
According to and the custom the Paul went in to
αυτους, και επι σαββατα τρια διελεγετο αυ-
them, and for sabbaths three reasoned with
τοις απο των γραφων· 3 Διανοιγων και παρατι-
them from the writings, opening and setting
θεμενος, ότι τον Χριστον εδει παθειν και
forth, that the Anointed it was necessary to have suffered and
αναστηναι εκ νεκρων, και ότι οὑτος εστιν ὁ
to have been raised out of dead ones, and that this is the
Χριστος Ιησους, ὁν εγω καταγγελλω ὑμιν.
Anointed Jesus, whom I announce to you.
4 Και τινες εξ αυτων επεισθησαν, και προσε-
And some of them were convinced, and joined
κληρωθησαν τῳ Παυλῳ και τῳ Σιλᾳ, των τε
themselves to the Paul and to the Silas, of the and
σεβομενων Ἑλληνων πολυ πληθος, γυναικων
pious Greeks a great number, women
τε των πρωτων ουκ ολιγαι.
and of the chief not a few.
5 Προσλαβομενοι δε οἱ Ιουδαιοι των αγοραιων
Having taken to themselves and the Jews of the market-loungers
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some men of evil, and having gathered a crowd,
εθορυβουν την πολιν· επισταντες τε τῃ οικιᾳ
they disturbed the city; having assaulted and the house
Ιασονος, εζητουν αυτους αγαγειν εις τον δημον·
of Jason, they sought them to lead out into the people,
6 μη εὑροντες δε αυτους, εσυρον τον Ιασονα
not having found and them, they dragged the Jason
και τινας αδελφους επι τους πολιταρχας, βοων-
and some brethren to the city-rulers, crying,
τες· Ότι οἱ την οικουμενην αναστατωσαντες,
That they the habitable having disturbed,
οὑτοι και ενθαδε παρεισιν· 7 οὑς ὑποδεδεκται
these also here are present; whom has received
Ιασων· και οὑτοι παντες απεναντι των δογμα-
Jason, and these all against the decrees

entreated them; [illegible] and con-
ducting them [illegible] entreated
them ‡ to depart * [illegible]
CITY.
40 And going [illegible] out of
the PRISON, ‡ they [illegible] entered
into the house [illegible] Lydia;
and having [illegible] the
BRETHREN, they [illegible] exhorted
them, and depa[illegible]ed.

CHAPTER [illegible] XVII.

1 And travel[illegible] through
Amphipolis and [illegible] Apollonia
they came to [illegible] Thessa-
LONICA, whe[illegible] was * a
Synagogue of [illegible] Jews.
2 And acc[illegible] to his
CUSTOM, Pau[illegible] went in
to them, and [illegible] three Sab-
baths reasone[illegible] with them
from the SCRI[illegible]
3 opening [illegible] setting
forth, ‡ That [illegible] Messiah
ought to suff[illegible] and to rise
from the dea[illegible] and That
"This is the A[illegible] Je-
sus whom ‡ [illegible]
you."
4 ‡ And some of them
believed and [illegible]
PAUL and ‡ * Silas [illegible]
the PIOUS Greeks [illegible]
Multitude, and of the
CHIEF Women [illegible]
5 But the Jews [illegible]
some evil-disposed [illegible]
from the MARKET [illegible]
ERS, and gathering a
crowd, alarmed the CITY;
and having [illegible]
HOUSE of ‡ Jason [illegible]
to bring them * forth to
the assembly of the PEO-
PLE;
6 but not finding them,
they dragged * Jason and
some of the Brethren to
the RULERS of the CITY,
crying out, "THESE
who have disturbed the
EMPIRE, are come here
also;
7 whom Jason has re-
ceived; and all these op-
pose the ‡ DECREES of C[illegible]

* VATICAN MANUSCRIPT.—39. from the CITY. 1. THESSALONICA. 1. a
Synagogue of. 4. Silas. 4. great Multitude. 5. forth to the PEOPLE.
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‡ 39. Matt. viii. 34. ‡ 40. ver. 14. ‡ 2. Acts ix. 20; xiii. 5, 14; xiv. 1; [illegible]
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‡ 4. Acts xv. 22, 27, 32, 40. ‡ 5. Rom. xvi. 21. ‡ 6. Acts xvi. 20.
xxiii. 2; John xix. 12.

...ς πραττουσι, βασιλεα λεγοντες
do, a king saying
Ιησουν. [8] Εταραξαν δε τον οχλον
Jesus. Troubled and the crowd
...αρχας ακουοντας ταυτα. [9] Και
...rulers having heard these things. And
...ικανον παρα του Ιασονος και των
security from the Jason and the
...λυσαν αυτους. [10] Οἱ δε αδελφοι
...let go them. The and brethren
...της νυκτος εξεπεμψαν τον τε
the night sent away the both
...ον Σιλαν εις Βεροιαν· οἱτινες παρα-
...Silas into Berea; who hav-
...εις την συναγωγην των Ιουδαιων
...into the synagogue of the Jews
[11] Οὑτοι δε ησαν ευγενεστεροι των
These and were more candid of those
...νικη, οἱτινες εδεξαντο τον λογον
...who received the word
...προθυμιας, το καθ' ἡμεραν ανακρι-
...readiness, that every day closely
...γραφας, ει εχοι ταυτα οὑτως.
writings, if was these things thus.
...ν ουν εξ αυτων επιστευσαν, και
...therefore of them believed, and
...ων γυναικων των ευσχημονων και
women of the honorable and
ολιγοι. [13] Ὡς δε εγνωσαν οἱ απο
a few. When but knew those from
...νικης Ιουδαιοι, ὁτι και εν τῃ Βεροιᾳ
...Jews, that also in the Berea
...ὑπο του Παυλου ὁ λογος του θεου,
by the Paul the word of the God,
...σαλευοντες τους οχλους. [14] Ευθεως
...stirring up the crowds. Immediately
...Παυλον εξαπεστειλαν οἱ αδελφοι
...Paul sent out the brethren
...ὡς επι την θαλασσαν· ὑπεμενον δε
...as to the sea; remained and
...και ὁ Τιμοθεος εκει. [15] Οἱ δε καθισ-
and the Timothy there. They but conduct-
...Παυλον ηγαγον *[αυτον] ἑως Αθη-
...Paul led [him] to Ath-
...λαβοντες εντολην προς τον Σιλαν και
...having received a charge to the Silas and
...να ὡς ταχιστα ελθωσι προς αυτον,
...as soon as possible they should come to him,
[16] Εν δε ταις Αθηναις εκδεχομενου
In and the Athens waiting
...Παυλου, παρωξυνετο το πνευμα
...Paul, was stirred up the spirit
...αυτῳ, θεωρουντι κατειδωλον οὑσαν
...him, beholding full of idols being

...sar, saying that there is another King, Jesus."

8 And they alarmed the CROWD and the RULERS of the CITY, when they heard these things.

9 And having taken SECURITY from Jason, and the REST, they let them go.

10 But the BRETHREN immediately, by * Night, ‡ sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the WORD with All Readiness, DAILY ‡ examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA knew That the WORD of GOD was preached by PAUL at BEREA, they came there also exciting * and troubling the CROWDS.

14 ‡ And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, ‡ his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

MANUSCRIPT.—10. Night. 13. and troubling the CROWDS. 15. TIMOTHY.

† ...pression denotes the appearance of Athens to the eye of a stranger. "A per...y take his position any where in ancient Athens, where the eye did not range ...ltars, and statues of the gods almost without number." Bib. Sac. Vol. vi. p. ...

...; ver. 14. ‡ 11. Luke xvi. 29; John v. 39. ‡ 14. Matt. x. 23.

και τινες ελεγον· Τι αν θελοι ὁ σπερμ
and some said; What may intend the seed-
οὗτος λεγειν; Οἱ δε· Ξενων δαιμονιω
this to say? They and; Of strange demons
καταγγελευς ειναι· ὅτι τον Ιησουν κ
a proclaimer to be; because the Jesus
αναστασιν *[αυτοις] ευηγγελιζετο. 19
resurrection [to them] he announced glad tidings.
βομενοι τε αυτου, επι τον Αρειον παγ
taken hold and of him, to the Mars hill
γον, λεγοντες· Δυναμεθα γνωναι, τις
led, saying; Are we able to know, what
αὕτη ἡ ὑπο σου λαλουμενη διδαχη; 20
this that by thee being spoken teaching? St
τα γαρ τινα εισφερεις εις τας ακοα
for certain thou bringest to the ears
Βουλομεθα ουν γνωναι, τι αν θελοι
We desire therefore to know, what may intend
ειναι. 21 Αθηναιοι δε παντες και οἱ επ
to be. Athenians and all and the
τες ξενοι, εις ουδεν ἑτερον ευκαιρουν,
strangers, in nothing else spend leisure, th
τι και ακουειν καινοτερον.
something and to hear newer.
22 Σταθεις δε ὁ Παυλος εν μεσῳ το
Having stood up and the Paul in midst of th
παγου, εφη· Ανδρες Αθηναιοι, κατ
hill, said; Men Athenians, in
ὡς δεισιδαιμονεστερους ὑμας θεωρω
as it were worshippers of demons you I perceive
χομενος γαρ και αναθεωρων τα σ
ing through for and beholding the obje
ὑμων, εὑρον και βωμον, εν ᾧ επε

γης κυριος ὑπαρχων, ουκ
earth Lord being, not
ιοις κατοικει, [25] ουδε ὑπο
ples dwells, nor by
ραπευεται, προσδεομενος
is served, wanting
πασι ζωην και πνοην και
to all life and breath and
σε τε εξ ἑνος *[αἱματος]
and out of one [blood]
κατοικειν επι παν το προ-
to dwell on all the face
ας προστεταγμενους και-
ined having been appointed sea-
ιας της κατοικιας αυτων·
the of the habitation of them;
αραγε ψηλαφησειαν αυτον
indeed they might feel him
ου μακραν απο ἑνος ἑκασ-
not far from one each
. [28] Εν αυτῳ γαρ ζωμεν
In him for we live
ιεν· ὡς και τινες των καθ'
; as also some of those with
σι· Του γαρ και γενος
; Of the for also offspring
ὑπαρχοντες του θεου,
being of the God,
ειν, χρυσῳ η αργυρῳ η
, gold or silver or
νης και ενθυμησεως ανθρω-
and device of men,
μοιον. [30] Τους μεν ουν
like. The indeed therefore
ὑπεριδων ὁ θεος, τανυν
overlooking the God, now
θρωποις πασι πανταχου
men all in all places
εστησεν ἡμεραν, εν ᾗ
established a day, in which
ικουμενην εν δικαιοσυνῃ.
habitable in righteousness,
πιστιν παρασχων πασιν,
a guarantee having furnished to all,
κρων. . . . . [32] Ακουσαν-
dead ones. Having heard
κρων, οἱ μεν εχλευαζον·
dead ones, these indeed mocked;
μεθα σου παλιν περι του-
hear thee again about this.

‡ Lord of Heaven and Earth, ‡ dwells not in Temples made with hands;

25 nor is he served by the HANDS of MEN, ‡ as needing anything; ‡ he having given to all Life, and Breath, and all things;

26 and made from One, Every Nation of Men to dwell on * the Whole Face of the EARTH; having determined the appointed Seasons, and ‡ the FIXED LIMITS of their HABITATION;

27 ‡ to seek GOD, if perhaps they might feel after and find him; ‡ and indeed he is not far from every one of us;

28 for in him we live, and move, and exist; as even some of † YOUR OWN Poets have said, 'For also we HIS Offspring are.'

29 Being, therefore, the Offspring of GOD, ‡ we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY.

30 Therefore, indeed, overlooking ‡ the TIMES of IGNORANCE, GOD ‡ now commands all MEN, in every place, to reform;

31 because he has established a DAY ‡ in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by ‡ raising him from the Dead."

32 And when they heard of the Resurrection of the Dead, SOME derided, but OTHERS said, "We will hear thee * again about this.

—26. Blood—omit. 26. The Whole Face of. 32. also

...atus, and Cleanthes' Hymn to Jupiter, contain this quotation. ...Paul's countrymen, with whose writings Paul was probably

‡ 24. Acts vii. 48. ‡ 25. Psa. l. 8. ‡ 25. Gen. ii. 7; ...xiii. 2, xxxiii. 4; Isa. xlii. 5; lvii. 16; Zech. xii. 1. ‡ 26. ...Rom. i. 20. ‡ 27. Acts xiv. 17. ‡ 29. Isa. xl. 18. ... ‡ 30. Luke xxiv. 47; Titus ii. 11, 12; 1 Pet. i. 14; iv. 3. ...xv. 10. ‡ 31. Acts ii. 24.

them. After
χωρισθεις ὁ Παυλος εκ των Αθηνων,
having withdrawn the Paul from the Athens,
Κορινθον. 2 Και εὑρων τινα Ιουδαιο
Corinth. And having found a certain Jew
Ακυλαν, Ποντικον τῳ γενει, προσφατ
Aquila, Pontus by the race, recently
θοτα απο της Ιταλιας, και Πρισκιλλα
come from the Italy, and Priscilla
αυτου, (δια το διατεταχεναι Κλαυδ
of him, (because the to have commanded Claudi
ζεσθαι παντας τους Ιουδαιους εκ της
draw all the Jews from the
προσηλθεν αυτοις· 3 και δια το
he went to them; and because the
ειναι, εμενε παρ' αυτοις· και ειργαζ
to be, he remained with them; and worke
γαρ σκηνοποιοι την τεχνην. 4 Διελε
for tent-makers the trade. He reas
τῃ συναγωγῃ κατα παν σαββατον,
the synagogue during every sabbath,
Ιουδαιους και Ἑλληνας. 5 Ὡς δε
Jews and Greeks. When but
απο της Μακεδονιας ὁ, τε Σιλας και ὁ
from the Macedonia the, both Silas and th
συνειχετο τῳ λογῳ ὁ Παυλος, διαμαρ
was confined to the word the Paul, earnest
τοις Ιουδαιοις τον Χριστον Ιησουν.
to the Jews the Anointed Jesus.
σομενων δε αυτων και βλασφημουντω
but them and blaspheming,
ξαμενος τα ἱματια, ειπε προς αυτους
shaken the mantles, he said to them,
ὑμων επι την κεφαλην ὑμων, καθ
of you on the head of you, pu
απο του νυν εις τα εθνη πορευσομ

...στευον, και εβαπτιζοντο· 9 ειπε δε ὁ
...ieved, and were dipped; said and the
...δραματος εν νυκτι τῳ Παυλῳ· Μη
...gh a vision by night to the Paul; Not
...λλα λαλει και μη σιωπησῃς· 10 διοτι
...ut speak and not be silent; because
...μετα σου, και ουδεις επιθησεται σοι
...with thee, and no one shall attack thee
...σαι σε· διοτι λαος εστι μοι πολυς εν
...rt thee; because people is for me much in
ταυτῃ. 11 Εκαθισε τε ενιαυτον και
this. He continued and a year and
διδασκων εν αυτοις τον λογον του
teaching among them the word of the

...ωνος δε ανθυπατευοντες της Αχαιας,
...lio and being proconsul of the Achaia,
...σταν ὁμοθυμαδον οἱ Ιουδαιοι τῳ Παυ-
... with one mind the Jews to the Paul,
...αγον αυτον επι το βημα, 13 λεγοντες·
...led him to the tribunal, saying,
τον νομον οὑτος αναπειθει τους
the law this persuades the
...σεβεσθαι τον θεον. 14 Μελλοντος
...to worship the God. Being about
...λου ανοιγειν το στομα, ειπεν ὁ
...aul to open the mouth, said the
...ος τους Ιουδαιους· Ει μεν ουν ην
... the Jews; If indeed therefore it was
... η ῥᾳδιουργημα πονηρον, ω Ιου-
... or recklessness evil, O Jews,
... λογον αν ηνεσχομην ὑμων· 15 ει
... to reason I would bear with you; if
...εστι περι λογου και ονοματων και
...it be about a word and names and
...καθ' ὑμας, οψεσθε αυτοι· κριτης
...with you, you will see yourselves; a judge
... τουτων ου βουλομαι ειναι. 16 Και
... of these not choose to be. And
...λασεν αυτους απο του βηματος. 17 Επιλα-
...them from the tribunal. Having
...παντες *[οἱ 'Ελληνες] Σωσθενην
... all [the Greeks] of Sosthenes
...συναγωγον, ετυπτον εμπροσθεν του
...synagogue, they struck before the
... και ουδεν τουτων τῳ Γαλλιωνι εμε-
...nothing of these the Gallio cared.
...δε Παυλος ετι προσμεινας ἡμερας
... and Paul yet having remained days
...τοις αδελφοις αποταξαμενος, εξεπλει
... the brothers having bid farewell, sailed out
...Συριαν, και συν αυτῳ Πρισκιλλα και
...Syria, and with him Priscilla and
...κειραμενος την κεφαλην εν Κεγχρεαις·
...having shaved the head in Cenchrea;
...ευχην. 19 Κατηντησε δε εις Εφεσον,
... vow. He came and to Ephesus,

ing, believed, and were immersed.

9 ‡And the LORD said to PAUL, in a Vision by Night, "Fear not, but speak, and be not silent;

10 ‡for I am with thee; and no one shall attack thee, to HURT thee; for there are many People for me in this CITY.

11 And he remained there a Year and six Months, teaching among them the WORD of GOD.

12 But when Gallio was Proconsul of ACHAIA, the JEWS with one mind assaulted PAUL, and brought him to the TRIBUNAL,

13 saying, "This man persuades MEN to worship GOD contrary to the LAW."

14 And PAUL being about to SPEAK, GALLIO said to the JEWS, ‡"If indeed it was an act of Injustice or reckless Evil, O Jews! according to Reason I would bear with you;

15 but if it be a Question concerning Doctrine, and Names, and THAT Law which is among you, see you to it, for I will not be a Judge of these things."

16 And he drove them from the TRIBUNAL.

17 And they All took ‡Sosthenes, the RULER of the SYNAGOGUE, and beat him before the TRIBUNAL. But GALLIO cared for none of these things.

18 And PAUL having remained yet many Days, bidding farewell to the BRETHREN, sailed thence for SYRIA, in company with Priscilla and Aquila; ‡having shaved his HEAD in ‡Cenchrea, for he had a Vow.

19 And he came to

* VATICAN MANUSCRIPT.—15. for—omit. 17. the GREEKS—omit.

... xiii. 11. ‡ 10. Jer. i. 18, 19; Matt. xxviii. 20. ‡ 14. Acts xxiii. 29; ... ‡ 17. 1 Cor. i. 1. ‡ 18. Num. vi. 18; Acts xxi. 24. ‡ 18. Rom. xvi. 1.

παντως την εορτην την ερχομενην
by all means the feast that coming
'Ιεροσολυμα·] παλιν *[δε] ανακ
Jerusalem;] again [but] I will
ὑμας, του θεου θελοντος. *[Και]
you, the God willing. [And]
της Εφεσου· 22 και κατελθων εις
the Ephesus, and having gone down to
αναβας, και ασπασαμενος την
having gone up, and having saluted the
κατεβη εις Αντιοχειαν. 23 Και ποιη
he went down to Antioch. And having
τινα, εξηλθε, διερχομενος καθεξης,
some, he went out, passing through in order,
τικην χωραν και Φρυγιαν, επιστηριξ
tia country and Phrygia, establishing
τους μαθητας. 24 Ιουδαιος δε τις
the disciples. A Jew and certain
ονοματι, Αλεξανδρευς τῳ γενει, αν
by name, an Alexandrian by the birth, a m
κατηντησεν εις Εφεσον δυνατος
came to Ephesus powerful
γραφαις. 25 Οὗτος ην κατηχημενος
writings. This was having been instructe
του κυριου· και ζεων τῳ πνευματι,
of the Lord; and being fervent in the spirit,
εδιδασκεν ακριβως τα περι το
taught accurately the things concerning the
επισταμενος μονον το βαπτισμα
being acquainted with only the dipping
26 Οὗτος τε ηρξατο παρρησιαζεσθαι ε
This and began to speak boldly in
γωγῃ. Ακουσαντες δε αυτου Α
gogue. Having heard and of him A
Πρισκιλλα, προσελαβοντο αυτον, και
Priscilla, took him, and
τερον αυτῳ εξεθεντο την του θεου οδο

...ονως γαρ τοις Ιουδαιοις διακατη-
...nously for with the Jews he was discus-
...οσιᾳ, επιδεικνυς δια των γραφων,
...ublicly, proving by the writings,
...στον Ιησουν.
...ointed Jesus.

ΚΕΦ. ιθ'. 19.

...δε εν τῳ τον Απολλω ειναι εν
...and in the the Apollos to be in
...υλον διελθοντα τα ανωτερικα μερη,
...aul having passed through the upper parts,
...φεσον. Και ευρων τινας μαθητας,
...phesus. And having found some disciples,
...αυτους· Ει πνευμα ἁγιον ελαβετε
...them; If a spirit holy you received
...ς; Οἱ δε ειπον προς αυτον· Αλλ'
...They and said to him, But
...υμα ἁγιον εστιν, ηκουσαμεν. [3] Ειπε
...holy is, we have heard. He said
...αυτους·] Εις τι ουν εβαπτισθητε;
...them;] Into what then were you dipped?
...Εις το Ιωαννου βαπτισμα. [4] Ειπε
...Into the of John dipping. Said
...Ιωαννης εβαπτισε βαπτισμα μετα-
...John dipped a dipping of refor-
...λαῳ λεγων, εις τον ερχομενον μετ'
...people saying, into him coming after
...πιστευσωσι· τουτ' εστιν, εις τον
...they should believe, that is, into the
...ακουσαντες δε εβαπτισθησαν εις το
...Having heard and they were dipped into the
...κυριου Ιησου. [6] Και επιθεντος
...Lord Jesus. And having placed
...Παυλου τας χειρας, ηλθε το πνευμα
...Paul the hands, came the spirit
...αυτους, ελαλουν τε γλωσσαις και
...them, they spoke and with tongues and
... [7] Ησαν δε οἱ παντες ανδρες ὡσει
...Were and the all men about
...εισελθων δε εις την συναγωγην,
...having entered and into the synagogue,
...το, επι μηνας τρεις διαλεγομενος
...for months three reasoning
...[9] [τα] περι της βασιλειας του
...[the things] concerning the kingdom of the
...δε τινες εσκληρυνοντο και ηπει-
...and some were hardened and disbe-
...λογουντες την ὁδον ενωπιον του
...speaking evil of the way in presence of the

28 for he strenuously discussed with the JEWS in public, ‡ proving by the SCRIPTURES that Jesus is the MESSIAH.

CHAPTER XIX.

1 And it happened, while ‡ APOLLOS was in Corinth, Paul, having passed through the UPPER Parts, came to *Ephesus; and having found Some Disciples,

2 he said to them, "Have you received the holy Spirit since you believed?" And THEY said to him, ‡ "We have not even heard whether there be any holy Spirit."

3 And he said, "Into what then were you immersed?" And THEY said, ‡ "Into JOHN'S IMMERSION?"

4 And Paul said, ‡ "John administered the Immersion of Reformation, saying to the PEOPLE, that they should believe into HIM that was COMING after him, that is, into Jesus."

5 And having heard this, they were immersed ‡ into the NAME of the LORD Jesus.

6 And Paul ‡ putting his *Hands on them, the HOLY SPIRIT came on them, and ‡ they spoke with Tongues and prophesied.

7 And ALL the Men were about twelve.

8 And having entered the SYNAGOGUE, he spoke boldly for three Months, reasoning and persuading ‡ about the KINGDOM of GOD.

9 But when some were hardened, and disbelieved, speaking evil of the WAY

...—1. Ephesus, and found Certain Disciples; and he said to them. 6. Hands, 8. the things—concerning.

...; xvii. 3; ver. 5. ‡ 1. 1 Cor. i. 12; iii. 5, 6. ‡ 2. Acts viii. 16. ‡ 4. Matt. iii. 11; John i. 15, 27, 30; Acts i. 5; xi. 16; xiii. 24, 25. ‡ 6. Acts vi. 6; viii. 17. ‡ 6. Acts ii. 4; x. 46. ‡ 8. ‡ 8. Acts i. 3; xxviii. 23.

both and Greeks. Miracles

τυχουσας εποιει ὁ θεος δια των
common ones did the God through the

Παυλου· 12 ὡστε και επι τους ασ
of Paul; so that even to those

επιφερεσθαι απο του χρωτος αυτου σ
to be brought from the skin of him

σιμικινθια, και απαλλασσεσθαι απ' α
aprons, and to be set free from

νοσους, τα τε πνευματα τα πονηρα ε
diseases, the and spirits the evil

θαι.
out.

13 Επεχειρησαν δε τινες απο των
Took in hand and some from of those

μενων Ιουδαιων εξορκιστων ονομαζειν
about Jews exorcists to name

εχοντας τα πνευματα τα πονηρα το ο
having the spirits the evil the

κυριου Ιησου, λεγοντες· Ὁρκιζω
Lord Jesus, saying; I adjure

Ιησουν, ὁν ὁ Παυλος κηρυσσει. 14
Jesus, whom the Paul preaches.

τινες υἱοι Σκευα Ιουδαιου αρχιερεως
some sons of Sceva a Jew a high-priest

τουτο ποιουντες. 15 Αποκριθεν δε το
this were doing. Answering and the

πονηρον ειπε· Τον Ιησουν γινωσκω,
evil said; The Jesus I know,

Παυλον επισταμαι· ὑμεις δε τινες εσ
Paul I am acquainted with; you but who ar

εφαλλομενος επ' αυτους ὁ ανθρωπος,
leaping on them the man,

το πνευμα το πονηρον, και κατα
the spirit the evil, and havin

αυτων, ισχυσε κατ' αυτων, ὡστε κυ

[illegible] το ονομα του κυριου Ιησου. [illegible] the name of the Lord Jesus.
[illegible] των πεπιστευκοτων ηρχοντο εξο- [illegible] of those having believed came con-
[illegible] και αναγγελλοντες τας πραξεις [illegible] and declaring the deeds
[illegible] Ικανοι δε των τα περιεργα πραξαν- Many and of those the magical arts practis-
[illegible] συναντες τας βιβλους, κατεκαιον [illegible] together the books, burned
[illegible] παντων· και συνεψηφισαν τας τιμας [illegible] all; and they computed the prices
[illegible] ευρον αργυριου μυριαδας πεντε. found pieces of silver myriads five.
[illegible] κατα κρατος ὁ λογος του κυριου [illegible] according to power the word of the Lord
[illegible] ισχυεν. 21 Ὡς δε επληρωθη ταυτα, [illegible] prevailed. When and was fulfilled these things,
[illegible] Παυλος εν τῳ πνευματι, διελθων Paul in the spirit, having passed through
[illegible] Μακεδονιαν και Αχαιαν, πορευεσθαι εις [illegible] and Achaia, to go into
[illegible], ειπων· Ὁτι μετα το γενεσθαι με [illegible] saying, That after the to be come me
[illegible] με και Ῥωμην ιδειν. 22 Αποστειλας [illegible] also Rome to see. Having sent
[illegible] Μακεδονιαν δυο των διακονουντων Macedonia two of those ministering
[illegible] Θεον και Εραστον, αυτος επεσχε [illegible] and Erastus, he remained
την Ασιαν. 23 Εγενετο δε κατα τον the Asia. It happened and during the
[illegible] ταραχος ουκ ολιγος περι της [illegible] a tumult not small concerning the

[illegible] τις ονοματι, αργυροκοπος, [illegible] for a certain by name, a silversmith,
[illegible] *[αργυρους] Αρτεμιδος, παρειχετο [illegible] [of silver] for Diana, brought
[illegible] εργασιαν ουκ ολιγην. 25 Οὑς [illegible] gain not a little. Whom
[illegible], και τους περι τα τοιαυτα εργα- [illegible] together, and those about the such like work-
[illegible] Ανδρες, επιστασθε, ότι εκ ταυ- Men, you know, that out of this
[illegible] εργασιας ἡ ευπορια ἡμων εστι· 26 και work the wealth of us is; and
[illegible] ακουετε, ότι ου μονον Εφεσου, and you hear, that not only of Ephesus,

on them all, and the NAME of the LORD JESUS was magnified.

18 And MANY of those who BELIEVED, came, confessing and declaring their DEEDS.

19 And many of THOSE PRACTISING MAGICAL ARTS, having brought together their [illegible], burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the WORD of *the LORD powerfully increased and prevailed.

21 ‡And when these things were accomplished, ‡PAUL was disposed by the SPIRIT, having passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have BEEN there, ‡I must also see Rome."

22 And having sent two of ‡THOSE who MINISTERED to him, Timothy and Erastus, into Macedonia, he remained for a Time in ASIA.

23 And ‡there occurred during that PERIOD, no small Tumult concerning ‡that WAY.

24 For a certain man, named Demetrius, a Silversmith, making †silver Temples of Diana, afforded ‡no *Small Gain to the WORKMEN.

25 whom he having assembled, with THOSE employed about the LIKE BUSINESS, said, "Men, you know That from This WORK is our WEALTH;

26 and you see and hear, That not only at Ephesus

[illegible] MANUSCRIPT.—20. the LORD. 24. silver—omit. 24. Small Gain.

† [illegible] representations of this temple, which were bought by strangers as matters [illegible], and probably of devotion. The temple of Diana was raised at the expense [illegible], and yet was 220 years in building, before it was brought to its sum of perfection. [illegible] was in length 425 feet, by 220 in breadth, and was beautified by 127 columns, [illegible] made at the expense of so many kings; and was adorned with the most beautiful [illegible].—Clarke.

[illegible] xv. [illegible]; Gal. ii. 1. [illegible] ‡ 21. Acts xx. 22. ‡ 21. Acts xviii. 21; xxiii. [illegible] ‡ 22. Acts xiii. 5. ‡ 23. 2 Cor. i. 8. ‡ 23. See Acts ix. 2.

αλλα και το
contempt to come; but also that
θεας Αρτεμιδος ἱερον εις ουδεν
goddess Diana temple into nothing
λογισθηναι, μελλειν τε και καθαιρεισθαι την με
to be counted and also to be destroyed the
γαλειοτητα αυτης, ἡν ὁλη ἡ Ασια και ἡ οικουμε
ness of her, which whole the Asia and the habitable
28 Ακουσαντες δε, και γενομενοι πλη
Having heard and, and having become ful
εκραζον, λεγοντες· Μεγαλη ἡ Αρτεμι
they cried out, saying: Great the Diana
29 Και επλησθη ἡ πολις *[ὁλη] της σ
And was filled the city [whole] the
ὡρμησαν τε ὁμοθυμαδον εις το θεατρο
they rushed and with one mind into the theatre,
πασαντες Γαιον και Αρισταρχον Μ
seized Gaius and Aristarchus
συνεκδημους Παυλου. 30 Του δε Παυ
fellow-travelers of Paul. The and Pa
λομενου εισελθειν εις τον δημον,
ing to enter into the assembly of the peop
αυτον οἱ μαθηται. 31 Τινες δε και τω
him the disciples. Some and even of
χων οντες αυτῳ φιλοι, πεμψαντες πρ
chs being to him friends, having sent to
παρεκαλουν μη δουναι ἑαυτον εις το
besought not to venture himself into the
32 Αλλοι μεν ουν αλλο τι εκραζον· η
Some indeed therefore some thing cried; wa
εκκλησια συγκεχυμενη, και οἱ πλει
assembly having been confused, and the gre
ηδεισαν, τινος ἑνεκεν συνεληλυθεισαν
knew, for what purpose they were come together
δε τον οχλου

...ιος εστι, φωνη εγενετο μια εκ παντων, ὡς
... he is, voice came one from all, about
... ὡρας δυο κραζοντων· Μεγαλη ἡ Αρτεμις
hours two crying; Great the Diana
Εφεσιων. [35] Καταστειλας δε ὁ γραμματευς τον
Ephesians. Having stilled and the scribe the
ὀχλον, φησιν· Ανδρες Εφεσιοι, τις γαρ εστιν
crowd, he says, Men Ephesians, what for is
ανθρωπος, ὁς ου γινωσκει την Εφεσιων πολιν
man, who not knows the Ephesians city
νεωκορον ουσαν της μεγαλης Αρτεμιδος και
temple-keeper being of the great Diana and
του Διοπετους; [36] Αναντιρῥητων ουν οντων
that fallen from Jupiter? Cannot be denied therefore being
τουτων, δεον εστιν ὑμας κατεσταλμενους
these things, necessary it is you having been quiet
ὑπαρχειν, και μηδεν προπετες πραττειν.
to be, and nothing rashly to do.
[37] Ηγαγετε γαρ τους ανδρας τουτους, ουτε
You brought for the men these, neither
ἱεροσυλους, ουτε βλασφημουντας την θεον
temple-robbers, nor blasphemers of the goddess
ὑμων. [38] Ει μεν ουν Δημητριος και οἱ συν
your. If indeed therefore Demetrius and those with
αυτῳ τεχνιται εχουσι προς τινα λογον, αγοραιοι
him workmen have against any a word, courts
αγονται, και ανθυπατοι εισιν· εγκαλειτωσαν
are held, and proconsuls are; let them accuse
αλληλοις. [39] Ει δε τι περι ἑτερων επιζη-
each other. If but anything about other things you in-
τειτε, εν τῃ εννομῳ εκκλησιᾳ επιλυθησεται.
quire, in the lawful assembly it shall be settled.
[40] Και γαρ κινδυνευομεν εγκαλεισθαι στασεως
Even for we are in danger to be accused of tumult
περι της σημερον, μηδενος αιτιου ὑπαρχον-
concerning the day, not one cause being,
τος, περι οὗ δυνησομεθα αποδουναι λογον της
about which we are able to give a reason for the
συστροφης ταυτης. [41] Και ταυτα ειπων, απε-
gathering this. And these having said, he dis-
λυσε την εκκλησιαν.
missed the assembly.

ΚΕΦ. κ'. 20.

[1] Μετα δε το παυσασθαι τον θορυβον, προσ-
After and the to be restrained the tumult, having
καλεσαμενος ὁ Παυλος τους μαθητας, και ασπα-
called to the Paul the disciples, and having
σαμενος, εξηλθε πορευθηναι εις την Μακεδονιαν.
embraced, he went out to go into the Macedonia.
[2] Διελθων δε τα μερη εκεινα, και παρακα-
Having passed through and the parts those, and having ex-
λεσας αυτους λογῳ πολλῳ, ηλθεν εις την
horted them with a word great, he went into the

was a Jew, one Voice came from all for about two Hours, crying, "Great is the DIANA of the * Ephesians!"

35 And the RECORDER having quieted the CROWD, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?

36 These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

37 for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

38 If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

39 But if you seek anything * further, it shall be settled in the LAWFUL Assembly.

40 For we are even in danger of being accused about the Tumult of TO-DAY; there being no cause by which we can excuse this CONCOURSE."

41 And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

1 Now after the TUMULT was allayed, PAUL, * having summoned the DISCIPLES, and embracing them, ‡ departed to go into MACEDONIA.

2 And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

* VATICAN MANUSCRIPT.—34. Ephesians! Great is the DIANA of the Ephesians! And ... 39. further, it shall be. 1. sent for the DISCIPLES, and exhorting and embracing them, he departed for.

‡ 1. 1 Cor. xvi. 5; 1 Tim. i. 3.

rean. Of Thessalonians and, Aristarchu

Σεκουνδος, και Γαιος Δερβαιος και Τ
Secundus, and Gaius of Derbe and

Ασιανοι δε, Τυχικος και Τροφιμος.
Asiatics and, Tychicus and Trophimus.

προελθοντες εμενον ἡμας εν Τρωαδι· 6 ἡ
going before awaited us in Troas;

εξεπλευσαμεν μετα τας ἡμερας των
sailed out after the days of the unleav

απο Φιλιππων, και ηλθομεν προς αυτους
from Philippi, and came to them

Τρωαδα αχρις ἡμερων πεντε, οὗ διετ
Troas in days five, where we

ἡμερας ἑπτα. 7 Εν δε τῃ μιᾳ των σαβ
days seven. In and the first of the sa

συνηγμενων ἡμων κλασαι αρτον, ὁ
having been assembled of us to break bread, the

διελεγετο αυτοις, μελλων εξιεναι τῃ επ
discoursed to them, being about to depart on the

παρετεινε τε τον λογον μεχρι μεσον
continued and the discourse till midn

8 Ησαν δε λαμπαδες ἱκαναι εν τῳ ὑπερ
Were and lamps many in the upper ro

ημεν συνηγμενοι. 9 Καθημενος δε τις ν
we were assembled. Was sitting and a certain

ονοματι Ευτυχος, επι της θυριδος, κατ
by name Eutychus, in the window,

μενος ὑπνῳ βαθει, διαλεγομενου του
powered with sleep deep, discoursing the

επι πλειον, κατενεχθεις απο του ὑπνου,
for a longer time, having been overcome from the sleep,

απο του τριστεγου κατω, και ηρθη
from the third story down, and was taken up

10 Καταβας δε ὁ Παυλος επεπεσεν αυ

…ες αχρις αυγης, ούτως εξηλθεν. 12 Ηγα-
…versed till day-break, so he departed. They
…τον παιδα ζωντα, και παρεκληθησαν ου
…the youth living, and were comforted not
… 13 Ἡμεις δε προελθοντες επι το
We but going before to the
…ανηχθημεν εις την Ασσον, εκειθεν μελ-
sailed to the Assos, there in-
…αναλαμβανειν τον Παυλον· ούτω γαρ ην
to take in again the Paul; so for it was
…γμενος, μελλων αυτος πεζευειν. 14 Ὡς
…arranged, being about himself to go on foot. When
…βαλεν ἡμιν εις την Ασσον, αναλαβοντες
…met with us at the Assos, having again received
…ηλθομεν εις Μιτυληνην· 15 κἀκειθεν απο-
…we came to Mitylene; and thence hav-
…ντες, τη επιουση κατηντησαμεν αντικρυ
…away, on the morrow we came opposite
… Τη δε ἑτερα παρεβαλομεν εις Σαμον·
…the and another we touched at Samos;
…μειναντες εν Τρωγυλλιῳ,] τη εχομενῃ
…having remained in Trogyllium,] in the following
…ν εις Μιλητον. 16 Κεκρικει γαρ ὁ Παυ-
…to Miletus. Had determined for the Paul
…παραπλευσαι την Εφεσον, ὁπως μη γενηται
…to sail by the Ephesus, so that not it might be
…χρονοτριβησαι εν τη Ασιᾳ· εσπευδε γαρ,
…to spend time in the Asia; he was hastening for,
…τον ην αυτῳ, την ἡμεραν της πεντηκοσ-
…ble it was for him, the day of the pentecost
…γενεσθαι εις Ἱεροσολυμα. 17 Απο δε της
…to be in Jerusalem. From and the
…ου πεμψας εις Εφεσον, μετεκαλεσατο
…having sent to Ephesus, he called for
…πρεσβυτερους της εκκλησιας. 18 Ὡς δε
elders of the congregation. When and
…γενοντο προς αυτον, ειπεν αυτοις· Ὑμεις
…come to him, he said to them; You
…ασθε, απο πρωτης ἡμερας αφ᾽ ἡς επεβην
…, from first day in which I entered
… Ασιαν, πως μεθ᾽ ὑμων τον παντα χρονον
…Asia, how with you the whole time
…ην, 19 δουλευων τῳ κυριῳ μετα πασης
…serving the Lord with all
…ταπεινοφροσυνης και δακρυων και πειρασμων,
…humbleness and tears and temptations,
…συμβαντων μοι εν ταις επιβουλαις των
…having happened to me by the plots of the
…ων· 20 ὡς ουδεν ὑπεστειλαμην των συμ-
…how nothing I kept back of that being
…ρων, του μη αναγγειλαι ὑμιν και διδαξαι
…the not to declare to you and to teach
…δημοσιᾳ και κατ᾽ οικους· 21 διαμαρτυρομε-
…publicly and in houses; earnestly testifying

versed for a long time, even till Day-break, he so departed.

12 And they brought the YOUTH alive, and were not a little comforted.

13 But we, having gone before to the SHIP, sailed to Assos, there intending to take PAUL in again; for it was so arranged, he being about to go by land.

14 And when he met us at Assos, we received him, and came to Mitylene.

15 And sailing thence on the NEXT day we came opposite to Chios; and on *the NEXT we arrived at Samos; and having remained at Trogyllium, on the FOLLOWING we came to Miletus.

16 For PAUL had determined to sail by EPHESUS, that it might not be necessary for him to spend time in ASIA; ‡ for he was hastening, if it were possible for him, ‡ to be at Jerusalem on ‡ the DAY of PENTECOST.

17 But sending from MILETUS to Ephesus, he called to him the ELDERS of the CONGREGATION.

18 And when they were come to him, he said to them, "You know, ‡ from the First Day in which I came into ASIA, how I was the WHOLE Time with you,

19 serving the LORD with all humility, and with Tears, and THOSE Trials which happened to me ‡ by the PLOTS of the JEWS;

20 how ‡ I kept back NOTHING that was PROFITABLE; neglecting not to declare to you and to teach you publicly, and at your Houses;

21 earnestly testifying

…ICAN MANUSCRIPT.—13. in the EVENING we arrived. 15. and remained at …—…

… Acts xviii. 21; xix. 21; xxi. 4, 12. ‡ 16. Acts xxiv. 17. ‡ 16. Acts ii. 1. … ‡ 18. Acts xviii. 19; xix. 1, 10. ‡ 19. verse 3. ‡ 20. verse 27.

διαμαρτυρεται μοι, λεγον, ὁτι δεσμα
witnesses to me, saying, that bonds

θλιψεις μενουσιν. 24 Αλλ᾽ ουδενος λογ
afflictions await. But of no accoun

μαι, ουδε εχω την ψυχην μου τιμιαν
not I the life of me valuable

ὡς τελειωσαι τον δρομον μου *[μετα
so that to finish the course of me [with

και την διακονιαν ἡν ελαβον παρα το
and the service which I received from the

Ιησου, διαμαρτυρασθαι τα ευαγγελ
Jesus, to earnestly declare the glad tiding

χαριτος του θεου. 25 Και νυν ιδου, ε
favor of the God. And now lo,

ὁτι ουκετι οψεσθε το προσωπον μου ὑμ
that no longer will see the face of me y

τει, εν οἱς διηλθον κηρυσσων την β
among whom I have gone about proclaiming the

*[του θεου.] 26 Διο μαρτυρομαι ὑμ
[of the God.] Therefore I testify to yo

σημερον ἡμερᾳ, ὁτι καθαρος εγω
this day, that clean I

αἱματος παντων· 27 ου γαρ ὑπεστειλα
blood of all; not for I kept bac

μη αναγγειλαι ὑμιν πασαν την βου
not to declare to you all the wi

θεου. 28 Προσεχετε *[ουν] ἑαυτοις κ
God. Take heed [therefore] to yourselves

τῳ ποιμνιῳ, εν ᾡ ὑμας το πνευμα
the flock, in which you the spirit

εθετο επισκοπους, ποιμαινειν την εκ
placed overseers, to feed the

του κυριου, ἡν περιεποιησατο δια του
of the Lord, which he purchased through the

του ιδιου. 29 Εγω γαρ οιδα *[τουτο,]
of the own. I for know [this,]

...σονται μετα την αφιξιν μου λυκοι βαρεις
... after the departure of me wolves rapacious
... ὑμας, μη φειδομενοι του ποιμνιου· 30 και
... you, not sparing the flock; and
... ὑμων αυτων αναστησονται ανδρες λαλουν-
... yourselves will arise men speaking
...ς διεστραμμενα, του αποσπαν τους μαθητας
perverse things, the to draw away the disciples
...ισω αὐτων. 31 Διο γρηγορειτε, μνημονευ-
after them. Therefore watch you, remember-
...τες, ὁτι τριετιαν νυκτα και ἡμεραν ουκ επαυ-
... that three years night and day not I
...μην μετα δακρυων νουθετων ἑνα ἑκαστον.
... with tears admonishing one each.
32 Και ταννν παρατιθεμαι ὑμας, *[αδελφοι,] τῳ
And now I commend you, [brethren,] to the
... και τῳ λογῳ της χαριτος αυτου, τῳ δυνα-
... and to the word of the favor of him, to that being
...ῳ εποικοδομησαι, και δουναι ὑμιν κληρονο-
... to build up, and to give you an inheri-
...ιαν εν τοις ἡγιασμενοις πασιν. 33 Αργυριου η
...tance among those having been sanctified all. Silver or
...ρυσιου η ἱματισμου ουδενος επεθυμησα·
gold or raiment of no one I coveted;
34 αυτοι γινωσκετε, ὁτι ταις χρειαις μου και
yourselves you know, that the necessities of me and
...οις ουσι μετ' εμου ὑπηρετησαν αἱ χειρες αὑται.
... being with me supplied the hands these.
35 Παντα ὑπεδειξα ὑμιν, ὁτι οὑτω κοπιωντας
All things I pointed out to you, that so laboring
...ει αντιλαμβανεσθαι των ασθενουντων,
it is necessary to aid those being weak,
...μνημονευειν τε των λογων του κυριου Ιησου,
to remember and the words of the Lord Jesus,
ὁτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,
that he said; Blessed it is more to give,
η λαμβανειν. 36 Και ταυτα ειπων, θεις
than to receive. And these things having said, having placed
τα γονατα αὑτου, συν πασιν αυτοις προσηυξατο.
the knees of himself, with all those he prayed.
37 Ἱκανος δε εγενετο κλαυθμος παντων· και
Much and was weeping of all; and
επιπεσοντες επι τον τραχηλον του Παυλου,
having fallen on the neck of the Paul,
κατεφιλουν αυτον· 38 οδυνωμενοι μαλιστα
they affectionately kissed him; sorrowing most of all
επι τῳ λογῳ ᾡ ειρηκει, ὁτι ουκετι, μελλουσι
for the word which he spoke, that no more, they are about
το προσωπον αυτου θεωρειν. Προεπεμπον δε
the face of him to see. They accompanied and
αυτον εις το πλοιον.
him to the ship.

after my DEPARTURE ‡ rapacious Wolves will come in among you, not sparing the FLOCK;

30 ‡ and * of you will Men arise speaking perverse things, to DRAW AWAY DISCIPLES after them.

31 Therefore watch, remembering That for three years, by Night and by Day, I ceased not to admonish every one with Tears.

32 And now I commend you * to GOD, and to THAT WORD of his FAVOR, which is able to edify, and to give you ‡ an Inheritance among all THOSE who were SANCTIFIED.

33 I have coveted no man's Silver, or Gold, or Apparel;

34 you yourselves know ‡ That these HANDS have served my NECESSITIES, and THOSE who WERE with me.

35 I have showed you in All things, ‡ That by thus laboring you ought to assist the WEAK, and to remember the WORDS of the LORD Jesus, That he said, 'It is more blessed to give than to receive.'"

36 And having said these WORDS, he kneeled, and prayed with them all.

37 And there was much weeping among them all; and falling on PAUL'S NECK, they affectionately kissed him,

38 grieving chiefly for the WORDS which he spoke, That they should see his FACE no more. And they accompanied him to the SHIP.

* VATICAN MANUSCRIPT.—30. of you will men arise. 32. brethren—omit. 32. to the LORD, and to THAT WORD.

‡ 29. Matt. vii. 15; 2 Pet. ii. 1. ‡ 30. 1 Tim. i. 20; 1 John ii. 19. ‡ 32. Acts xxvi. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4. ‡ 34. Acts xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9, 12; xii. 13; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

...ιβαντες ανηχθημεν.
Phenicia, going on board we set sail.
τες δε την Κυπρον, και καταλι...
view and the Cyprus, and having le...
ευωνυμον, επλεομεν εις Συριαν, κ...
on the left, we sailed into Syria, a...
μεν εις Τυρον· εκεισε γαρ ην το
to Tyre; there for was the
φορτιζομενον τον γομον. 4 Και
loading the freight. And
τους μαθητας, επεμειναμεν αυτου ἡ...
the disciples, we remained there
οἵτινες τῳ Παυλῳ ελεγον δια του
these to the Paul said through the
μη αναβαινειν εις Ἱεροσολυμα. 5 Ὁ...
not to go up to Jerusalem. Wh...
νετο ἡμας εξαρτισαι τας ἡμερας,
happened us to have completed the days,
επορευομεθα, προπεμποντων ἡμας π...
we went our way, accompanying us
γυναιξι και τεκνοις, ἑως εξω της π...
wives and children, till outside of the
θεντες τα γονατα επι τον αιγιαλον,
having placed the knees on the shore,
ξαμεθα. 6 Και ασπασαμενοι αλληλους
And having embraced each other,
μεν εις το πλοιον· εκεινοι δε ὑπεστρ...
tered into the ship; they and returne...
τα ιδια. 7 Ἡμεις δε τον πλουν διαν...
the own. We and the voyage havi...
απο Τυρου κατηντησαμεν εις Πτολεμα...
from Tyre we came down to Ptolemais...
ασπασαμενοι τους αδελφους, εμειναμεν
having embraced the brethren, we remained
μιαν παρ' αυτο...

κατηλθε τις απο της Ιουδαιας προφη-
came down a certain from the Judea a pro-
της Αγαβος· 11 και ελθων προς ἡμας,
phet Agabus; and having come to us,
την ζωνην του Παυλου, δησας τε
the girdle of the Paul, having bound and
χειρας και τους ποδας, ειπε· Ταδε
hands and the feet, said; Thus
πνευμα το ἁγιον· Τον ανδρα, οὑ
spirit the holy; The man, of whom
η αὑτη, οὑτω δησουσιν εν Ἱερουσα-
this, so shall bind in Jerusa-
λημ, και παραδωσουσιν εις χειρας
and deliver into hands
12 Ὡς δε ηκουσαμεν ταυτα, παρεκα-
and they heard these things, entreated
ἡμεις τε και οἱ εντοπιοι, του μη ανα-
both and those of the place, of the not to
βαινειν εις Ἱερουσαλημ. 13 Απεκριθη δε
to Jerusalem. Answered and
Τι ποιειτε, κλαιοντες και συνθρυπ-
do you, weeping and breaking
την καρδιαν; εγω γαρ ου μονον
the heart? I for not only
αλλα και αποθανειν εις Ἱερουσαλημ
also to die in Jerusalem
ὑπερ του ονοματος του κυριου
in behalf of the name of the Lord
14 Μη πειθομενου δε αυτου, ἡσυχασα-
being persuaded and of him, we were silent,
ειπ· Το θελημα του κυριου γενεσθω.
The will of the Lord let it be done.
15 Μετα δε τας ἡμερας ταυτας αποσκευασα-
and the days these packing up bag-
ανεβαινομεν εις Ἱερουσαλημ. 16 Συνηλ-
went up to Jerusalem. Went with
των μαθητων απο Καισαρειας συν
and the disciples from Cæsarea with
αγοντες παρ' ᾡ ξενισθωμεν, Μνασωνι
bringing with whom we might lodge, to Mnason
τινι Κυπριῳ, αρχαιῳ μαθητῃ. 17 Γενομενων δε
an old disciple. Having arrived and
εις Ἱεροσολυμα, ασμενως εδεξαντο ἡμας
Jerusalem. gladly received us
18 Τῃ δε επιουσῃ εισηει ὁ Παυλος
On the and next had entered the Paul
προς Ιακωβον· παντες τε παρεγενον-
to James; all and were present;
το οἱ πρεσβυτεροι. 19 Και ασπασαμενος αυτους,
elders. And having saluted them,
εξηγειτο καθ' ἑν ἑκαστον, ὡν εποιησεν ὁ θεος
one by one, which did the God
εν τοις εθνεσι δια της διακονιας αυτου. 20 Οἱ
Gentiles through the service of him. They

tain Prophet, named ‡ Agabus, came down from JUDEA.

11 And coming to us, taking PAUL'S GIRDLE and having bound his *FEET and HANDS, he said, "Thus says the HOLY SPIRIT, ‡ So will the JEWS at Jerusalem bind the MAN who owns this GIRDLE, and deliver him into the Hands of the Gentiles."

12 And when we heard these things, both we and THOSE of that place, entreated him not to GO UP to Jerusalem.

13 But PAUL answered, ‡ "What do you, weeping and breaking My HEART? for I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Jesus."

14 And he not being persuaded, we were silent, saying, ‡ "Let the WILL of the LORD be done."

15 And after these DAYS, packing up our baggage, we went up to Jerusalem.

16 And some of the DISCIPLES also from Cesarea accompanied us, conducting us to one Mnason, a Cyprian, an Old Disciple, with whom we might lodge.

17 ‡ And on our arriving at Jerusalem, the BRETHREN received us gladly.

18 And on the FOLLOWING day, PAUL went in with us to ‡ James; and all the ELDERS were present.

19 And having saluted them, ‡ he particularly related what things GOD did among the GENTILES by ‡ his MINISTRY.

* VATICAN MANUSCRIPT.—11. FEET and HANDS, he said.

‡ 10. Acts xi. 28. ‡ 11. ver. 33; Acts xx. 23. ‡ 13. Acts xx. 24. ‡ 14. ... xxvi. 42; Luke xi. 2; xxii. 42. ‡ 17. Acts xv. 4. ‡ 18. Acts xv. 13, ... ‡ 19. Acts xv. 4, 12; Rom. xv. 18, 19. ‡ 19. Acts xx. 24.

Moses those among the Gentiles
λεγων, μη περιτεμνειν αυτους τ
saying, not to circumcise them th
τοις εθεσι περιπατειν. 22 Τι ουν
the customs to walk. What then
*[δει πληθος συνελθειν·] ακουσο
[must a multitude to assemble;] they will
ὅτι εληλυθας. 23 Τουτο ουν πο
that thou hast come. This therefore do
λεγομεν· Εισιν ἡμιν ανδρες τεσ
we say; Are to us men fo
ἐχοντες εφ' ἑαυτων. 24 Τουτους
having upon themselves. These
ἁγνισθητι συν αυτοις, και δαπ
be thou purified with them, and be a
αυτοις, ἱνα ξυρησωνται την κεφαλη
them, that they may shave the head,
σονται παντες, ὁτι ὡν κατηχην
know all, that the things they have been info
σαι ουδεν εστιν, αλλα στοιχεις και
thee nothing is, but walkest orderly also
νομον φυλασσων. 25 Περι δε των π
law keeping. Concerning but those
των εθνων ἡμεις επεστειλαμεν,
lieved of Gentiles we sent word,
*[μηδεν τοιουτον τηρειν αυτους, ε
[nothing such like to observe them, i
λασσεσθαι αυτους το, τε ειδωλοθυτ
keep themselves the, both things offered to i
αἱμα και πνικτον και πορνειαν.
blood and strangled and fornication.
26 Τοτε ὁ Παυλος παραλαβων τους
Then the Paul having taken the
τῃ εχομενῃ ἡμερᾳ συν αυτοις αγνισθε
on the following day with them being purifie
εις το ἱερον, διαγγελ

...there is teaching; besides and also Greeks
...ν εις το ἱερον, και κεκοινωκε τον
into the temple, and has made common the
τουτον. [29] (Ἠσαν γαρ προεωρακο-
this. (Were for having seen before
...ν τον Εφεσιον εν τῃ πολει συν
the Ephesian in the city with
...ιζον ὁτι εις το ἱερον εισηγαγεν ὁ
supposed that into the temple led the
Εκινηθη τε ἡ πολις ὁλη, και εγενε-
Was moved and the city whole, and was
... του λαου· και επιλαβομενοι του
...of the people; and having taken hold of the
...λκον αυτον εξω του ἱερου· και
...dragging him outside of the temple; and
...εισθησαν αἱ θυραι. [31] Ζητουντων
were closed the gates. Seeking
...κτειναι, ανεβη φασις τῳ χιλιαρχῳ
to kill, went up a report to the commander
..., ὁτι ὁλη συγκεχυται Ἱερουσαλημ·
that whole was in confusion Jerusalem;
...ς παραλαβων στρατιωτας και ἑκα-
...having taken soldiers and cen-
..., κατεδραμεν επ᾽ αυτους. Οἱ δε
ran down upon them. They and
... χιλιαρχον και τους στρατιωτας,
commander and the soldiers,
... τυπτοντες τον Παυλον. [33] Τοτε
beating the Paul. Then
... ὁ χιλιαρχος επελαβετο αυτου, και
...the commander laid hold of him, and
...θηναι ἁλυσεσι δυσι· και επυνθα-
be bound with chains two; and inquired
...αν ειη, και τι εστι πεποιηκως.
...it be, and what it is having been done.

...he brought GREEKS into the TEMPLE, and made this HOLY Place common."

29 (For they had previously seen ‡ Trophimus the EPHESIAN, in the CITY with him, whom they imagined That PAUL had brought into the TEMPLE.)

30 ‡ And all the CITY was moved, and there was a running together of the PEOPLE; and having seized PAUL they dragged him out of the TEMPLE; and the GATES were instantly closed.

31 And while they were seeking to kill Him, a Report went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion;

32 ‡ who immediately having taken Soldiers and Centurions, rushed down upon them, and THEY, seeing the COMMANDER and the SOLDIERS, ceased beating PAUL.

33 Then the COMMANDER coming near, seized him, and ‡ ordered him to be bound with two Chains, and inquired who he was, and what he has done.

προ τουτων των ημερων αναστατ
before these the days having raised an in

εξαγαγων εις την ερημον τους τετρα
having led out into the desert the fou

ανδρας των σικαριων; Ειπε δε ὁ Παυ
men of the Sicarii? Said and the Pau

ανθρωπος μεν ειμι Ιουδαιος Ταρσευς,
a man indeed am a Jew of Tarsus,

κιας ουκ ασημου πολεως πολιτης·
cia not of a mean city a citizen;

σου, επιτρεψον μοι λαλησαι προς
of thee, permit me to speak to

40 Επιτρεψαντες δε αυτου, ὁ Παυλος
Having permitted and him, the Paul havin

των αναβαθμων κατεσεισε τη χειρι
the steps waved with the hand

πολλης δε σιγης γενομενης, προσεφ
great and silence occurring, he spo

'Εβραιδι διαλεκτῳ, λεγων·
Hebrew dialect, saying;

ΚΕΦ. κβ'. 22.

1 Ανδρες αδελφοι και πατερες, ακου
Men brethren and fathers, hear

της προς ὑμας νυνι απολογιας. 2 Α
the to you now apology.

δε ὁτι τη Εβραιδι διαλεκτῳ προσεφων
and that in the Hebrew dialect he was speakin

μαλλον παρεσχον ἡσυχιαν. Και φησ
more they kept silence. And he sa

μεν ειμι ανηρ Ιουδαιος, γεγεννημενος
indeed am a man a Jew, having been born

της Κιλικιας; ανατεθραμμενος δε εν
of the Cilicia? having been brought up and in

ταυτη, παρα τους ποδας Γαμαλιηλ πε

και παραδιδους εις φυλακας
and delivering into prisons
ικας, [5] ὡς και ὁ αρχιερευς
men, as also the high-priest
παν το πρεσβυτεριον· παρ'
all the eldership, from
δεξαμενος προς τους αδελ-
having received to the breth-
επορευομην, αξων και
I went, going to lead and
δεδεμενους εις Ἱερουσαλημ,
having been bound into Jerusalem,
Εγενετο δε μοι πορευομενῳ
It happened and to me traveling
αμασκῳ, περι μεσημβριαν
Damascus, about noon
ρανου περιαστραψαι φως ἱκα-
heaven to shine round a light great
σον τε εις το εδαφος, και
and on the ground, and
υσης μοι· Σαουλ, Σαουλ, τι
ing to me; Saul, Saul, why
δε απεκριθην· Τις ει,
and answered; Who art thou,
ις με· Εγω ειμι Ιησους ὁ
me; I am Jesus the
διωκεις. [9] Οἱ δε συν εμοι
persecutest. Those and with me
εθεασαντο, *[και εμφοβοι
saw, [and terrified
φωνην ουκ ηκουσαν του
voice not they heard of the
ειπον δε· Τι ποιησω, κυριε;
I said and; What shall I do, O Lord?
προς με· Αναστας πορευου
to me; Having arisen go thou
κει σοι λαληθησεται περι
there to thee it shall be told concerning
ται σοι ποιησαι. [11] Ὡς δε
pointed for thee to do. As and
της δοξης του φωτος εκει-
the glory of the light of that,
ος ὑπο των συνοντων μοι,
by those being with me,

ανηρ ευσεβης κατα τον
a man pious according to the
ος ὑπο παντων των κατοι-
by all the resi-
[13] ελθων προς με και επισ-
having come to me and having
ουλ αδελφε, αναβλεψον.
ul O brother, look up.

binding and delivering into Prisons both Men and Women;

5 as the HIGH-PRIEST also *is my witness, ‡and ALL the ELDERSHIP; ‡from whom also receiving Letters to the BRETHREN, I went to Damascus to bring THOSE who WERE there bound to Jerusalem, that they might be punished.

6 ‡And it occurred, as I was traveling and drawing near to Damascus, about noon, suddenly a great Light from HEAVEN shone around me;

7 and I fell to the GROUND, and heard a Voice saying to me, 'Saul, Saul, why dost thou persecute Me?'

8 And I answered: 'Who art thou, Sir?' And he said to me, 'I am Jesus the NAZARENE, whom thou persecutest.'

9 And ‡THOSE who WERE with me saw indeed the LIGHT, but they understood not the VOICE of HIM who SPOKE to me.

10 And I said, 'What shall I do, Lord?' And the LORD said to me, 'Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.'

11 And as I could not see from the GLORY of that LIGHT, being led by the hand of THOSE who WERE with me, I came into Damascus.

12 And ‡one Ananias, a pious Man according to the LAW, ‡having a good testimony from ALL the JEWS RESIDING there.

13 coming to me, and standing by, said to me, 'Brother Saul, look up.'

* —5. did bear me witness. 9. and they were terrified—omit.

...iv. 5. ‡ 5. Acts ix. 2; xxvi. 10, 12. ‡ 6. Acts ix. 3; ...ix. 7; Dan. x. 7. ‡ 12. Acts ix. 17. ‡ 12. Acts x. 22.

men of what thou hast seen and thou hast heard.
νυν τι μελλεις; αναστας βαπτισαι, κ
now why dost thou delay? having arisen be thou dipped, a
λουσαι τας ἁμαρτιας σου, επικαλεσαμε
wash from the sins of thee, having invoke
ονομα αυτου. 17 Εγενετο δε μοι ὑποστρ
name of him. It happened and to me having
εις Ἱερουσαλημ, και προσευχομενου μου
to Jerusalem, and praying of me
ἱερῳ, γενεσθαι με εν εκστασει, 18 κα
temple, to have been me in an ecstasy, and
αυτον λεγοντα μοι· Σπευσον, και εξε
him saying to me; Do thou hasten, and come
ταχει εξ Ἱερουσαλημ· διοτι ου παραδ
speed from Jerusalem; because not they wi
σου την μαρτυριαν περι εμου. 19 Καγω
of thee the testimony concerning me. And I
Κυριε, αυτοι επισταντναι, ὁτι εγω ημην
O Lord, they know, that I was
κιζων και δερων κατα τας συναγωγας το
oning and beating in the synagogues the
τευοντας επι σε· 20 και ὁτε εξεχειτο τ
lieving on thee; and when was poured out t
Στεφανου του μαρτυρος σου, και αυτο
of Stephen the martyr of thee, and mysel
εφεστως, και συνευδοκων, και φυλασ
having been standing, and approving, and keepi
ἱματια των αναιρουντων αυτον. 21 Κ
mantles of those killing him. An
προς με· Πορευου· ὁτι εγω εις εθνη
to me, Go thou; for I to nations a
εξαποστελω σε. . . . 22 Ηκουον δε αυτο
will send thee. They heard and him
τουτου του λογου, και επηραν την
this the word, and they raised the
αυτων, λεγοντες· Αιρε απο της γης τον

εισαγεσθαι αυτον εις την παρεμ-
to lead him into the castle,
μαστιξιν ανετασζεσθαι αυτον·
with scourges to examine him;
δι' ἡν αιτιαν ούτως επεφω-
of what cause thus they were
24 Ὡς δε προετειναν αυτον τοις
As and they stretched out him with the
προς τον ἑστωτα ἑκατονταρχον ὁ
to the standing by centurion the
ανθρωπον Ῥωμαιον και ακατακριτον
a man a Roman and uncondemned
μαστιζειν; 26 Ακουσας δε ὁ ἑκα-
to scourge? Having heard and the centu-
προσελθων τῳ χιλιαρχῳ απηγ-
having gone to the commander reported,
τι μελλεις ποιειν; ὁ γαρ ανθρω-
what art thou about to do? the for man
Ῥωμαιος εστι. 27 Προσελθων δε ὁ
a Roman is. Having come to and the
αυτῳ· Λεγε μοι, συ Ῥωμαιος
said to him, Tell me, thou a Roman
Ναι. 28 Απεκριθη τε ὁ χιλιαρ-
Yes. Answered and the comman-
πολλου κεφαλαιου την πολιτειαν
of a great sum of money the citizenship
σαμην. Ὁ δε Παυλος εφη· Εγω
The and Paul said, I
νημαι. 29 Ευθεως ουν απεστησαν
been born. Immediately then went away
μελλοντες αυτον ανεταζειν. Και
being about him to examine. And
δε εφοβηθη, επιγνους ὁτι Ῥωμαιος
also was afraid, having ascertained that a Roman
ην αυτον δεδεκως. 30 Τῃ δε επαυ-
he was him having been bound. On the and morrow
ενος γνωναι το ασφαλες, το τι κα-
to know the certainty, that what he
παρα των Ιουδαιων, ελυσεν αυτον,
by the Jews, he loosed him,
συνελθειν τους αρχιερεις και παν
to come together the high-priests and all
και καταγαγων τον Παυλον, εσ-
and having led down the Paul, he
αυτοις.
them.

ΚΕΦ. κγ'. 23.

δε ὁ Παυλος τῳ συνεδριῳ,
and the Paul to the sanhedrim,
αδελφοι, εγω πασῃ συνειδησει
brethren, I in all conscience
πολιτευμαι τῳ θεῳ αχρι ταυτης της
to God till this the
2 Ὁ δε αρχιερευς Ανανιας επε-
The and high-priest Ananias gave

24 the COMMANDER ordered him to be led into the CASTLE, and to be examined with Scourges, so that he might know for what reason they thus cried against him.

25 And as they extended him with the THONGS, PAUL said to the CENTURION STANDING BY, ‡ "Is it lawful to scourge a Man, a Roman, and uncondemned?"

26 And the CENTURION having heard, went and told the COMMANDER, saying, "What art thou about to do? for this MAN is a Roman."

27 And the COMMANDER coming near said to him, "Tell me, art thou a Roman?" And HE said, "Yes."

28 And the COMMANDER answered, "I purchased this CITIZENSHIP with a Great Sum of money." And PAUL said, "But I have even been born so."

29 Then THOSE being about to examine him, immediately departed from him; and the COMMANDER also was afraid, having ascertained That he was a Roman, and Because he had bound him.

30 And on the NEXT DAY, desiring to know the CERTAINTY of WHAT he was accused by the JEWS, he loosed him; and ordered the HIGH-PRIESTS and all the SANHEDRIM to come together, and having led PAUL down, placed him before them.

CHAPTER XXIII.

1 And PAUL earnestly looking on the SANHEDRIM, said, "Brethren! ‡ I have lived before GOD in All good Conscience to This DAY."......

2 And the HIGH-PRIEST, Ananias, ordered THOSE

‡ 1. Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. i. 3;

having been standing by said; The high-priest

λοιδορεις; 5 Εφη τε ὁ Παυλος· Ο
revilest thou? Said and the Paul,

αδελφοι, ὁτι εστιν αρχιερευς· γεγρα
brethren, that it is a high-priest; it is w

Αρχοντα του λαου σου ουκ ερει
A ruler of the people of thee not thou shalt

6 Γνους δε ὁ Παυλος, ὁτι το ἑν μερος
Knowing and the Paul, that the one part

δουκαιων, το δε ἑτερον Φαρισαιων,
ducees, the and other of Pharisees,

τῳ συνεδριῳ· Ανδρες αδελφοι, εγω
the sanhedrim; Men brethren, I

ειμι, υἱος Φαρισαιου· περι ελπιδος
am, a son of a Pharisee; concerning hope

τασεως νεκρων εγω κρινομαι. 7 Τουτ
rection of dead ones I being judged. This

λαλησαντος, εγενετο στασις των
having spoken, was a dispute of the

και των Σαδδουκαιων, και εσχισθη τ
and the Sadducees, and was divided th

8 Σαδδουκαιοι μεν γαρ λεγουσι μη ειν
Sadducees indeed for say not to b

σιν, μηδε αγγελον μητε πνευμα· Φα
tion, nor a messenger nor a spirit; Ph

ὁμολογουσι τα αμφοτερα. 9 Εγενετο
confess the both. Was

μεγαλη· και αναστεντες οἱ γραμμ
great, and having arisen the scri

μερους των Φαρισαιων διεμαχοντο,
party of the Pharisees contended,

Ουδεν κακον εὑρισκομεν εν τῳ ανθρωπ
Nothing evil we find in the man

ει δε πνευμα ελαλησεν αυτῳ, η αγγελ
if but a spirit spoke to him, or a messen

...ιν *[τε] εις την παρεμβολην.
...d [and] into the castle.
...υκτι επιστας αυτῳ ὁ κυριος
...ight having stood by him the Lord
...αρ διεμαρτυρω τα περι
...or thou didst testify the things concerning
...μ, ούτω σε δει και εις Ῥω-
so thee it behoves also in Rome

...μερας, ποιησαντες συστρο-
...day, having formed a conspir-
...θεματισαν ἑαυτους, λεγον-
...ound with a curse themselves, saying
...τε πιειν ἑως οὑ αποκτεινωσι
...e drink till they might kill
...ν δε πλειους τεσσαρακοντα
and more forty
...μοσιαν πεποιηκοτες· 14 οἱτι-
...spiracy having been engaged; who
...οις αρχιερευσι και τοις πρεσ-
...the high-priests and the elders,
Αναθεματι ανεθεματισαμεν
With a curse we have cursed
...ευσασθαι ἑως οὑ αποκτεινω-
to taste till we have killed
Νυν ουν ὑμεις εμφανισατε τῳ
Now therefore you make known to the
...υνεδριῳ, ὁπως αυτον κατα-
...anhedrim, in order that him he may
...ὡς μελλοντας διαγινωσκειν
...as being about to examine
περι αυτου· ἡμεις δε, προ
...concerning him; we and, before
...ον, ἑτοιμοι εσμεν του ανελειν
...ready we are of the to kill
...δε ὁ υἱος της αδελφης Παυ-
...but the son of the sister of Paul
...αραγενομενος και εισελθων
having come near and having gone
...ην, απηγγειλε τῳ Παυλῳ.
he related to the Paul.
...δε ὁ Παυλος ἑνα των ἑκα-
and the Paul one of the cen-
...ον νεανιαν τουτον απαγαγε
...he young man this lead thou
...ν· εχει γαρ τι απαγγειλαι
he has for something to relate
...ν παραλαβων αυτον ηγαγε
...having taken him led
...ον, και φησιν· Ὁ δεσμιος
...and said, The prisoner
...αμενος με, ηρωτησε τουτον
...and me, asked this
...προς σε, εχοντα τι λαλη-
to thee, having something to say
...ομενος δε της χειρος αυτου
...taken and the hand of him

midst of them, and to lead
him into the CASTLE.
11 ‡And on the FOL-
LOWING Night the LORD
standing by him, said,
"Take courage; for as
thou didst testify the
things concerning me in
Jerusalem, so thou must
also testify at Rome."
12 And when it was
Day, ‡the JEWS, forming
a Conspiracy, bound them-
selves with a Curse, declar-
ing that they would nei-
ther eat nor drink till they
had killed Paul.
13 And THOSE HAVING
FORMED This CONSPIR-
ACY, were more than forty;
14 who having come to
the HIGH-PRIESTS and the
ELDERS, said, "We have
cursed ourselves with a
Curse to taste nothing till
we have killed PAUL.
15 Now therefore, do
you, with the SANHEDRIM,
intimate to the COMMAN-
DER, that he may bring
him down to you, as if you
were about to examine
more accurately the things
concerning him; and we,
before he COMES NEAR,
are ready to KILL him."
16 But the SON of
Paul's SISTER having
heard the PLOT, came up,
and going into the CASTLE,
told PAUL.
17 And PAUL, having
called one of the CENTU-
RIONS to him, said, "Con-
duct This YOUNG MAN to
the COMMANDER, for he
has something to tell
him."
18 Then HE took him
and led him to the COM-
MANDER, and said, "Paul
the PRISONER calling me
to him, asked me to con-
duct This YOUNG MAN to
thee, who has something
to tell thee."
19 And the COMMAN-
DER, taking him by the

...ve.—10. and—omit.

...ii. 23, 24. ‡ 12. ver 21, 30; xxv. 3.

πεισθης αυτοις· ενεδρευουσι γαρ
shouldst be persuaded by them; lie in wait for
αυτων ανδρες πλειους τεσσαρκοντα, οἱ
them men more forty.
θεματισαν ἑαυτους, μητε φαγειν μη
with a curse themselves, neither to eat
ἑως οὑ ανελωσιν αυτον· και νυν ἑτ
till they killed him; and now
προσδεχομενοι την απο σου επαγγελια
looking for the from thee promise.
22 'Ο μεν ουν χιλιαρχος απελυσε
The indeed then commander dismissed
νιαν, παραγγειλας μηδενι εκλαλησαι, ὁ
man, having charged to no one to speak out, th
ενεφανισας προς με. 23 Και προσκαλ
thou didst report to me. And having
δυο τινας των ἑκατονταρχων, ειπεν·
two certain of the centurions, he said;
σατε στρατιωτας διακοσιους, ὁπως π
ready soldiers two hundred, that
ἑως Καισαρειας, και ἱππεις εβδομηκ
to Cesarea, and horsemen seventy
δεξιολαβους διακοσιους, απο τριτης
spearmen two hundred, from third
νυκτος· 24 κτηνη τε παραστησαι, ἱνα
night; animals and to have provided, that
σαντες τον Παυλον διασωσωσι πρ
mounted the Paul they might convey safely to
τον ἡγεμονα· 25 γραψας επιστολην περ
the governor; having written a letter
τον τυπον τουτον· 26 Κλαυδιος Λ
the form this; Claudius L
κρατιστῳ ἡγεμονι Φηλικι χαιρειν.
most excellent governor Felix health.
ανδρα τουτον συλληφθεντα ὑπο των
man this having been seized by the
και μελλοντα αναιρεισθαι ὑπ' αυτω

γνωναι την αιτιαν δι' ἡν ενεκαλουν αυτῳ,
to know the cause on account of which they were accusing him,
κατηγαγον αυτον εις το συνεδριον αυτων· 29 ὁν
I led down him into the sanhedrim of them; whom
εὑρον εγκαλουμενον περι ζητηματων του νομου
I found being accused concerning questions of the law
αυτων, μηδεν δε αξιον θανατου η δεσμων εγκλη-
of them, nothing but worthy of death or bonds an accu-
μα εχοντα. 30 Μηνυθεισης δε μοι επιβουλης εις
sation having. Having been disclosed but to me a plot against
τον ανδρα μελλειν εσεσθαι ὑπο των Ιουδαιων,
the man to be about to be by the Jews,
εξαυτης επεμψα προς σε, παραγγειλας και τοις
instantly I sent to thee, having commanded also the
κατηγοροις λεγειν τα προς αυτον επι σου.
accusers to say the things against him before thee.
*[Ερρωσο.] 31 Οἱ μεν ουν στρατιωται, κατα
[Farewell.] The indeed therefore soldiers, according to
τα διατεταγμενον αυτοις, αναλαβοντες τον
that having been commanded them, having taken the
Παυλον, ηγαγον δια της νυκτος εις την Αντι-
Paul, they led through the night into the Anti-
πατριδα. 32 Τῃ δε επαυριον εασαντες τους ἱπ-
patris. On the and morrow having left the horse-
πεις πορευεσθαι συν αυτῳ, ὑπεστρεψαν εις την
men to go with him, they returned to the
παρεμβολην. 33 Οἱτινες εισελθοντες εις την
castle. Who having come into the
Καισαρειαν, και αναδοντες την επιστολην τῳ
Cesarea, and having delivered the letter to the
ἡγεμονι, παρεστησαν και τον Παυλον αυτῳ.
governor, presented also the Paul to him.
34 Αναγνους δε, και επερωτησας εκ ποιας επαρ-
Having read and, and having asked from what province
χιας εστι, και πυθομενος ὁτι απο Κιλικιας·
he is, and having understood that from Cilicia;
35 Διακουσομαι σου, εφη, ὁταν και οἱ κατηγοροι
I will fully hear thee, he said, when also the accusers
σου παραγενωνται. Εκελευσε τε αυτον εν τῳ
of thee may arrive. He commanded and him in the
πραιτωριῳ του Ἡρωδου φυλασσεσθαι.
judgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

1 Μετα δε πεντε ἡμερας κατεβη ὁ αρχιερευς
After and five days went down the high-priest
Ανανιας μετα των πρεσβυτερων και ῥητορος
Ananias with the elders and an orator
Τερτυλλου τινος, οἱτινες ενεφανισαν τῳ ἡγε-
Tertullus certain, who appeared before the gov-
μονι κατα του Παυλου. 2 Κληθεντος δε αυτου,
ernor against the Paul. Having been called and of him,
ηρξατο κατηγορειν ὁ Τερτυλλος, λεγων· 3 πολ-
began to accuse the Tertullus, saying; great

28 ‡ and desiring to know the CRIME of which they accused him, I led him down into their SANHEDRIM;

29 whom I found being accused ‡ concerning Questions of their LAW, ‡ but having no Accusation worthy of Death or Bonds.

30 ‡ But it having been disclosed to me that a Plot was about to be formed against the MAN by the JEWS, I instantly sent to thee, ‡ having commanded his ACCUSERS also * to speak against him before thee."

31 The SOLDIERS, therefore, according to THAT which was COMMANDED them, took Paul, and conveyed him by * Night to ANTIPATRIS.

32 And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him;

33 who, having entered CESAREA, and delivered the LETTER to the GOVERNOR, they also presented PAUL to him.

34 And having read it, he asked of What Province he was; and being informed That he was from ‡ Cilicia,

35 he said, ‡ "I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in ‡ HEROD'S PRETORIUM.

CHAPTER XXIV.

1 And after ‡ Five Days the HIGH-PRIEST, ‡ Ananias, went down with * the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

2 And he being called, TERTULLUS began to accuse him, saying;

* VATICAN MANUSCRIPT.—30. to speak against him before thee. 30. Farewell—omit. 31. Night. 1. certain Elders.

‡ 28. Acts xxii. 30. ‡ 29. Acts xviii. 15; xxv. 19. ‡ 29. Acts xxvi. 31. ‡ 30. ver. 20. ‡ 30. Acts xxiv. 8; xxv. 6. ‡ 34. Acts xxi. 39. ‡ 35. Acts xxiv. 1, 10; xxv. 16. ‡ 35. Matt. xxvii. 27. ‡ 1. Acts xxi. 27. ‡ 1. Acts xxiii. 2, 30, 35; xxv. 2.

5 Εὑροντες γαρ τον ανδρα τουτον λο
We have found for the man this a pe
κινουντα στασιν πασι τοις Ἰουδαιοις τ
exciting a sedition to all the Jews
την οικουμενην, πρωτοστατην τε της
the habitable, a leader and of the
ζωραιων αἱρεσεως, 6 ὁς και το ἱερον
sect, who also the temple
βεβηλωσαι· ὁν και εκρατησαμεν, [κ
to profane, whom also we apprehended, [an
τον ἡμετερον νομον ηθελησαμεν κρινει
the our law we wished to judg
ελθων δε Λυσιας ὁ χιλιαρχος, μετα
come but Lysias the commander, with
βιας εκ των χειρων ἡμων απηγαγε, 8
force out of the hands of us led away, havin
τους κατηγορους αυτου ερχεσθαι επι
the accusers of him to come to t
οὑ δυνησῃ αυτος, ανακρινας
whom thou wilt be able thyself, having examined
παντων τουτων επιγνωναι, ὡν ἡμ
all of these things to have knowledge, of which w
γορουμεν αυτου. 9 Συνεπεθεντο δε κα
him. United in impeaching and also
δαιοι, φασκοντες ταυτα οὑτως εχειν.
asserting these things thus to be.
ριθη δε ὁ Παυλος, νευσαντος αυτῳ το
and the Paul, nodding to him the
νος λεγειν· Εκ πολλων ετων οντα σε
to speak; From many years being thee
εθνει τουτῳ επισταμενος, ευθυμοτερο
nation this knowing, more cheerfully
περι εμαυτου απολογουμαι· 11 δυναμ
concerning myself I defend; being

εν ταις συναγωγαις, ουτε κατα την πολιν·
in the synagogues, nor in the city;
ε παραστησαι δυνανται, περι ὧν νυν
to prove are they able, concerning which now
γορουσι μου. [14] Ὁμολογω δε τουτο σοι,
accuse me. I confess but this to thee,
κατα την ὁδον, ἡν λεγουσιν αἱρεσιν, οὑτω
according to the way, which they called a sect, so
υω τῳ πατρῳῳ θεῳ, πιστευων πασι τοις
the patriarchal God, believing all things those
την νομον και τοις εν τοις προφηταις
to the law and those in the prophets
γραμμεναις· [15] ελπιδα εχων εις τον θεον, ἡν
been written, a hope having in the God, which
τοι αὐτοι προσδεχονται, αναστασιν μελ-
they themselves are looking for, a resurrection about
εσθαι *[νεκρων,] δικαιων τε και αδι-
to be [of dead ones,] of just ones and also unjust
[16] Εν τουτῳ δε αυτος ασκω, απροσκοπον
In this and myself I exercise, a clear
δησιν εχειν προς τον θεον και τους ανθρω-
to have towards the God and the men
διαπαντος. [17] Δι' ετων δε πλειονων
always. In the course of years and many
ενομην ελεημοσυνας ποιησων εις το εθνος
alms bringing to the nation
και προσφορας. [18] Εν οἱς εὑρον με ἡγ-
and offerings. In which they found me having
νον εν τῳ ἱερῳ, ου μετα οχλου, ουδε μετα
purified in the temple, not with a crowd, nor with
. Τινες δε απο της Ασιας Ιουδαιοι,
Some and from the Asia Jews,
εδει επι σου παρειναι, και κατηγορειν ει
ought before thee to be present, and to accuse if
εχοιεν προς με. [20] Η αυτοι οὑτοι ειπα-
they may have against me. Or those themselves let
, τι εὑρον εν εμοι αδικημα, σταντος
what they found in me crime, having stood
πι του συνεδριου· [21] η περι μιας ταυ-
before the sanhedrim; or concerning one this
ωνης, ἡς εκραξα ἑστως εν αυτοις· Ὁτι
voice, which I cried out standing among them; That
αναστασεως νεκρων εγω κρινομαι σημε-
a resurrection of dead ones I am judged to-day
ὑμων. [22] Ανεβαλετο δε αυτους ὁ Φηλιξ,
you. Put off but them the Felix,
εστερον ειδως τα περι της ὁδου,
accurately knowing the things concerning the way.
Ὁταν Λυσιας ὁ χιλιαρχος καταβῃ,
When Lysias the commander may come down,

the Crowd, either in the SYNAGOGUES, or in the CITY;

13 nor are they able to prove the things concerning which they now accuse me.

14 But this I confess to thee, that according to the WAY which they call a Sect, so serve I the GOD of my FATHERS, believing *the THINGS which are according to the LAW, and THOSE which have been written in the PROPHETS;

15 having a Hope in GOD, which even they themselves are looking for,—‡that there is to be a Resurrection both of the Righteous and Unrighteous.

16 And in this I exercise myself, always to have ‡a clear Conscience towards GOD and MEN.

17 But in the course of several Years ‡I came bringing Alms to my NATION, and Offerings;

18 at which time they found me purified in the TEMPLE, neither with a Crowd, nor with Tumult. ‡But there are some Jews from ASIA,

19 ‡who ought to be present before thee, and to accuse, if they may have anything against me.

20 Or let these themselves say, What Crime they found in me while I stood before the SANHEDRIM;

21 unless it be for This One Declaration which I made while I was standing among them,—‡'That concerning the Resurrection of the Dead I am judged by you This day.'"

22 But FELIX knowing more accurately about that WAY, put them off, saying, "When Lysias, the COMMANDER, comes down, I

...ican Manuscript.—14. the things according to Law. 15. of the dead—omit.

‡ Dan. xii. 2; John v. 28, 29. ‡ 16. Acts xxiii. 1. ‡ 17. Acts xi. 29, 30; ...om. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. ‡ 18. Acts xxi. 26, 27; xxvi. 21. ‡ 19. ...30; xxv. 16. ‡ 21. Acts xxiii. 6; xxviii. 20.

διαγνωσομαι τα καθ' ὑμας. 23 Διαταξαμενος
I will inquire into the things about you. Having given orders
τε τῳ ἑκατονταρχῃ τηρεισθαι αυτον, εχειν τε
and to the centurion to keep him, to have and
ανεσιν, και μηδενα κωλυειν των ιδιων αυτου
liberty, and no one to forbid of the own friends of him
ὑπηρετειν, *[η προσερχεσθαι] αυτῳ.
to assist, [or to come] to him.
24 Μετα δε ἡμερας τινας παραγενομενος ὁ Φη-
After and days some having come the Fe-
λιξ συν Δρουσιλλῃ τῃ γυναικι, ουσῃ Ιουδαιᾳ,
lix with Drusilla the wife, being a Jewess,
μετεπεμψατο τον Παυλον, και ηκουσεν αυτου
he sent for the Paul, and heard him
περι της εις Χριστον πιστεως. 25 Διαλεγο-
concerning the into Anointed faith. Discours-
μενου δε αυτου περι δικαιοσυνης και εγκρα-
ing and of him concerning justice and self-con-
τειας και του κριματος του μελλοντος, εμφο-
trol and of the judgment that being about to come, terri-
βος γενομενος ὁ Φηλιξ απεκριθη· Το νυν εχον
fied being the Felix answered; The present being
πορευου· καιρον δε μεταλαβων μετακαλεσομαι
go thou; a season and having found I will call
σε. 26 Ἁμα και ελπιζων, ὁτι χρηματα δοθη-
thee. At the same time also hoping, that money will be
σεται *[αυτῳ] ὑπο του Παυλου, *[ὁπως λυσῃ
given [to him] by the Paul, [so that he might loose
αυτον·] διο και πυκνοτερον αυτον μεταπεμ-
him;] therefore and oftener him sending
πομενος ὡμιλει αυτῳ. 27 Διετιας δε πληρωθει-
for talked with him. Two years but being ended
σης ελαβη διαδοχον ὁ Φηλιξ Πορκιον Φηστον·
received a successor the Felix Porcius Festus;
θελων τε χαριτας καταθεσθαι τοις Ιουδαιοις ὁ
wishing and favors to lay in store for himself with the Jews the
Φηλιξ, κατελιπε τον Παυλον δεδεμενον.
Felix, left the Paul having been bound.

ΚΕΦ. κε'. 25.

1 Φηστος ουν επιβας τῃ επαρχιᾳ, μετα
Festus therefore having entered upon the prefecture, after
τρεις ἡμερας ανεβη εις Ἱεροσολυμα απο Καισα-
three days went up to Jerusalem from Cæsa-
ρειας. 2 Ενεφανισαν δε αυτῳ ὁ αρχιερευς και
rea. Appeared before and him the high-priest and
οἱ πρωτοι των Ιουδαιων κατα του Παυλου, και
the chiefs of the Jews against the Paul, and
παρεκαλουν αυτον, 3 αιτουμενοι χαριν κατ'
entreated him, asking a favor against
αυτου, ὁπως μεταπεμψηται αυτον εις Ἱερουσα-
him, that he would send for him to Jerusa-
λημ· ενεδραν ποιουντες ανελειν αυτον κατα
lem; an ambush forming to kill him in

will inquire about your MATTERS."

23 And he commanded the CENTURION to keep him, and let him have Liberty, ‡and to forbid none of his FRIENDS to assist him.

24 And after some Days, FELIX coming with †Drusilla, *his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in *Christ Jesus.

25 And as he was discoursing concerning Justice, Self-government, and THAT JUDGMENT about to COME, FELIX, being terrified, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

26 At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

27 But when two Years were ended, FELIX had a Successor, Porcius Festus; and FELIX, ‡wishing to be favorably regarded by the JEWS, left PAUL a prisoner.

CHAPTER XXV.

1 Festus, therefore, having entered upon his GOVERNMENT, after Three Days went up from Cæsarea to Jerusalem.

2 ‡And *the HIGH PRIESTS and the CHIEFS of the JEWS appeared against PAUL, and entreated him,

3 asking a Favor against him, that he would send for him to Jerusalem, ‡forming an Ambush to kill him on the ROAD.

* VATICAN MANUSCRIPT.—23. or to come—omit. 24. HIS OWN Wife. 24. Christ Jesus. 26. to him—omit. 26. so that he might loose him—omit. 2. the HIGH-PRIESTS.

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon, in order to an adulterous marriage with himself.

‡ 23. Acts xxvii. 3; xxviii. 16. ‡ 27. Acts xii. 3; xxv. 9, 14. ‡ 2. Acts xxiv. 1; ver. 15. ‡ 3. Acts xxiii. 12, 15.

την ὁδον. 4 Ὁ μεν ουν Φηστος απεκριθη,
the way. The indeed then Festus answered,
τηρεισθαι τον Παυλον εν Καισαρειᾳ, ἑαυτον δε
to be kept the Paul in Cesarea, himself but
μελλειν εν ταχει εκπορευεσθαι. 5 Οἱ ουν εν
to be about with speed to go out. Those therefore among
ὑμιν, φησι, δυνατοι, συγκαταβαντες, ει τι
you, he says, being able, having gone down with, if anything
εστιν εν τῳ ανδρι, κατηγορειτωσαν αυτου.
is in the man, let them accuse him.
6 Διατριψας δε εν αυτοις ἡμερας ου πλειους οκτω
Having remained and among them days not more eight
η δεκα, καταβας εις Καισαρειαν, τῃ επαυριον
or ten, having gone down into Cesarea, on the morrow
καθισας επι του βηματος, εκελευσε τον
having sat down on the judgment-seat, he commanded the
Παυλον αχθηναι. 7 Παραγενομενου δε αυτου,
Paul to be led forth. Having approached and of him,
περιεστησαν οἱ απο Ἱεροσολυμων καταβεβηκο-
stood around the from Jerusalem having been come
τες Ιουδαιοι, πολλα και βαρεα αιτιαματα φερον-
down Jews, many and heavy accusations bring-
τες *[κατα του Παυλου,] ἁ ουκ ισχυον αποδειξαι·
ing [against the Paul,] which not they were able to point out;
8 απολογουμενου αυτου· Ὅτι ουτε εις τον νομον
saying in defence of him; That neither against the law
των Ιουδαιων, ουτε εις το ἱερον, ουτε εις Και-
of the Jews, nor against the temple, nor against Ce-
σαρα τι ἡμαρτον. 9 Ὁ Φηστος δε, τοις Ιουδαι-
sar anything did I wrong. The Festus but, with the Jews
οις θελων χαριν καταθεσθαι, αποκριθεις τῳ
wishing a favor to lay up for himself answering to the
Παυλῳ ειπε· Θελεις εις Ἱεροσολυμα αναβας,
Paul said, Art thou willing to Jerusalem having gone up,
εκει περι τουτων κρινεσθαι επ' εμου; 10 Ειπε
there concerning these things to be judged before me? Said
δε ὁ Παυλος· Επι του βηματος Καισαρος εστως
but the Paul, At the judgment-seat of Cesar standing
ειμι, οὑ με δει κρινεσθαι. Ιουδαιους ουδεν
I am, where me it behoves to be judged. Jews nothing
ηδικησα, ὡς και συ καλλιον επιγινωσκεις.
I have done wrong, as also thou full well hast ascertained.
11 Ει μεν γαρ αδικω, και αξιον θανατου πεπρα-
If indeed for I am unjust, and worthy of death I have
χα τι, ου παραιτουμαι το αποθανειν· ει δε
done anything, not I refuse the to die; if but
ουδεν εστιν ὡν οὑτοι κατηγορουσι μου, ουδεις
nothing is of which these accuse me, no one
με δυναται αυτοις χαρισασθαι. Καισαρα επι-
me is able to them to give as a favor. Cesar I call
καλουμαι. 12 Τοτε ὁ Φηστος συλλαλησας μετα
upon. Then the Festus having conferred with

4 But FESTUS answered
that PAUL should be kept
at Cesarea, and that he
himself would go down
there shortly.
5 "Therefore," said he,
"let THOSE among you
who are ABLE go down
with me, ‡ and * if there is
anything amiss in the MAN,
accuse him.
6 And having continued
among them eight or ten
Days, he went down to Ce-
sarea; and on the NEXT
DAY, sitting down on the
TRIBUNAL, commanded
PAUL to be brought.
7 And he having come,
the JEWS who had COME
DOWN from Jerusalem
stood * round him, ‡ bring-
ing down Many and Heavy
Accusations, which they
were not able to prove.
8 * while PAUL main-
tained in his defence,
‡ "Neither against the
LAW of the JEWS, nor
against the TEMPLE, nor
against Cesar, have I sinned
in anything."
9 But FESTUS, ‡ wish-
ing to gratify the JEWS,
answering PAUL, said,
‡ "Art thou willing to go
up to Jerusalem, and there
be judged before me con-
cerning these things?"
10 And PAUL said, "I
am standing at Cesar's
TRIBUNAL, where I ought
to be judged. I have done
no wrong to the Jews, as
thou also very well know-
est.
11 ‡ * For if, indeed, I
do wrong, or have done
anything deserving of
Death, I refuse not to die;
but if there be nothing of
which they accuse me, no
one can give Me up to gra-
tify Them. ‡ I appeal to
Cesar."
12 Then FESTUS, hav-
ing conferred with the

* VATICAN MANUSCRIPT.—5. if there is anything amiss in the man, accuse him. 7. stood around him, bringing down Many. 7. against Paul—omit. 8. PAUL answering. 11. If, then, indeed.

‡ 5. Acts xviii. 14; ver. 18. ‡ 7. Mark xv. 3; Luke xxiii. 2, 10; Acts xxiv. 5, 13. ‡ 8. Acts vi. 13; xxiv. 12; xxviii. 17. ‡ 9. Acts xxiv. 27. ‡ 9. ver. 20. ‡ 11. ver. 25; Acts xviii. 14; xxiii. 29; xxvi. 31. ‡ 11. Acts xxvi. 32; xxviii. 19.

paying their respects to the Festus.
πλειους ἡμερας διετριβον εκει, ὁ Φ
many days they remained there, the
βασιλει ανεθετο τα κατα τον Παυλ
king submitted the things against the Paul,
Ανηρ τις εστι καταλελειμμενος ὑπ
A man certain is having been left behind by
δεσμιος· 15 περι οὗ, γενομενου μου
a prisoner, concerning whom, being of me
σολυμα, ενεφανισαν οἱ αρχιερεις και
salem, gave information the high-priests and t
τεροι των Ιουδαιων, αιτουμενοι κ
of the Jews, asking ag
δικην. 16 Προς οὓς απεκριθην, ὁτι
a judgment. To whom I answered, that
εθος Ῥωμαιοις χαριζεσθαι τινα ανθρω
a custom for Romans to give as a favor any man
ὁ κατηγορουμενος κατα προσωπον
he being accused face to face
κατηγορους, τοπον τε απολογιας λα
accusers, an opportunity and of defence he may
του εγκληματος. 17 Συνελθοντων ουν
the accusation. Having come therefo
ενθαδε, αναβολην μηδεμιαν ποιησα
here, delay none having
ἑξης καθισας επι του βηματος, εκ
next day having sat down on the judgment-seat, I co
θηναι τον ανδρα. 18 Περι οὗ στ
brought the man. Concerning whom havi
κατηγοροι ουδεμιαν αιτιαν επεφερον
accusers no one accusation brought,
νοουν εγω· 19 ζητηματα δε τινα
posed I; questions but certain
ιδιας δεισιδαιμονιας ειχον προς α
own religion they had with
περι τινος Ιησου τεθνηκοτος, ὁν
concerning one Jesus having been dead, whom

…σθαι αὐτον εις την του Σεβαστου διαγνωσιν, ἐκελευσα τηρεισθαι αυτον, ἑως οὗ …ψω προς Καισαρα. [22] Αγριππας δε … Φηστον *[εφη·] Εβουλομην και … ανθρωπου ακουσαι. Ὁ δε αυριον, … ακουσῃ αυτου. [23] Τῃ ουν επαυριον … του Αγριππα και της Βερνικης μετα … φαντασιας, και εισελθοντων εις το … ακροατηριον, συν τε τοις χιλιαρχοις και ανδρασι … κατ' εξοχην *[ουσι] της πολεως, και κε… λευσαντος του Φηστου, ηχθη ὁ Παυλος. [24] Και … ὁ Φηστος· Αγριππα βασιλευ, και παντες … συμπαροντες ἡμιν ανδρες, θεωρειτε τουτον, … περι οὗ παν το πληθος των Ιουδαιων ενετυ… χον μοι, εν τε Ἱεροσολυμοις και ενθαδε, επι… βοωντες μη δειν ζην αυτον μηκετι. [25] Εγω … καταλαβομενος μηδεν αξιον θανατου αυτον … πεπραχεναι, και αυτου δε τουτου επικαλεσα… μενου τον Σεβαστον, εκρινα πεμπειν *[αυτον.] [26] … περι οὗ ασφαλες τι γραψαι τῳ κυριῳ … ουκ εχω· διο προηγαγον αυτον εφ' ὑμων, και … μαλιστα επι σου, βασιλευ Αγριππα, ὁπως της … ανακρισεως γενομενης σχω τι γραψαι. [27] … αλογον γαρ μοι δοκει πεμποντα δεσμιον, μη … και τας κατ' αυτου αιτιας σημαναι.

pealed to be kept for the DECISION of † AUGUSTUS, I ordered him to be kept till I could send him * to Cesar.

22 And Agrippa said to FESTUS, "I myself also desire to hear this MAN." And he said, "To-morrow, thou shalt hear him."

23 On the NEXT DAY, therefore, AGRIPPA and BERNICE having arrived with Great Pomp, and having entered into the PLACE OF HEARING, with the * Commanders and THOSE Men who were of Distinction in the CITY, at the COMMAND of FESTUS, PAUL was brought.

24 And FESTUS said, "King Agrippa, and All the MEN PRESENT with us! you see this man, about whom ‡ All the MULTITUDE of the JEWS applied to me, both in Jerusalem and here, crying out that he ought ‡ not to live any longer.

25 But when I detected Nothing which ‡ he had done deserving Death, ‡ and he also having appealed to † AUGUSTUS, I determined to send him;

26 concerning whom I have nothing definite to write to the † SOVEREIGN. Therefore I have brought him before you, and especially before thee, King Agrippa! that on EXAMINATION, I may have something to write.

27 For it appears to Me unreasonable to send a Prisoner, and not to signify the CHARGES alleged against him."

…MANUSCRIPT.—21. up to Cesar. 22. said—*omit.* 23. Commanders … being—*omit.* 25. him—*omit.*

† …Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors gen… …d this epithet, which signifies no more than the *venerable*, *the august*; yet … to be used merely to express the *emperor*, without any reference to any of his titles. † 26. The title *Kurios*, *Lord*, both *Augustus* and *Tiberius* had ab…sed; and forbad, even by public edicts, the application of it to themselves. …self was accustomed to say, that he was *lord* of his *slaves*, *emperor* of the *troops*, … the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors … modest; they affected the title. Nero, the emperor, would have it; and Pliny … continually giving it to *Trajan*, in his letters.—*Clarke*.

…, 6, 7. ‡ 24. Acts xxii. 22. ‡ 25. Acts xxiii. 9, 29; xxvi. 31. ‡ 25. …

δαιων, βασιλευ Αγριππα, ἡγημαι ἐμαυ
O king Agrippa, I esteem mysel
ριον, επι σου μελλων σημερον απολ
before thee being about to-day to ma
3 μαλιστα γνωστην οντα σε παντων
especially acquainted being thee of all
Ιουδαιους εθων τε και ζητηματων. Th
Jews customs and also questions.
μαι *[σου,] μακροθυμως ακουσαι μ
treat [thee,] patiently to hear of
μεν ουν βιωσιν μου την εκ νεοτ
indeed therefore mode of life of me that from you
απ' αρχης γενομενην εν τῳ εθνει μ
from beginning being among the nation of m
σολυμοις, ισασι παντες οἱ Ιουδαιοι· 5
salem, know all the Jews; pr
κοντες με ανωθεν, (εαν θελωσι μαρτ
ing me from the first, (if they would be willing to
κατα την ακριβεστατην αἱρεσιν τ
according to the most rigid sect of
ρας θρησκειας εζησα Φαρισαιος. 6 Κ
religion I lived a Pharisee. An
ελπιδι της προς τους πατερας επαγγε
hope of that to the fathers promis
μενης ὑπο του θεου, ἑστηκα κρινομ
made by the God, I have stood being
ἡν το δωδεκαφυλον ἡμων, εν εκτε
which the twelve tribes of us, in inten
και ἡμεραν λατρευον, ελπιζει κ
and day serving, hopes
περι ἡς ελπιδος εγκαλουμαι,
concerning which hope I am accused,
*[Αγριππα,] ὑπο Ιουδαιων. 8 Τι ;
[Agrippa,] by Jews. What?
κρινεται παρ' ὑμιν, ει ὁ θεος νεκρου
is it judged by you, if the God dead ones
9 Εγω *[μεν] ουν εδοξα εμαυτῳ

…ουμενων τε αυτων, κατηνεγκα ψηφον·
…ing killed and of them, I brought against a vote;
πασας τας συναγωγας πολλακις τι-
all the synagogues often pun-
…ους, ηναγκαζον βλασφημειν· περισ-
… I was compelling to blaspheme; exceed-
εμμαινομενος αυτοις, εδιωκον έως
being furious towards them, I pursued till
εξω πολεις. 12 Εν οἱς *[και] πορευ-
foreign cities. In which [also] going
την Δαμασκον μετ' εξουσιας και επι-
the Damascus with authority and a com-
… *[παρα] των αρχιερεων, 13 ἡμερας
… [from] the high-priests, of a day
… την ὁδον ειδον, βασιλευ, ουρανο-
the way I saw, O king, from heaven
… την λαμπροτητα του ἡλιου,
the brightness of the sun,
… με φως και τους συν εμοι πορευο-
…round me a light and those with me going.
Παντων δε καταπεσοντων *[ἡμων] εις
All and having fallen down [of us] on
ηκουσα φωνην λαλουσαν προς με,
I heard a voice speaking to me,
…ουσαν] τη Ἑβραιδι διαλεκτῳ· Σαουλ,
…ying] in the Hebrew dialect; Saul,
… με διωκεις; σκληρον σοι προς
… me persecutest thou? hard for thee against
…κεντριζειν. 15 Εγω δε ειπον· Τις ει,
to kick. I and said; Who art thou,
… δε ειπεν· Εγω ειμι Ιησους, ὁν συ
and said; I am Jesus, whom thou
16 Αλλα αναστηθι, και στηθι επι
But arise thou, and stand up on
… σου· εις τουτο γαρ ωφθην σοι,
of thee; for this for I appeared to thee,
…σασθαι σε ὑπηρετην και μαρτυρα, ὡν
… thee a minister and a witness, of what
… ὡν τε οφθησομαι σοι· 17 εξαιρου-
…, of what and I will appear to thee, deliver-
… εκ του λαου και των εθνων, εις οὑς
… from the people and the Gentiles, to whom
…αποστελλω, 18 ανοιξαι οφθαλμους αυτων,
send, to open eyes of them,
…στρεψαι απο σκοτους εις φως, και της
…turned from darkness to light, and of the
… του σατανα επι τον θεον, του λαβειν
the adversary to the God, of the to receive
…φεσιν ἁμαρτιων, και κληρον εν τοις
…veness of sins, and inheritance among those
…μενοις, πιστει τῃ εις εμε. 19 Ὁθεν, βασι-
…tified, faith by the into me. Thereupon, O king

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 ‡ And punishing them often in ALL the SYNAGOGUES, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN Cities.

12 ‡ At which time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Language, 'Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goads.'

15 And I said, 'who art thou, Sir?' And * HE said, 'I am Jesus whom thou persecutest?

16 But arise, and stand on thy FEET; since for this purpose I have appeared to thee, ‡ to constitute thee a Minister and a Witness, both * of what thou hast seen, and of those things in which I will appear to thee;

17 delivering thee from the PEOPLE and the GENTILES, ‡ to whom I send thee,

18 to open their Eyes, ‡ to TURN them from Darkness to Light, and from the DOMINION of the ADVERSARY to GOD; ‡ that they may RECEIVE Forgiveness of Sins, and an Inheritance among THOSE HAVING BEEN ‡ SANCTIFIED through THAT Faith which leads into me.

… MANUSCRIPT.—11. and—omit. 12. also—omit. 12. from—omit. …. 14. and saying—omit. 15. the LORD said. 16. in the which … me, and of those things.

… xxii. 19. ‡ 12. Acts ix. 3; xxii. 6. ‡ 16. Acts xxii. 15. ‡ 17. … ‡ 18. 2 Cor. vi. 14; Eph. iv. 23; v. 8; Col. i. 23; 1 Pet. ii. 7, 25. ‡ 18. … i. 12. ‡ 18. Acts xx. 32.

μετανοιας εργα πρασσοντας.
reformation works doing. On
με οἱ Ιουδαιοι συλλαβομενοι εν τ
me the Jews having seized in th
ρωντο διαχειρισασθαι. 22 Επικο
tempted with violent hands to have killed. He
χων της παρα του θεου, αχρ
ing obtained of that from of the God, till
ταυτης ἑστηκα, μαρτυρουμενος
this I have stood, testifying
μεγαλῳ, ουδεν εκτος λεγων, ὡν τ
to great, nothing beyond saying, of what bo
ελαλησαν μελλοντων γινεσθαι,
spoke being about to take place,
23 ει παθητος ὁ Χριστος, ει πρωτ
that liable to suffer the Anointed, that first
σεως νεκρων φως μελλει κατα
tion of dead ones a light he is about to a
λαῳ και τοις εθνεσι.
people and to the Gentiles.
24 Ταυτα δε αυτου απολογουμεν
These things and of him saying in defens
μεγαλῃ τῃ φωνῃ εφη· Μαινῃ, Πα
loud with the voice said, Thou art mad, O P
λα σε γραμματα εις μανιαν περι
thee learning into madness turn
δε· Ου μαινομαι, φησι, κρατιστε
but; Not I am mad, he says, O most noble
αληθειας και σωφροσυνης ῥηματα
of truth and of sanity words
μαι. 26 Επισταται γαρ περι του
Is acquainted for concerning these
λευς, προς ὁν *[και] παρ῾ῥησια
to whom [also] being confi

...ον *[εφη·] Εν ολιγῳ
[said,] Within a little
γενεσθαι. 29 Ὁ δε
to become. The and
...μην αν τῳ θεῳ, και
...ld pray to the God, and
...ῳ, ου μονον σε, αλλα
..., not only thee, but
...ς μου σημερον, γενεσ-
...me to-day, to be-
...ω ειμι, παρεκτος των
I am, except the
...τη τε ὁ βασιλευς και
and the king and
..., και οἱ συγκαθημενοι
and those being seated with
...ντες ελαλουν προς
...ired they spoke to
... ουδεν θανατου αξιον
nothing of death worthy
...πος οὗτος. 32 Αγριπ-
... this. Agrippa
...πολελυσθαι εδυνατο ὁ
...ave been released might the
...κεκλητο Καισαρα.
had called on Cesar.

... 27.

...ποπλειν ἡμας εις την
to sail us to the
...τε Παυλον και τινας
...oth Paul and some
...ταρχῃ, ονοματι Ιου-
...turion, by name Julius,
2 Επιβαντες δε πλοιῳ
...ving gone on board and a ship
...πλειν τους κατα την
to sail the in the
...ν, οντος συν ἡμιν
...ans, being with us
...εσσαλονικεως. 3 Τῃ
of Thessalonica. On the
Σιδωνα· φιλανθρωπως
Sidon; humanely
...ησαμενος, επετρεψε
...aving treated, permitted
...υθεντες επιμελειας
...ving good care
...χθεντες ὑπεπλευσα-
...ng put to sea we sailed under
τους ανεμους ειναι
the winds to be
...αγος το κατα την
...ep that by the
...απλευσαντες, κατηλ-
...ing sailed through, we came
...ς. 6 Κᾀκει εὑρων ὁ
And there having found the

28 And Agrippa said to Paul, * "Thou almost persuadest Me to become a Christian."

29 And Paul said, ‡ "I would to God, that not only thou, but also All who hear me This day, were both almost and altogether such as I am, except these chains."

30 And the king arose, and the governor, and Bernice, and those who sat with them;

31 and having retired, they spoke to each other, saying, ‡ "This Man does nothing deserving Death or Bonds."

32 And Agrippa said to Festus, "This man might have been released, ‡ if he had not appealed to Cesar."

CHAPTER XXVII.

1 And when it was determined for us to sail to Italy, they delivered Paul, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named Julius.

2 And embarking in an Adramyttian Ship, which was about to sail to places in Asia, we were put to sea, ‡ Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the next day we were brought to Sidon; and Julius ‡ treating Paul with much kindness, permitted him to go to his Friends to receive attention.

4 And having put to sea from thence, we sailed under Cyprus, because the winds were contrary;

5 and having sailed through the sea by Cilicia and Pamphylia, we came to * Myrrha, of Lycia.

6 And there the centu-

...aid—omit. 28. Almost thou persuadest to make
...if. 5. Myrrha.

...ts xxiii. 6. 29; xxv. 25. ‡ 32. Acts xxv. 11. ‡ 2.
...; xxviii. 16.

την, ηλθομεν εις τοπον τινα καλου
we came to a place certain being
λιμενας, ᾧ εγγυς ην πολις Λασα
havens, to which near was a city Lase
δε χρονου διαγενομενου, και οντο
and time having elapsed, and being
λους του πλοος, δια το και την
ous of the sailing, because the even the
παρεληλυθεναι, παρῃνει ὁ Παυλ
to have been past, advised the Paul
αυτοις· Ανδρες, θεωρω, ὁτι μετ
to them; Men, I perceive, that with
πολλης ζημιας ου μονον του φορ
much loss not only of the fr
πλοιου, αλλα και των ψυχων ἡ
ship but also of the lives
εσεσθαι τον πλουν. 11 Ὁ δε εκατ
to be the voyage. The but
κυβερνητῃ και τῳ ναυκληρῳ επε
pilot and by the owner of the ship was
η τοις ὑπο του Παυλου λεγομενο
than by those by the Paul being spoken
του δε του λιμενος ὑπαρχοντος πρ
nient and of the harbor being to
σιαν, οἱ πλειους εθεντο βουλη
the greater part placed a wish
κακειθεν, ειπως δυναιντο κατα
from thence also, if possibly they might be able hav
Φοινικα παραχειμασαι, λιμενα της
Phenice to winter, a harbor of the
ποντα κατα Λιβα και κατα Χω
ing towards south-west and towards north
πνευσαντος δε Νοτου, δοξαντες τ
ing blown gently and South wind, supposing th

..τοφθαλμειν τῳ ανεμῳ, επιδοντες
.. bear up against the wind, having given up
Νησιον δε τι ὑποδραμοντες
.. small island and certain having run under
..αυδην, μολις ισχυσαμεν περι-
Clauda, scarcely we were able mas-
..αι της σκαφης· 17 ἡν αραντες,
.. of the boat; which having taken up,
..ντο, ὑποζωννυντες το πλοιον·
used, undergirding the ship;
μη εις την Συρτιν εκπεσωσι,
lest into the quicksand they should fall,
..το σκευος, οὑτως εφεροντο.
the mast, thus were driven.
χειμαζομενων ἡμων, τῃ ἑξης
being storm-tossed of us, on the next
..ντο· 19 και τῃ τριτῃ αυτοχειρες
.. and on the third with their own hands
..ου πλοιου ερριψαν. 20 Μητε δε
.. ship they threw out. Neither and
..τρων επιφαινοντων επι πλειονας
.. stars appearing for many
..νος τε ουκ ολιγου επικειμενου,
.. and not small pressing,
..ιτο πασα ελπις του σωζεσθαι
.. away all hope of the to be saved
..ης δε ασιτιας ὑπαρχουσης, τοτε
.. but abstinence existing, then
..ς εν μεσῳ αυτων, ειπεν· Εδει
.. in midst of them, said; It was proper
πειθαρχησαντας μοι μη αναγεσ-
having taken advice to me not to have
..ρητης, κερδησαι τε την ὑβριν
Crete, to have gained and the damage
.. ζημιαν. 22 Και τανυν παραινω
loss. And now I exhort
.. αποβολη γαρ ψυχης ουδεμια
.. loss for of a life not one
.. πλην του πλοιου. 23 Παρεστη
.. except the ship. Stood by
..τῃ νυκτι αγγελος του θεου, οὑ
the night a messenger of the God, of whom
..λατρευω, 24 λεγων· Μη φοβου,
.. I offer service, saying; Not fear,
.. σε δει παραστηναι· και ιδου,
thee it behoves to be presented; and lo,
..σοι ὁ θεος παντας τους πλεοντας
.. the God all those sailing
..ω ευθυμειτε, ανδρες· πιστευω
.. take you courage, men; I believe
.. ὁτι οὑτως εσται καθ' ὁν τροπον
.. thus it shall be in which manner

WIND, we surrendered, and were driven.
16 And as we ran under a certain little Island, called * Clauda, with difficulty we were able to become masters of the BOAT;
17 which having hoisted up, they used Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.
18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;
19 and on the THIRD day ‡ they threw out with their own hands the FURNITURE of the SHIP.
20 And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, * all remaining Hope of our being saved was taken away.
21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.
22 And now ‡ I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.
23 ‡ For there stood by me This NIGHT, an Angel of the GOD whose I am, and ‡ whom I serve,
24 saying, 'Fear not, Paul; thou must be presented to Cesar; and behold, GOD has graciously given thee All THOSE SAILING with thee.'
25 Therefore, take courage, Men; ‡ for I believe GOD, That it will be so, even as it was told me;

..SCRIPT.—16. Canda. 20. all Hope.

..says, "the *hupozomata* were thick and broad ropes, which ran in a .. around the ship from the stern to the prow, and were intended to .. together." Such also is the opinion of Pres. Woolsey, who well remarks ..ssed under the keel, the boat would have been needed in the operation, ..s first lifted on the deck.—*Owen.*

‡ 22. Acts xxiii. 11. ‡ 23. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 3.
..ns. iv. 20, 21; 2 Tim. i. 12.

λελαληται μοι. 26 Εις νησον δε τινα δει
It has been told to me. On an island but certain it is necessary
ἡμας εκπεσειν.
us to be cast upon.
27 Ὡς δε τεσσαρεσκαιδεκατη νυξ εγενετο,
When and fourteenth night was come,
διαφερομενων ἡμων εν τῳ Αδριᾳ, κατα μεσον
being driven along of us in the Adriatic, about middle
της νυκτος ὑπενοουν οἱ ναυται προσαγειν τινα
of the night suspected the sailors to draw near some
αὐτοις χωραν· 28 και βολισαντες, εὑρον οργυιας
to them country, and having heaved the lead, they found fathoms
εικοσι· βραχυ δε διαστησαντες, και παλιν
twenty; a little and having intervened, and again
βολισαντες, εὑρον οργυιας δεκαπεντε· 29 φο-
having heaved the lead, they found fathoms fifteen; fear-
βουμενοι τε, μηπως εις τραχεις τοπους εκπε-
ing and, lest on rough places we
σωμεν, εκ πρυμνης ῥιψαντες αγκυρας τεσσα-
should fall, out of stern having thrown anchors four,
ρας, ηυχοντο ἡμεραν γενεσθαι. 30 Των δε
they were wishing day to be. The and
ναυτων ζητουντων φυγειν εκ του πλοιου, και
sailors seeking to flee out of the ship, and
χαλασαντων την σκαφην εις την θαλασσαν,
having lowered the boat into the sea,
προφασει ὡς εκ πρωρας μελλοντων αγκυρας
for an excuse as out of prow being about anchors
εκτεινειν, 31 ειπεν ὁ Παυλος τῳ ἑκατονταρχῃ
to let down, said the Paul to the centurion
και τοις στρατιωταις· Εαν μη οὑτοι μεινωσιν
and to the soldiers; If not these remain
εν τῳ πλοιῳ, ὑμεις σωθηναι ου δυνασθε.
in the ship, you to be saved not are able.
32 Τοτε οἱ στρατιωται απεκοψαν τα σχοινια της
Then the soldiers cut off the ropes of the
σκαφης, και ειασαν αυτην εκπεσειν. 33 Αχρι δε
boat, and allowed her to fall. Till and
οὑ εμελλεν ἡμερα γινεσθαι, παρεκαλει ὁ Παυ-
while about day to be, called upon the Paul
λος ἁπαντας μεταλαβειν τροφης, λεγων· Τεσ-
all to partake of food, saying; Four-
σαρεσκαιδεκατην σημερον ἡμεραν προσδοκων-
teenth to-day day looking for,
τες, ασιτοι διατελειτε, μηδεν προσλαβομενοι.
without food you continue, nothing having taken.
34 Διο παρακαλω ὑμας μεταλαβειν τροφης·
Therefore I entreat you to partake of food;
τουτο γαρ προς της ὑμετερας σωτηριας ὑπαρχει·
this for to the your salvation is;
ουδενος γαρ ὑμων θριξ εκ της κεφαλης απο-
of not one for of you a hair from of the head will
λειται. 35 Ειπων δε ταυτα, και λαβων αρτον,
perish. Having said and these, and having taken bread,

[illegible]

† 27. Not the Gulf of Venice, but the portion of the Mediterranean [illegible] west of Greece. † 27. A *nautical hypallage*, originating in the [illegible] which, on approaching a coast, the land seems to approach to the ship, [illegible] land.—*Bloomfield.* † 34. A proverbial expression, for you shall [illegible] nor suffer any hurt in your bodies, if you follow my advice.—*Clarke.*

‡ 26. Acts xxviii. 1. ‡ 34. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings [illegible] Luke xii. 7; xxi. 18. ‡ 35. Matt. xv. 36; Mark viii. 6; John vi. 11; [illegible]

τῳ θεῳ ενωπιον παντων, και κλα-
to the God in presence of all, and having
σας ηρξατο εσθιειν. 36 Ευθυμοι δε γενομενοι
to eat. Encouraged and becoming
… αυτοι προσελαβοντο τροφης.
they received food.
… τῳ πλοιῳ αἱ πασαι ψυχαι, [δια-
the ship the all souls, [two
…ομηκοντα ἑξ. 38 Κορεσθεντες δε
seventy six. Being satisfied and
…φιζον το πλοιον, εκβαλλομενοι τον
…ened the ship, throwing the
… την θαλασσαν. 39 Ὁτε δε ἡμερα
… sea. When and day
… γην ουκ επεγινωσκον· κολπον δε
land not they knew; a bay but
…ων εχοντα αιγιαλον, εις ὃν εβου-
… having a shore, into which they
… δυναιντο, εξωσαι το πλοιον. 40 Και
they were able, to force the ship. And
περιελοντες ειων εις την θαλασσαν,
having cut off left in the sea,
…εντες τας ζευκτηριας των πηδα-
having loosed the bands of the rud-
…αραντες τον αρτεμονα τῃ πνεουσῃ,
having hoisted the foresail to the wind,
… τον αιγιαλον. 41 Περιπεσοντες δε
… the shore. Having fallen and
…διθαλασσον, επωκειλαν την ναυν·
… a sea on both sides, they ran aground the vessel;
…πρωρα ερεισασα εμεινεν ασαλευτος,
… having stuck fast remained immoveable,
… ελυετο ὑπο της βιας [των κυμ-
was broken by the violence [of the waves.]
Των δε στρατιωτων βουλη εγενετο,
The and soldiers design was,
…ας αποκτεινωσι, μη τις εκκολυμ-
… they should kill, lest any one having
…γῃ. 43 Ὁ δε ἑκατονταρχος βουλο-
… The but centurion wishing
… τον Παυλον, εκωλυσεν αυτους
… Paul, restrained them
…τος, εκελευσε τε τους δυναμενους
… ordered and those being able
απορριψαντας πρωτους επι την γην
having thrown off first to the land
… τους λοιπους, οὓς μεν επι σανι-
… the remaining ones, some indeed on boards,
… επι τινων των απο του πλοιου.
… on things of the from of the ship.
…γενετο παντας διασωθηναι επι την
… happened all to be safely on the

gave thanks to GOD in the presence of all; and having broken, he began to eat.

36 And being encouraged, they also received Food.

37 And ALL the Souls in the SHIP were two hundred and seventy-six.

38 And being satisfied with Food, they lightened the SHIP, throwing out the WHEAT into the SEA.

39 And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

40 And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the † BANDS of the RUDDERS, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.

41 But having fallen into a Place with two currents, they ran the VESSEL aground; and the bow sticking fast, remained immoveable, but the STERN was broken by the VIOLENCE.

42 Now it was the Design of † the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

43 But the CENTURION wishing to save PAUL, restrained them from their PURPOSE, and ordered THOSE ABLE *to swim out to plunge in first, and get to LAND;

44 and the REMAINDER, SOME on Boards, and SOME on things from the SHIP. And thus it happened that all reached the LAND in safety.

* VATICAN MANUSCRIPT.—37. two hundred—omit. 41. of the WAVES—omit. 43.

† … of the ancients usually had two rudders, one on either side of the ship. As … managed both, they were joined by a pole, so that both rudders would be … zeukteriai were the ropes by which these rudders were fastened to the sides … by which they were moved by the helmsman. † 42. The military … Romans was such, that had the prisoners escaped, the soldiers would have … with their lives.—Owen.

ψαντος δε του Παυλου φρυγανων
gathered and the Paul of sticks
επιθεντος επι την πυραν, εχιδνα ε
having placed on the fire, a viper fro
εξ ελθουσα καθηψε της χειρος αυ
having come out from fastened on the hand of hi
ειδον οἱ βαρβαροι κρεμαμενον το θ
saw the barbarians hanging the w
χειρος αυτου, ελεγον προς αλληλ
hand of him, they said to each ot
φονευς εστιν ὁ ανθρωπος οὗτος, ὃν
a murderer is the man this, whom
εκ της θαλασσης ἡ Δικη ζην ουκ
from the sea the Justice to live not
μεν ουν αποτιναξας το θηριον εις
indeed then having shaken off the wild beast into
θεν ουδεν κακον· 6 οἱ δε προσε
fered nothing bad; they but were ex
μελλειν πιμπρασθαι, η καταπιπτε
to be about to swell, or to fall down
ρον. Επι πολυ δε αυτων, προσδ
For a long and of them, expe
θεωρουντων μηδεν ατοπον εις αυτο
seeing nothing out of place to him
μεταβαλλομενοι ελεγον, θεον αυτ
changing their minds they said, a god him
δε τοις περι τον τοπον εκεινον ὑ
and to those about the place that
τῳ πρωτῳ της νησου, ονοματι Πο
to the chief of the island, by name Po
δεξαμενος ἡμας, τρεις ἡμερας φιλ
received us, three days
νισεν. 8 Εγενετο δε τον πατερα

ξαμενος, επιθεις τας χειρας αυτῳ, ιασατο αυτον.
prayed, having placed the hands to him, healed him.
9 Τουτου ουν γενομενου, και οἱ λοιποι οἱ εχον-
This therefore being done, and the others those hav-
τες ασθενειας εν τῃ νησῳ, προσηρχοντο, και
ing sicknesses in the island, came, and
εθεραπευοντο· 10 οἱ και πολλαις τιμαις ετιμησαν
were healed; who also with many rewards rewarded
ἡμας, και αναγομενοις επεθεντο τα προς την
us, and leading out they placed on the things for the
χρειαν.
need.
11 Μετα δε τρεις μηνας ανηχθημεν εν πλοιῳ
After and three months we sailed in a ship
παρακεχειμακοτι εν τῃ νησῳ, Αλεξανδρινῳ,
having been wintered in the island, Alexandrian,
παρασημῳ Διοσκουροις. 12 Και καταχθεντες εις
with sign Dioscuri. And having been led down to
Συρακουσας, επεμειναμεν ἡμερας τρεις· 13 ὁθεν
Syracuse, we remained days three; whence
περιελθοντες κατηντησαμεν εις Ῥηγιον· και
having gone round we came to Rhegium; and
μετα μιαν ἡμεραν επιγενομενου Νοτου, δευτε-
after one day having sprung up a south wind, second
ραιοι ηλθομεν εις Ποτιολους· 14 οὑ εὑροντες
day we came to Puteoli; where having found
αδελφους παρεκληθημεν επ' αυτοις επιμειναι
brethren we were invited by them to remain
ἡμερας ἑπτα· και οὑτως εις την Ῥωμην ηλθο-
days seven; and thus towards the Rome we
μεν. 15 Κακειθεν οἱ αδελφοι ακουσαντες τα
went. And thence the brethren having heard the things
περι ἡμων, εξηλθον εις απαντησιν ἡμιν αχρις
concerning us, came out to a meeting with us as far as
Αππιου φορου, και Τριων ταβερνων· οὑς ιδων ὁ
Appii forum, and Three taverns, whom seeing the
Παυλος, ευχαριστησας τῳ θεῳ, ελαβε θαρσος.
Paul, having given thanks to the God, he took courage.
16 Ὁτε δε ηλθομεν εις Ῥωμην, *[ὁ ἑκατονταρ-
When and we came to Rome, [the centurion
χος παρεδωκε τους δεσμιους τῳ στρατοπεδαρ-
delivered the prisoners to the prefect of the Preto-
χῃ·] τῳ *[δε] Παυλῳ επετραπη μενειν καθ'
rium camp;] the [but] Paul was permitted to abide by
ἑαυτον, συν τῳ φυλασσοντι αυτον στρατιω-
himself, with the watching him soldier.

prayed, ‡ put his HANDS on him, and cured him.

9 This, therefore, having been done, the OTHERS also in the ISLAND, HAVING Diseases, came, and were cured;

10 and THEY presented us with Many ‡ Presents; and when we left, put on board THINGS for our WANTS.

11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the ISLAND, with the Sign of the † Dioscuri.

12 And having landed at † Syracuse, we remained three Days;

13 whence, coasting round, we came to † Rhegium; and after One Day, a South wind having sprung up, we came in Two days to † Puteoli;

14 where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

15 And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as † Appii Forum, and the † Three Taverns; whom, when PAUL saw, he thanked GOD, and took Courage.

16 And when we * came to Rome, the CENTURION delivered the PRISONERS to the † PREFECT OF THE PRETORIUM CAMP; but ‡ PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

* VATICAN MANUSCRIPT.—16. were entered Rome. 16. the CENTURION delivered the PRISONERS to the PREFECT OF THE PRETORIUM CAMP—omit. 16. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was directly in the course from Malta to Italy. † 13. A handsome city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campania. † 15. Another place on the same road, some 33 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a *half from* the emperor's palace.

‡ 8. Mark *vi. 5; vii. 32; xvi. 18; Luke iv. 40;* Acts xix. 11, 12; 1 Cor. xii. 9, 28. ‡ 10. *Matt. xv. 6; 1 Tim. v. 17.* ‡ 16. *Acts* xxiv. 25; xxvii. 3.

ψαντος δε του Παυλου φρυγανων
gathered and the Paul of sticks
επιθεντος επι την πυραν, εχιδνα
having placed on the fire, a viper
εξ ... κατηψε της χειρος αυ
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a murderer is the man this, whom
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from the sea the Justice to live not
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fered nothing bad; they but were
μελλειν πιμπρασθαι, η καταπιπτε
to be about to swell, or to fall down
ρον. Επι πολυ δε αυτων, προσδ
For a long and of them, expe
θεωρουντων μηδεν ατοπον εις αυτ
seeing nothing out of place to him
μεταβαλλομενοι ελεγον, θεον αυτ
changing their minds they said, a god him
δε τοις περι τον τοπον εκεινον ὑ
and to those about the place that
τῳ πρωτῳ της νησου, ονοματι Πο
to the chief of the island, by name Po
δεξαμενος ἡμας, τρεις ἡμερας φιλ
received us, three days
νισεν. 8 Εγενετο δε τον πατερα

ζομενος, επιθεις τας χειρας αυτῳ, ιασατο αυτον.
prayed, having placed the hand to him, healed him.
9 Τουτου ουν γενομενου, και οἱ λοιποι οἱ εχον-
This therefore being done, and the others those hav-
τες ασθενειας εν τῃ νησῳ, προσηρχοντο, και
ing sicknesses in the island, came, and
εθεραπευοντο· 10 οἱ και πολλαις τιμαις ετιμησαν
were healed; who also with many rewards rewarded
ἡμας, και αναγομενοις επεθεντο τα προς την
us, and leading out they placed on the things for the
χρειαν.
need.
11 Μετα δε τρεις μηνας ανηχθημεν εν πλοιῳ
After and three months we sailed in a ship
παρακεχειμακοτι εν τῃ νησῳ, Αλεξανδρινῳ,
having been wintered in the island, Alexandrian,
παρασημῳ Διοσκουροις. 12 Και καταχθεντες εις
with an ensign Dioscuri. And having been led down to
Συρακουσας, επεμειναμεν ἡμερας τρεις· 13 ὁθεν
Syracuse, we remained days three; whence
περιελθοντες κατηντησαμεν εις Ῥηγιον· και
having gone round we came to Rhegium; and
μετα μιαν ἡμεραν επιγενομενου Νοτου, δευτε-
after one day having sprung up a south wind, second
ραιοι ηλθομεν εις Ποτιολους· 14 οὑ εὑροντες
day we came to Puteoli; where having found
αδελφους παρεκληθημεν επ' αυτοις επιμειναι
brethren we were invited by them to remain
ἡμερας ἑπτα· και οὑτως εις την Ῥωμην ηλθο-
days seven; and thus towards the Rome we
μεν. 15 Κακειθεν οἱ αδελφοι ακουσαντες τα
went. And thence the brethren having heard the things
περι ἡμων, εξηλθον εις απαντησιν ἡμιν αχρις
concerning us, came out to a meeting with us as far as
Αππιου φορου, και Τριων ταβερνων· οὑς ιδων ὁ
Appii forum, and Three taverns; whom seeing the
Παυλος, ευχαριστησας τῳ θεῳ, ελαβε θαρσος.
Paul, having given thanks to the God, he took courage.
16 Ὁτε δε ηλθομεν εις Ῥωμην, *[ὁ ἑκατονταρ-
When and we came to Rome, [the centurion
χος παρεδωκε τους δεσμιους τῳ στρατοπεδαρ-
delivered the prisoners to the prefect of the Preto-
χῃ] τῳ *[δε] Παυλῳ επετραπη μενειν καθ'
rium camp;] the [but] Paul was permitted to abide by
ἑαυτον, συν τῳ φυλασσοντι αυτον στρατιω-
himself, with the watching him soldier.

prayed, ‡ put his HANDS on him, and cured him.

9 This, therefore, having been done, the OTHERS also in the ISLAND, HAVING Diseases, came, and were cured;

10 and THEY presented us with Many ‡ Presents; and when we left, put on board THINGS for our WANTS.

11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the ISLAND, with the Sign of the † Dioscuri.

12 And having landed at † Syracuse, we remained three Days;

13 whence, coasting round, we came to † Rhegium; and after One Day, a South wind having sprung up, we came in Two days to † Puteoli;

14 where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

15 And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as † Appii Forum, and the † Three Taverns; whom, when PAUL saw, he thanked GOD, and took Courage.

16 And when we * came to Rome, the CENTURION delivered the PRISONERS to the † PREFECT OF THE PRETORIUM CAMP; but ‡ PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

* VATICAN MANUSCRIPT.—16. were entered Rome. 16. the CENTURION delivered the PRISONERS to the PREFECT OF THE PRETORIUM CAMP—omit. 16. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was directly in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 51 miles from Rome, a town on the Appian way, a road paved from Rome to Campania. † 15. Another place on the same road, some 33 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

‡ 8. Mark vi. 5; vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28. ‡ 10. Matt. xv. 6; 1 Tim. v. 17. ‡ 16. Acts xxiv. 23; xxvii. 3.

Ῥωμαιων· [18] οἵτινες ανακριναντες με εβουλοντο
Romans; who having examined me wished
απολυσαι, δια το μηδεμιαν αιτιαν θανατου
to release, because that no one cause of death
ὑπαρχειν εν εμοι. [19] Αντιλεγοντων δε των
to be in me. Speaking against and the
Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα·
Jews, I was forced to call upon Cesar;
ουχ ὡς του εθνους μου εχων τι κατηγορησαι.
not as of the nation of me having anything to accuse.
[20] Δια ταυτην ουν την αιτιαν παρεκαλεσα
Because of this therefore the cause I called
ὑμας ιδειν και προσλαλησαι· ἑνεκεν γαρ της
you to see and to speak with; on account for of the
ελπιδος του Ισραηλ την ἁλυσιν ταυτην περι-
hope of the Israel the chain this I wear
κειμαι. [21] Οἱ δε προς αυτον ειπον· Ἡμεις ουτε
around. They and to him said; We neither
γραμματα περι σου εδεξαμεθα απο της Ιου-
letters concerning thee received from the Ju-
δαιας, ουτε παραγενομενος τις των αδελφων
dea, neither having come any one of the brethren
απηγγειλεν η ελαλησε τι περι σου πονηρον.
related or spoken anything concerning thee evil.
[22] Αξιουμεν δε παρα σου ακουσαι, ἁ φρονεις·
We deem proper but from thee to hear, what thou thinkest;
περι μεν γαρ της αἱρεσεως ταυτης γνωστον
concerning indeed for of the sect this known
εστιν ἡμιν, ὁτι πανταχου αντιλεγεται. [23] Τα-
is to us, that everywhere it is spoken against. Hav-
ξαμενοι δε αυτῳ ἡμεραν, ἡκον προς αυτον εις
ing appointed and to him a day, came to him to
την ξενιαν πλειονες· οἱς εξετιθετο διαμαρτυρο-
the lodging many; to whom he set forth testifying earnestly
μενος την βασιλειαν του θεου, πειθων τε
the kingdom of the God, persuading and

ς προς αλληλους, απελυοντο, ειποντος του
λου ῥημα ἑν· 'Οτι καλως το πνευμα το
ν ελαλησε δια 'Ησαιου του προφητου προς
πατερας ἡμων, 26 λεγον· Πορευθητι προς
λαον τουτον, και ειπον· Ακοῃ ακουσετε,
αι μη συνητε· και βλεποντες βλεψετε,
αι μη ιδητε. 27 Επαχυνθη γαρ ἡ καρδια
λαου τουτου, και τοις ωσι βαρεως ηκουσαν,
τους οφθαλμους αὐτων εκαμμυσαν· μηποτε
τοις οφθαλμοις, και τοις ωσιν ακου-
και τῃ καρδιᾳ συνωσι, και επισ-
ψωσι, και ιασωμαι αυτους. 28 Γνωστον ουν
ὑμιν, ὁτι τοις εθνεσιν απεσταλη το σωτη-
του θεου· αυτοι και ακουσονται. 29 *[Και
αυτου ειποντος, απηλθον οἱ Ιουδαιοι,
λην εχοντες εν ἑαυτοις συζητησιν.] 30 Εμει-
διετιαν ὁλην εν ιδιῳ μισθωματι· και απε-
ετο παντας τους εισπορευομενους προς
ν, 31 κηρυσσων την βασιλειαν του θεου,
διδασκων τα περι του κυριου Ιησου
του μετα πασης παρρησιας, ακωλυτως.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaiah the PROPHET to our FATHERS,

26 saying, ‡ 'Go to this 'PEOPLE, and say, Hearing you will hear, though 'you may not understand; 'and seeing, you will see, 'though you may not perceive.

27 'For the HEART of 'this PEOPLE is stupified; 'they hear heavily with 'their EARS, and their 'EYES they have closed; 'lest at any time they 'should see with their 'EYES, and hear with their 'EARS, and understand 'with their HEART, and 'should retrace their steps, 'and I should heal them.'

28 Be it known to you, therefore, That* This SALVATION of GOD is sent ‡ to the GENTILES, and they will hear it."

29 *[And when he said these things, the JEWS departed, having Much Discussion among themselves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 ‡ proclaiming the KINGDOM of GOD, and teaching the THINGS concerning the LORD Jesus Christ, with Entire Freedom of speech, and without restraint.

*ACTS OF APOSTLES.

VATICAN MANUSCRIPT.—28. This SALVATION. 29. omit. Subscription—ACTS OF APOSTLES.

‡ 26. Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8. ‡ 28. Matt. xxi. 41, 43; Acts xiii. 46, 47; xviii. 6; xxii. 21; xxvi. 17, 18; Rom. xi. 11. ‡ 31. Acts iv. 31; Eph. vi. 19.

εν γραφαις ἁγιαις,) ³ περι του
In writings holy, concerning the
(του γενομενου εκ σπερματος Δαυ
(that having been born from a seed of Dav
σαρκα· ⁴ του ὁρισθεντος
flesh; that having been distinctly set forth
δυναμει, κατα πνευμα ἁγιωσυνης,
power, according to spirit of holiness,
τασεως νεκρων,) Ιησου Χριστου
rection of dead ones,) Jesus Anointed
ἡμων, ⁵ (δι' οὑ ελαβομεν χαριν κ
of us, through whom we received favor
λην εις ὑπακοην πιστεως εν πασι το
ship for obedience of faith in all th
ὑπερ του ονοματος αυτου· ⁶ εν οι
in behalf of the name of him; among wh
ὑμεῖς, κλητοι Ιησου Χριστου·) ⁷
you, called ones of Jesus Anointed;)
ουσιν εν Ῥωμῃ αγαπητοις θεου, κλη
who are in Rome beloved ones of God, cal
χαρις ὑμιν και ειρηνη απο θεου πα
favor to you and peace from God fa
και κυριου Ιησου Χριστου. ⁸ Π
and lord Jesus Anointed.
ευχαριστω τῳ θεῳ μου δια Ιησ
I give thanks to the God of me through Jesu
ὑπερ παντων ὑμων, ὁτι ἡ πιστις ὑ
on account of all of you, because the faith of
γελλεται εν ὁλῳ τῳ κοσμῳ. ⁹ Μαρ
braied in whole the world. A wit
εστιν ὁ θεος, ᾡ λατρευω εν τ
is the God, to whom I am a servant in th
μου εν τῳ ευαγγελιῳ του υἱου αυτο

ελθειν προς ὑμας. 11 Επιποθω γαρ ιδειν ὑμας,
to come to you. I long for to see you,
ἱνα τι μεταδω χαρισμα ὑμιν πνευματικον, εις
that some I may impart gift to you spiritual, for
το στηριχθηναι ὑμας· 12 τουτο δε εστι, συμ-
the to be established you; this and is, to be
παρακληθηναι εν ὑμιν δια της εν αλληλοις
comforted together among you through the in each other
πιστεως, ὑμων τε και εμου. 13 Ου θελω δε
faith, of you and also of me. Not I wish but
ὑμας αγνοειν, αδελφοι, ὁτι πολλακις προεθεμην
you to be ignorant, brethren, that many times I purposed
ελθειν προς ὑμας, (και εκωλυθην αχρι του δευ-
to come to you, (and was hindered till the pre-
ρο,) ἱνα τινα καρπον σχω και εν ὑμιν, καθως
sent,) that some fruit I might have also among you, as
και εν τοις λοιποις εθνεσιν. 14 Ἑλλησι τε και
even among the other nations. To Greeks both and
Βαρβαροις, σοφοις τε και ανοητοις οφειλετης
to barbarians, to wise ones both and to simple ones a debtor
ειμι· 15 οὑτω, το κατ' εμε, προθυμον και ὑμιν
I am; thus, that according to me, I am eager even to you
τοις εν Ῥωμῃ ευαγγελισασθαι. 16 Ου γαρ
to those in Rome to announce glad tidings. Not for
επαισχυνομαι το ευαγγελιον· δυναμις γαρ θεου
I am ashamed the glad tidings; power for of God
εστιν εις σωτηριαν παντι τῳ πιστευοντι, Ιου-
it is for salvation to all to the believing, to
δαιῳ τε *[πρωτον] και Ἑλληνι. 17 Δικαιοσυνη
Jew both [first] and to Greek. Righteousness
γαρ θεου εν αυτῳ αποκαλυπτεται εκ πιστεως
for of God in it is revealed from faith
εις πιστιν, καθως γεγραπται· Ὁ δε δικαιος εκ
in order to faith, as it has been written; The and just by
πιστεως, ζησεται.
faith, shall live.
18 Αποκαλυπτεται γαρ οργη θεου απ' ουρανου
Is revealed besides wrath of God from heaven
επι πασαν ασεβειαν και αδικιαν ανθρωπων,
on all impiety and injustice of men,
των την αληθειαν εν αδικιᾳ κατεχοντων.
of those the truth by injustice holding down.
19 Διοτι το γνωστον του θεου φανερον εστιν εν
Because that known of the God manifest is among
αυτοις· ὁ θεος γαρ αυτοις εφανερωσε· 20 (τα
them; the God for to them showed; (the things
γαρ αορατα αυτου απο κτισεως κοσμου, τοις
for unseen of him from creation of the world, by the
ποιημασι νοουμενα καθοραται, ἡ τε αϊδιος
things made being perceived is clearly seen, the both eternal
αυτου δυναμις και θειοτης·) εις το ειναι αυτους
of him power and deity;) in order that to be them

11 For I greatly desire to see you, ‡ that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

12 and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

13 But I wish you not to be ignorant, Brethren, ‡ that I often purposed to come to you, (though hindered till NOW) that I may have ‡ Some Fruit among you also, even as among the OTHER Nations.

14 ‡ Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that ACCORDING TO my ability, I am eager to announce glad tidings among YOU also in Rome.

16 ‡ For I am not ashamed of the GLAD TIDINGS; ‡ because they are the Power of God for Salvation to Every ONE BELIEVING; both to Jew and to Greek;

17 ‡ For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, ‡ "But the RIGHTEOUS by Faith, shall live."

18 ‡ Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, SUPPRESS the TRUTH.

19 Because the KNOWLEDGE of GOD is apparent among them; for GOD disclosed it to Them;

20 for ‡ his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

* VATICAN MANUSCRIPT.—16. first—omit.

‡ 11. Rom. xv. 29. ‡ 12. Rom. xv. 23. ‡ 13. Phil. iv. 17. ‡ 14. 1 Cor. ix. 16. ‡ 16. Psa. xl. 9; Mark viii. 38; 2 Tim. i. 8. ‡ 16. 1 Cor. i. 18; xv. 2. ‡ 17. Rom. iii. 21. ‡ 17. Hab. ii. 4; John iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38. ‡ 18. Acts xvii. 30; Eph. v. 6; Col. iii. 6. ‡ 20. Psa. xix. 1; Acts xiv. 17; xvii. 27.

εικονος φθαρτου ανθρωπου, και
of an image of corruptible man, and
τετραποδων και ερπετων. 24
of four-footed beasts and creeping things. Th
παρεδωκεν αυτους ὁ θεος εν ταις επ
delivered them the God in the
καρδιων αυτων εις ακαθαρσιαν, του
hearts of them to impurity, of the
τα σωματα αὐτων εν ἑαυτοις· 25 οἱτ
the bodies of them in themselves;
λαξαν την αληθειαν του θεου εν τῳ
the truth of the God in the
εσεβασθησαν και ελατρευσαν τῃ κτ
reverenced and served the create
τον κτισαντα, ὁς εστιν ευλογητο
him having created, who is worthy of prai
αιωνας· αμην. 26 Δια τουτο παρεδω
ages; so be it. On account of this deliver
ὁ θεος εις παθη ατιμιας. Αἱ τε
the God to passions of infamy. The even
αυτων μετηλλαξαν την φυσικην χρη
of them changed the natural
παρα φυσιν· 27 ὁμοιως τε και
in violation of nature; in like manner and also
αφεντες την φυσικην χρησιν της θη
having left the natural use of the fe
καυθησαν εν τῃ ορεξει αὐτων εις
inflamed with the lust of them for
αρσενες εν αρσεσι την ασχημοσυνη
males with males the indecency
ζομενοι, και την αντιμισθιαν, ἡν
out, and the recompence, which it
πλανης αὐτων εν ἑαυτοις απολα
error of them in themselves recei
28 Και καθως ουκ εδοκιμασαν τον θεο

μεστους φθονου, φονου, εριδος, δολου,
κακοηθειας, ψιθυριστας· 30 καταλαλους, θεοσ-
τυγεις, ὑβριστας, ὑπερηφανους, αλαζονας,
εφευρετας κακων, γονευσιν απειθεις, 31 ασυνε-
τους, ασυνθετους, αστοργους, *[ασπονδους,]
ανελεημονας· 32 οἱτινες το δικαιωμα του θεου
επιγνοντες, (ὁτι οἱ τα τοιαυτα πρασσοντες
αξιοι θανατου εισιν,) ου μονον αυτα ποιουσιν,
αλλα και συνευδοκουσι τοις πρασσουσι. ΚΕΦ.
β'. 2. 1 Διο αναπολογητος ει, ω ανθρωπε
πας ὁ κρινων. Εν ᾧ γαρ κρινεις τον ἑτερον,
σεαυτον κατακρινεις· τα γαρ αυτα πρασ-
σεις ὁ κρινων. 2 Οιδαμεν δε, ὁτι το κριμα του
θεου εστι κατα αληθειαν επι τους τα τοι-
αυτα πρασσοντας. 3 Λογιζῃ δε τουτο, ω αν-
θρωπε ὁ κρινων τους τα τοιαυτα πρασσοντας,
και ποιων αυτα, ὁτι συ εκφευξῃ το κριμα του
θεου; 4 Η του πλουτου της χρηστοτητος αυτου
και της ανοχης και της μακροθυμιας καταφρο-
νεις, αγνοων, ὁτι το χρηστον του θεου εις
μετανοιαν σε αγει; 5 Κατα δε την σκληρο-
τητα σου και αμετανοητον καρδιαν, θησαυριζεις
σεαυτῳ οργην εν ἡμερᾳ οργης και αποκαλυψεως
δικαιοκρισιας του θεου, 6 ὁς αποδωσει ἑκαστῳ

nity; full of Envy, Murder, Strife, Deceit, Bad Habits; Secret Slanderers,
30 Revilers, God-haters, Insolent, Proud, Boasters, Devisers of Evil things, Disobedient to Parents,
31 Obstinate, Covenant-breakers, destitute of Natural Affection, without Pity;
32 who, though they know the ORDINANCE of GOD, (That THOSE who PRACTISE SUCH things are ‡deserving of Death,) not only *are doing Them, but even are approving those who practise them.

CHAPTER II.

1 Therefore thou art inexcusable, O Man! THOU who JUDGEST all; ‡for in what thou judgest ANOTHER, thou condemnest Thyself; since THOU, the JUDGE, † dost practise the SAME things.
2 But we know That the SENTENCE of GOD is according to TRUTH upon those WHO PRACTISE SUCH things.
3 And dost thou think this, O Man! THOU WHO JUDGEST THOSE PRACTISING SUCH things, and yet art doing the same, That thou shalt escape the SENTENCE of GOD?
4 Or dost thou despise the ‡ABUNDANCE of his GOODNESS and FORBEARANCE and PATIENCE, ‡being ignorant That this GOODNESS of GOD entices thee to a Reformation?
5 According to thy HARDNESS and unchanged Heart, ‡thou art treasuring up Wrath for thyself in a Day of Wrath and Revelation of GOD's Righteous Judgment;
6 ‡who will award to

VATICAN MANUSCRIPT.—31. Implacable—omit. 32. are doing them, but even are approving those who.

† 29. Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews were guilty of most of the crimes enumerated in the first chapter.

‡ 32. Rom. vi. 21. ‡ 1. 2 Sam. xii. 5–7; Matt. vii. 1; 2 John 8, 9. ‡ 4. Rom. [illegible] Eph. i. 7; ii. 4, 7. ‡ 4. Isa. xxx. 18; 2 Pet. iii. 9, 15. ‡ 5. James v. 3. [illegible] 23; Psa. lxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. [illegible] 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

κατα τα εργα αυτου· [7] τοις μεν καθ' ὑπομο-
according to the works of him; to those indeed by perse-
νην εργου αγαθου, δοξαν και τιμην και αφθαρ-
verance of a work good, glory and honor and incorrup-
σιαν ζητουσι, ζωην αιωνιον· [8] τοις δε εξ εριθει-
tibility are seeking, life age-lasting; to those but from a party
ας, και απειθουσι μεν τη αληθεια, πειθομενοις
spirit, and disobeying indeed the truth, obeying
δε τη αδικια, οργη και θυμος. [9] Θλιψις και
but the unrighteousness, wrath and indignation. Affliction and
στενοχωρια επι πασαν ψυχην ανθρωπου του
distress on every soul of man of the
κατεργαζομενου το κακον, Ιουδαιου τε πρωτον
working the evil, of Jew both first
και Ἑλληνος· [10] δοξα δε και τιμη και ειρηνη
and of Greek; glory but and honor and peace
παντι τῳ εργαζομενῳ το αγαθον, Ιουδαιῳ τε
to every one the working the good, to Jew both
πρωτον και Ἑλληνι. [11] Ου γαρ εστι προσωπο-
first and to Greek. Not for is respect of
ληψια παρα τῳ θεῳ.
persons with the God.

[12] Ὁσοι γαρ ανομως ἡμαρτον, ανομως και
As many as for without law sinned, without law also
απολουνται· και ὁσοι εν νομῳ ἡμαρτον, δια
shall perish; and as many as under law sinned, by
νομου κριθησονται, [13] (ου γαρ οἱ ακροαται του
law shall be judged, (not for the hearers of the
νομου δικαιοι παρα τῳ θεῳ, αλλ' οἱ ποιηται
law just ones with the God, but the doers
του νομου δικαιωθησονται. [14] Ὁταν γαρ εθνη
of the law shall be justified. When for Gentiles
τα μη νομον εχοντα, φυσει τα του νομου
those not a law having, by nature the things of the law
ποιῃ, οὑτοι νομον μη εχοντες, ἑαυτοις εισι
may do, these a law not having, to themselves are
νομος· [15] οἱτινες ενδεικνυνται το εργον του
a law; who show plainly the work of the
νομου γραπτον εν ταις καρδιαις αὑτων, συμμαρ-
law written in the hearts of them, testify-
τυρουσης αυτων της συνειδησεως, και μεταξυ
ing with them the conscience, and between
αλληλων των λογισμων κατηγορουντων, η και
each other of the reasonings accusing, or even
απολογουμενων.) [16] Εν ἡμερᾳ ὁτε κρινει ὁ
defending.) In a day when shall judge the
θεος τα κρυπτα των ανθρωπων, κατα το
God the things secrets of the men, according to the

each according to his WORKS;

7 aionian Life, indeed, to THOSE who, by Perseverance in Good Work, are SEEKING for Glory and Honor and Immortality;

8 but Indignation and Wrath to THOSE who are ‡ FACTIOUS, and ‡ obey not the TRUTH but obey UNRIGHTEOUSNESS;—

9 Affliction and Distress on EVERY Soul of Man WORKING EVIL; first of the Jew, and then of the Greek;

10 but Glory and ‡ Honor and Peace to EVERY ONE WORKING GOOD; first to the Jew, and then to the Greek;

11 for ‡ there is no Partiality with God.

12 Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—

13 (for not ‡ the HEARERS of * Law are just before GOD, but the DOERS of * Law will be justified.

14 When, therefore, THOSE Gentiles not having a Law, † naturally perform the THINGS of the LAW, these, though they do not possess a Law, are a Law to themselves;

15 who demonstrate the † WORK of the LAW written on their HEARTS, THEIR CONSCIENCE testifying, and the REASONINGS between each other, accusing or defending;)—

16 in a Day when, according to my GLAD [illegible]

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* VATICAN MANUSCRIPT.—13. Law. 13. Law.

† 14. *Phusei*, by nature, means also "an *infused disposition*, which is become, as it were natural. And in this view, I apprehend, after attentive consideration, it is used in the famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to *converted Gentiles*. See verse 26; and Jer. xxxi. 31—33 with Heb. viii. 8—11; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, § 1; "Having heard of your name much beloved of God, which you have attained by your righteous *disposition*, (*Phusei*,) according to the faith and love which is in Jesus Christ our Savior.'" See Parkhurst on the word. † 15. Matter or substance of the law, or by a *pleonasm*, the law itself.

‡ 8. 1 Tim. vi. 3, 4. ‡ 8. 2 Thess. i. 8. ‡ 10. 1 Pet. i. 7. ‡ 11. Deut. x. 17; 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. ‡ 13. James i. 22, 23.

εὐαγγελιον μου, δια Ιησου Χριστου. 17 Ει δε
glad tidings of me, through Jesus Anointed. If but
συ Ιουδαιος επονομαζῃ, και επαναπαυῃ τῳ
thou a Jew art named, and dost rest in the
νομῳ, και καυχασαι εν θεῳ, 18 και γινωσκεις το
law, and dost boast in God, and knowest the
θελημα, και δοκιμαζεις τα διαφεροντα,
will, and discernest the things differing,
κατηχουμενος εκ του νομου· 19 πεποιθας τε
being instructed out of the law, hast believed and
σεαυτον ὁδηγον ειναι τυφλων, φως των εν
thyself a guide to be of blind ones, a light of those in
σκοτει, 20 παιδευτην αφρονων, διδασκαλον
darkness, an instructor of simple ones, a teacher
νηπιων, εχοντα την μορφωσιν της γνωσεως
of babes, having the form of the knowledge
και της αληθειας εν τῳ νομῳ· 21 ὁ ουν διδασ-
and of the truth in the law; who then art teach-
κων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων
ing another, thyself not dost thou teach? who art preaching
μη κλεπτειν, κλεπτεις; 22 ὁ λεγων μη μοιχευ-
not to steal, dost thou steal? who art saying not to commit
ειν, μοιχευεις; ὁ βδελυσσομενος τα
adultery, dost thou commit adultery? who art detesting the
ειδωλα, ἱεροσυλεις; 23 ὁς εν νομῳ καυχασαι,
idols, dost thou rob temples? who in a law boastest,
δια της παραβασεως του νομου τον θεον
through the violation of the law the God
ατιμαζεις; 24 Το γαρ ονομα του θεου δι' ὑμας
dost thou dishonor? The for name of the God through you
βλασφημειται εν τοις εθνεσι, καθως γεγραπται.
is blasphemed among the nations, even as it has been written.
25 Περιτομη μεν γαρ ωφελει, εαν νομον πρασ-
Circumcision indeed for profits, if law thou
σῃς· εαν δε παραβατης νομου ῃς, ἡ περι-
practisest; if but a violator of law thou mayest be, the cir-
τομη σου ακροβυστια γεγονεν. 26 Εαν ουν ἡ
cumcision of thee uncircumcision has become. If therefore the
ακροβυστια τα δικαιωματα του νομου φυλασσῃ,
uncircumcision the ordinances of the law may keep,
ουχι ἡ ακροβυστια αυτου εις περιτομην λογισ-
not the uncircumcision of him for circumcision will be
θησεται; 27 και κρινει ἡ εκ φυσεως ακροβυσ-
counted? and will judge the from nature uncircum-

INGS, GOD will judge the ‡ HIDDEN things of MEN, through * Christ Jesus.

17 But if thou ‡ art named a Jew, and dost rest in Law, and boast in God,

18 and knowest ‡ his WILL, and dost ‡ discern SUPERIOR THINGS, being instructed out of the LAW;

19 and hast believed thyself to be a Guide of the Blind, a Light of THOSE in Darkness,

20 an Instructor of the Simple, a Teacher of Babes; having the ‡ FORM of KNOWLEDGE and of TRUTH in the LAW;—

21 † dost ‡ THOU, then, who art TEACHING another, not instruct Thyself? THOU who art PREACHING, "Do not steal," dost thou steal?

22 THOU who art saying, "Do not commit adultery!" dost thou commit adultery? THOU who ABHORREST IDOLS, dost thou rob temples?

23 Thou who dost boast in a Law, through the VIOLATION of the LAW dost thou dishonor GOD?

24 For, even as it has been written, ‡ "The NAME of GOD is blasphemed on your account among the NATIONS."

25 Now Circumcision indeed profits, if thou dost practise Law; but if thou art a Violator of Law, thy CIRCUMCISION has become Uncircumcision.

26 If therefore the ‡ UNCIRCUMCISION observe the ORDINANCES of the LAW, will not his UNCIRCUMCISION be accounted for Circumcision?

27 And the UNCIRCUM-

* VATICAN MANUSCRIPT.—16. Christ Jesus. 17. Law.

† 21. The Jewish priesthood was very corrupt in the apostolic age. This is very evident, both by the Scriptures, and the testimony of Josephus. He charges them with "theft, treachery, adultery, sacrilege, rapine, and murder"; and he adds, that "new ways of wickedness were invented by them; and that of all these abominations, the temple was the receptacle."

‡ 16. Luke viii. 17. ‡ 17. ver. 28. ‡ 18. Psa. cxlvii. 19, 20. ‡ 18. Phil. i. 10. ‡ 20. 2 Tim. i. 13; iii. 5. ‡ 21. Matt. xxiii. 3. ‡ 24. Isa. lii. 5; Ezek. xxxvi. 20, 23. ‡ 26. Acts x. 34, 35. ‡ Gal. v. 6.

πνευματι, ου γραμματι· ου ὁ επ
spirit, not letter, of whom the p
ανθρωπων, αλλ' εκ του θεου.
men, but from the God.

ΚΕΦ. γ'. 3.

1 Τι ουν το περισσον του Ιουδαι
What then the pre-eminence of the Jew?
ωφελεια της περιτομης; 2 Πολυ,
profit of the circumcision? Much,
τα τροπον. Πρωτον μεν γαρ, ὁτ
mode. First indeed for, becau
σαν τα λογια του θεου. 3 Τι γ
trusted with the oracles of the God. What
τησαν τινες, μη ἡ απιστια αυτων
not some, not the unbelief of them
του θεου καταργησει; 4 Μη γενοι
of the God will make void? Not let it
δε ὁ θεος αληθης, πας δε ανθρωπ
but the God true, every but man
καθως γεγραπται· Ὁπως αν δικαιω
even as it has been written; That thou mayest be
λογοις σου, και νικησῃς εν τῳ κ
words of thee, and mayest conquer in the
5 Ει δε ἡ αδικια ἡμων θεου δικα
If but the unrighteousness of us of God righ
νιστησι, τι ερουμεν; μη αδικος
tablishes, what shall we say? not unrighteous th
φερων την οργην; (κατα ανθρω
flicting the wrath? (according to ma
6 Μη γενοιτο· επει πως κρινει ὁ θεος
Not let it be; otherwise how will judge the God
7 Ει γαρ ἡ αληθεια του θεου εν τῳ

γειν,) ὁτι ποιησωμεν τα κακα, ἱνα ελθῃ τα
that we may do the evil things, so that may come the
θα; ὡν το κριμα ενδικον εστι. 9 Τι ουν;
things? of whom the judgment just is. What then?
εχομεθα; Ου παντως· προῃτιασαμεθα γαρ,
do we excel? Not at all; we before convicted for,
δαιους τε και Ἑλληνας παντας ὑφ' ἁμαρ-
Jews both and Greeks all under sin
ειναι· 10 καθως γεγραπται· Ὁτι ουκ εστι
to be, even as it has been written; That not is
καιος ουδε εἱς· 11 ουκ εστιν ὁ συνιων, ουκ εσ-
just not even one; not is he understanding, not is
ὁ εκζητων τον θεον· 12 παντες εξεκλιναν,
he seeking out the God; all turned aside,
ηχρειωθησαν· ουκ εστι ποιων χρηστοτη-
together they were unprofitable; not is doing goodness,
[ουκ εστιν] ἑως ἑνος. 13 Ταφος ανεωγμε-
[not is] even one. A sepulchre having been
ὁ λαρυγξ αυτων· ταις γλωσσαις αὐτων
opened the throat of them; with the tongues of them
δολιουσαν. Ιος ασπιδων ὑπο τα χειλη αυτων,
they deceived. Venom of asps under the lips of them,
Ὡν το στομα αρας και πικριας γεμει.
of whom the mouth of cursing and of bitterness is full.
Οξεις οἱ ποδες αυτων εκχεαι αἱμα· 16 συντριμ-
Swift the feet of them to pour out blood; ruin
και ταλαιπωρια εν ταις ὁδοις αυτων· 17 και
and misery in the ways of them; and
ὁδον ειρηνης ουκ εγνωσαν. 18 Ουκ εστι φοβος
way of peace not they knew. Not is fear
θεου απεναντι των οφθαλμων αυτων. 19 Οιδα-
of God before the eyes of them. We know
μεν δε, ὁτι ὁσα ὁ νομος λεγει, τοις εν τῳ
and, that what things the law says, to those under the
νομῳ λαλει· ἱνα παν στομα φραγῃ, και ὑποδι-
law it speaks; that every mouth may be stopped, and liable to
κος γενηται πας ὁ κοσμος τῳ θεῳ. 20 Διοτι εξ
may become all the world to the God. Therefore from
εργων νομου ου δικαιωθησεται πασα σαρξ ενω-
works of law not shall be justified all flesh before
πιον αυτου· δια γαρ νομου επιγνωσις ἁμαρτιας.
him; through for law an acknowledgement of sin.

some affirm that we say,) ‡ That we may do EVIL, so that GOOD may come; Whose CONDEMNATION is just.

9 What then? Do we excel? Not at all; for we before convicted both Jews and Greeks to be all under Sin;

10 even as it has been written, ‡ "There is none "righteous, not even one;

11 There is * none that "understands, there is "none that seeks God.

12 "They all have "turned aside; they are "altogether worthless; "there is none that does "Good, there is not even "one.

13 † ‡ "An opened "Tomb is their THROAT; "with their TONGUES they "deceive; ‡ the Poison of "Asps is under their LIPS.

14 ‡ "Their MOUTH is "full of Cursing and Bit- "terness."

15 ‡ "Their FEET are "swift to shed Blood;

16 "Ruin and Misery "are in their PATHS,

17 "and a Peaceful "Road they have not "known.

18 ‡ "There is no Fear "of God before their EYES."

19 But we know That whatever things ‡ the LAW says, it speaks to THOSE under the LAW; so that Every Mouth may be stopped, and that All the WORLD may become amenable to God.

20 Therefore by Works of Law No Human being shall be justified in his presence; ‡ for through Law there is an Acknowledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God. ... is—omit.

† 13. This, with all the following verses to the end of the 18th, are found in the *Septuagint*, but not in the *Hebrew* text; and it is most evident that it was from this Version that the apostle quoted, as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words.—*Clarke*. Some contend, however, that the Apostle quoted from different parts of Scripture.

‡ 10. Psa. xiv. 1–3. ‡ 13. Psa. v. 9; *Jer.* v. 16. ‡ 14. Psa. cxl. 3. ‡ 14. ... x. 7. ‡ 15. *Prov.* i. 16; *Isa.* lix. 7, 8. ‡ 18. Psa. xxxvi. 1. ‡ 19. John ... xv. 25. ‡ 20. *Rom.* vii. 7; *Gal.* ii. 16.

δοξης του θεου, 24 δικαιουμενοι
glory of the God, being justified
αυτου χαριτι, δια της απολυτρ
of him favor, through the redempt
Χριστῳ Ἰησου· 25 ὁν προεθετο ὁ θ
Anointed Jesus; whom set forth the G
δια της πιστεως εν τῳ αυτου αἱμ
through the faith by the of him bl
ξιν της δικαιοσυνης αὐτου, δια
ing out of the righteousness of himself, throu
των προγεγονοτων ἁμαρτηματων
of the formerly committed sins
του θεου· 26 προς ενδειξιν της
of the God; to a pointing out of the
αὐτου εν τῳ νυν καιρῳ, εις τ
of himself in the present time, in order th
δικαιον, και δικαιουντα τον εκ π
righteous, and justifying him of
27 Που ουν ἡ καυχησις; εξεκλεισθ
Where then the boasting? it is shut out.
νομου; των εργων; ουχι, αλ
of law? of the works? no, bu
πιστεως· 28 λογιζομεθα γαρ, δικα
of faith; we reckon for, to be
ανθρωπον, χωρις εργων νομου. 2
a man, without works of law.
θεος μονον; ουχι και εθνων; ν
God alone? not and of gentiles? y
30 Επειπερ εις ὁ θεος, ὁς δικαιωσε
Since one the God, who will justify
πιστεως, και ακροβυστιαν δια
faith, and uncircumcision through

ΚΕΦ. δ'. 4.

…ουμεν Αβρααμ τον πατερα ἡμων
[illegible] Abraam the father of us

…κατα σαρκα; [2] Ει γαρ Αβρααμ εξ
…to flesh? If for Abraam from

…θη, εχει καυχημα, αλλ' ου προς
…he has boasting, but not towards

…γαρ ἡ γραφη λεγει; Επιστευσε
…the writing says? Believed

…θεῳ, και ελογισθη αυτῳ εις δι-
…and it was counted to him for right-

…δε εργαζομενῳ ὁ μισθος ου
…but working the reward not

…χαριν, αλλα κατα οφειλημα·
…favor, but according to debt;

…ζομενῳ, πιστευοντι δε επι τον
…working, believing but on the

…ασεβη, λογιζεται ἡ πιστις
…ungodly, is counted the faith

…οσυνην· [6] καθαπερ και Δαυιδ
…righteousness; even as also David

…ισμον του ανθρωπου, ᾡ ὁ θεος
…blessedness of the man, to whom the God

…οσυνην χωρις εργων· [7] μακαριοι,
…righteousness without works; blessed ones,

…αι ανομιαι, και ὡν επεκαλυφθη-
…the iniquities, and of whom are covered over

…αι· [8] μακαριος ανηρ, ᾡ ου μη
…blessed man, to whom not not

…κυριος ἁμαρτιαν. [9] Ὁ μακαρισμος ουν
…sin. The blessedness then

…περιτομην η και επι την ακρο-
…circumcision or also on the uncir-

…ομεν γαρ, [ὁτι] ελογισθη τῳ
…say for, [that] was counted to the

…εις δικαιοσυνην. [10] Πως ουν
…for righteousness. How then

…περιτομῃ οντι, η εν ακροβυστιᾳ;
…circumcision being, or in uncircumcision?

…ομῃ, αλλ' εν ακροβυστιᾳ· [11] και
…cision, but in uncircumcision; and

…περιτομης, σφραγιδα της δικαιο-
…of circumcision, a seal of the righteous-

…πιστεως της εν τῃ ακροβυστιᾳ· εις
…faith of that in the uncircumcision; in order

…πατερα παντων των πιστευον-
…a father of all of those believing

CHAPTER IV.

1 What, then, shall we say of ‡ Abraham, our * FOREFATHER according to the Flesh?

2 For if Abraham was ‡ justified by Works, he has a ground of boasting; but not before GOD;

3 for what says the SCRIPTURE? ‡ "And Abraham believed GOD, and "it was accounted to him "for Righteousness."

4 ‡ Now to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;

5 but to HIM who does not WORK, but who believes on HIM who JUSTIFIES ‡ the UNGODLY, his FAITH is accounted for Righteousness.

6 Even as David also speaks of the BLESSEDNESS of the MAN to whom GOD accounts Righteousness apart from Works,

7 saying, ‡ "Happy are "they Whose INIQUITIES "are forgiven, and Whose "SINS are covered;

8 "happy is the Man "to whom the Lord will "not account Sin."

9 Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.

10 How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.

11 And ‡ he received the Symbol of Circumcision, as a Seal of the RIGHTEOUSNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

…anuscript.—1. forefather. 1. to have found—omit. 9. That

‡ 1. Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22. ‡ 2. Rom. iii. 20, 27, 28. … iii. 9; James ii. 21. ‡ 4. Rom. xi. 6. ‡ 5. Josh. xxiv. 2. … ‡ 11. Gen. xvii. 10.

faith of the father of us Abraam.

δια νομου ἡ επαγγελια τῳ Αβρααμ
through law the promise to the Abraam,

ματι αυτου, το κληρονομον αυτον
of him, that a possessor him

αλλα δια δικαιοσυνης πιστεως. 1
but through a righteousness of faith.

νομου, κληρονομοι, κεκενωται ἡ
law, possessors, has been made void th

κατηργηται ἡ επαγγελια· 15
has been nullified the promise;

οργην κατεργαζεται· οὑ γαρ ουκ
wrath works out; where for not

ουδε παραβασις. 16 Δια τουτο
neither transgression. On account of this

ἱνα κατα χαριν· εις το ειναι
so that according to favor; in order that to be

επαγγελιαν παντι τῳ σπερματι, ο
promise to all the seed, no

νομου μονον, αλλα και τῳ εκ πισ
law alone, but also to that from f

ὁς εστι πατηρ παντων ἡμων· 17 (κ
who is a father of all of us; (e

ται· Ὁτι πατερα πολλων εθνων
written; That a father of many nations

κατεναντι οὑ επιστευσε θεου, του
in presence of whom he believed of God, of that

τους νεκρους, και καλουντος τα
the dead ones, and calling the thing

οντα. 18 Ὁς παρ' ελπιδα επ' ελ

-σησε το ἑαυτου σωμα *[ηδη] νενε-
-ed the of himself body [already] having
-κατονταετης που ὑπαρχων, και την
hundred years old thereabouts being, and the
-ιν μητρας Σαρῥας· [20] εις δε την
womb of Sarah; against and the
του θεου ου διεκριθη τη απιστια,
of the God not he disputed in the unbelief,
-αμωθη τη πιστει, δους δοξαν τῳ
strong in the faith, giving glory to the
-ληροφορηθεις, ὁτι ὁ επηγγελται,
having been fully assured, that what has been promised,
-ι και ποιησαι. [22] Διο *[και] ελο-
also to do. Wherefore [also] it was
-εις δικαιοσυνην. [23] Ουκ εγραφη δε
for righteousness. Not it was written but
-μονον, ὁτι ελογισθη αυτῳ· [24] αλλα
alone, that it was counted to him; but
-μας, οἱς μελλει λογιζεσθαι, τοις
us, to whom it is about to be counted, to those
-επι τον εγειραντα Ιησουν τον
on the one having raised up Jesus the
-εκ νεκρων· [25] ὁς παρεδοθη δια
out of dead ones; who was delivered up on account of
-ματα ἡμων, και εγερθη δια την
of us, and was raised up on account of the
-ιν ἡμων.
of us.

though he regarded HIS OWN Body as deadened, being somewhere about a Hundred years old, and the DEADNESS of Sarah's WOMB;
20 he did not dispute against the PROMISE of GOD, by UNBELIEF, but was made strong in the FAITH, giving Glory to GOD;
21 having been fully assured, That what has been promised, ‡he is able also to perform.
22 Therefore, it was accounted to him for Righteousness.
23 But ‡it was not written for him alone, That it was accounted to him,
24 but also for us, to whom it is about to be accounted, even to THOSE who BELIEVE ‡on HIM who RAISED UP Jesus our LORD from the Dead;
25 ‡who was delivered up on account of our OFFENCES, ‡and raised for OUR JUSTIFICATION.

ΚΕΦ. ε΄. 5.

-θεντες ουν εκ πιστεως, ειρηνην
justified therefore by faith, peace
-ομεν προς τον θεον δια του κυριου ἡμων
we have with the God through the Lord of us
-του· [2] δι' οὗ και την προσαγωγην
Anointed; through whom also the introduction
*[τη πιστει] εις την χαριν ταυ-
[by the faith] into the favor this,
-ῃ ἑστηκαμεν· και καυχωμεθα επ'
in which we have stood; and we boast in
-ι δοξης του θεου. [3] Ου μονον δε,
hope glory of the God. Not alone and,
-καυχωμεθα εν ταις θλιψεσιν, ειδοτες
we boast in the afflictions, knowing
-ψις ὑπομονην κατεργαζεται, [4] ἡ δε
affliction endurance works out, the and
-δοκιμην, ἡ δε δοκιμη ελπιδα, [5] ἡ δε
approbation, the and approbation hope, the and
-καταισχυνει, ὁτι ἡ αγαπη του θεου
is put to shame, because the love of the God

CHAPTER V.

1 Having been justified, therefore, by Faith, we have ‡Peace with GOD, through our LORD Jesus Christ;
2 through whom, also we have been INTRODUCED into this FAVOR in which we stand; ‡and we boast in Hope of the GLORY of GOD.
3 And not only so, but ‡we triumph also in AFFLICTIONS, ‡knowing That AFFLICTION works out Endurance;
4 ‡and ENDURANCE, Approval; and APPROVAL, Hope;
5 ‡and this HOPE is not put to shame, because

* MANUSCRIPT.—19. not—omit. 19. already—omit. 22. also—omit. [2. in the faith]—omit.

‡ [19.] Luke i. 37, 45; Heb. xi. 19. ‡ 23. Rom. xv. 4; 1 Cor. x. 6, 11. ‡ 24. [...] xiii. 38. ‡ 25. Isa. liii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c. ‡ 25. 1 Pet. i. 21. ‡ 1. Eph. ii. 4; Col. i. 20. ‡ 2. Heb. iii. 6. ‡ 3. Matt. [...]; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14. ‡ 4. James i. 12. ‡ 5. Phil. i. 20.

του αγαθου ταχα τις και τολ
the good possibly some one even might

8 συνιστησι δε την ἑαυτου αγαπ
recommends but the of himself love

θεος, ὁτι, ετι ἁμαρτωλων οντων
God, because, still sinners being

ὑπερ ἡμων απεθανε. 9 Πολλ
in behalf of us died. By much

δικαιωθεντες νυν εν τῳ αἱματι
having been justified now in the blood

σομεθα δι' αυτου απο της οργ
saved through him from the wrat

εχθροι οντες κατηλλαγημεν τῳ
enemies being we were reconciled to the

θανατου του υἱου αυτου, πολλῳ μ
death of the son of him, by much

λαγεντες σωθησομεθα εν τῃ ζωῃ
reconciled we shall be saved in the life

μονον δε, αλλα και καυχωμενοι ε
only and, but also boasting

του κυριου ἡμων Ιησου Χριστο
the Lord of us Jesus Anointed

την καταλλαγην ελαβομεν.
the reconciliation we received. On

ὡσπερ δι' ἑνος ανθρωπου ἡ ἁμ
as through one man the

κοσμον εισηλθε, και δια της ἁμ
world entered, and through the

τος· και οὑτως εις παντας ανθρω
and thus to all men

διηλθεν, εφ' ᾡ παντες ἡμαρτον
passed through, in which all sinned.

νομου ἁμαρτια ην εν κοσμῳ· ἁ
law sin was in world.

15 Ἀλλ᾽ ουχ ὡς το παραπτωμα οὑτω
το χαρισμα. Ει γαρ τῳ του ἑνος
...ματι οἱ πολλοι απεθανον, πολλῳ μαλ-
... χαρις του θεου και ἡ δωρεα εν χαριτι τῃ
...ος ανθρωπου Ιησου Χριστου εις τους πολ-
... επερισσευσε. 16 Και ουχ ὡς δι᾽ ἑνος
...σαντος, το δωρημα. Το μεν γαρ κριμα,
... εις κατακριμα· το δε χαρισμα, εκ
... παραπτωματων εις δικαιωμα. 17 Ει γαρ
... ἑνος παραπτωματι ὁ θανατος εβασι-
... δια του ἑνος, πολλῳ μαλλον οἱ την
... της χαριτος και *[της δωρεας] της
...νης λαμβανοντες, εν ζωῃ βασιλευσου-
... του ἑνος Ιησου Χριστου. 18 Αρα ουν
... ἑνος παραπτωματος, εις παντας ανθρω-
... κατακριμα· οὑτω και δι᾽ ἑνος δικαιω-
... εις παντας ανθρωπους εις δικαιωσιν
19 Ὡσπερ γαρ δια της παρακοης του
...θρωπου ἁμαρτωλοι κατεσταθησαν οἱ
... οὑτω και δια της ὑπακοης του ἑνος
... κατασταθησονται οἱ πολλοι.
... δε παρεισηλθεν, ἱνα πλεοναση το
...μα· οὑ δε επλεονασεν ἡ ἁμαρτια,
...περισσευσεν ἡ χαρις· 21 ἱνα ὡσπερ εβασι-
... ἡ ἁμαρτια εν τῳ θανατῳ, οὑτω και ἡ
... βασιλευσῃ δια δικαιοσυνης εις ζωην αιω-
... δια Ιησου Χριστου του κυριου ἡμων.
... 6. 1 Τι ουν ερουμεν; επιμενωμεν
...αρτια, ἱνα ἡ χαρις πλεοναση; 2 Μη

15 But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT Gracious GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

16 And not as through One having sinned, is the FREE GIFT. For indeed the SENTENCE was from One to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

17 Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the * Anointed Jesus.

18 Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

19 For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEDIENCE of the ONE, the MANY will be constituted Righteous.

20 And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

21 that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the * Anointed Jesus, our LORD.

CHAPTER VI.

1 What then shall we say? Ought we to continue in SIN that FAVOR may abound?

...AN MANUSCRIPT.—15. also—omit. 17. of the GIFT—omit. 17. Christ
21. Christ Jesus our Lord.

... iii. 21; Matt. xx. 28; xxvi. 28. ... Rom. iii. 20; iv. 15; vii. 8; Gal. iii. 19, 23. † 18. John xii. 32; Heb. ii. 9. † 20. Luke vii. 47; 1 Tim. i. 14.

therefore with him through the dipping into
τον, ἱνα ὡσπερ ηγερθη Χριστος ε
that as was raised up Anointed out
δια της δοξης του πατρος, οὑτω και
through the glory of the father, so also
καινοτητι ζωης περιπατησωμεν. 5 Ει
newness of life should walk. If
φυτοι γεγοναμεν τῳ ὁμοιωματι του
together we have become in the likeness of the
αυτου, αλλα και της αναστασεως
of him, certainly also of the resurrection
6 τουτο γινωσκοντες, ὁτι ὁ παλαιος ἡμ
this knowing, that the old of
πος συνεσταυρωθη, ἱνα καταργ
was crucified with, that might be rendere
σωμα της αμαρτιας, του μηκετι δουλ
body of the sin, of the no longer to be e
τη ἁμαρτιᾳ· 7 ὁ γαρ αποθανων δεδικα
to the sin; he for having died has been
της ἁμαρτιας. 8 Ει δε απεθανομεν συ
the sin. If but we died wi
πιστευομεν, ὁτι και συζησομεν αυτῳ
we believe, that also we shall live with him
ὁτι Χριστος εγερθεις εκ νεκρων, ου
that Anointed having been raised out of dead ones, no
θνησκει· θανατος αυτου ουκετι κυρι
death of him no longer lords
γαρ απεθανε, τη αμαρτιᾳ απεθανε
for he died, by the sin he died
ὁ δε ζη, ζη τῳ θεῳ. 11 Οὑτω
which but he lives, he lives by the God. So

τα μελη ὑμων ὁπλα αδικιας
αλλα παραστησατε ἑαυτους τῳ
νεκρων ζωντας, και τα μελη ὑμων
δικαιοσυνης τῳ θεῳ. 14 Ἁμαρτια γαρ
κυριευσει· ου γαρ εστε ὑπο νομον,
χαριν. 15 Τι ουν; ἁμαρτησομεν, ὁτι
εσμεν ὑπο νομον, αλλ' ὑπο χαριν; Μη γε-
16 Ουκ οιδατε, ὁτι ᾡ παριστανετε
δουλους εις ὑπακοην, δουλοι εστε ᾡ
ουετε, ἡτοι ἁμαρτιας εις θανατον, ἠν
ης εις δικαιοσυνην; 17 Χαρις δε τῳ θεῳ,
ητε δουλοι της ἁμαρτιας, ὑπηκουσατε δε
διας εις ὁν παρεδοθητε τυπον διδαχης.
Ελευθερωθεντες δε απο της ἁμαρτιας, εδου-
τε τῃ δικαιοσυνῃ. 19 (Ανθρωπινον λεγω,
την ασθενειαν της σαρκος ὑμων.) Ὡσ-
παρεστησατε τα μελη ὑμων δουλα τῃ
σιᾳ και τῃ ανομιᾳ [εις την ανομιαν·]
νυν παραστησατε τα μελη ὑμων δουλα τῃ
συνῃ εις ἁγιασμον. 20 Ὁτε γαρ δουλοι
της ἁμαρτιας, ελευθεροι ητε τῃ δικαιοσυ-
21 Τινα ουν καρπον ειχετε τοτε; εφ' οἱς
επαισχυνεσθε· το γαρ τελος εκεινων, θανα-
22 Νυνι δε ελευθερωθεντες απο της ἁμαρ-
δουλωθεντες δε τῳ θεῳ, εχετε τον καρ-

‡MEMBERS to SIN, as Instruments of Iniquity; but ‡present yourselves to GOD, *as if alive from the Dead, and your *Members to GOD, as Instruments of Righteousness.

14 For ‡Sin shall not lord it over You; for you are not under Law, but under Favor.

15 What then? *Should we sin, ‡Because we are not under Law, but under Favor? By no means.

16 Do you not know, That ‡to whom you present yourselves Slaves for Obedience, his Slaves you are to whom you are obedient, whether of Sin to Death, or of Obedience to Righteousness?

17 But thanks to GOD, That though you were Slaves of SIN, yet you obeyed from the Heart ‡that Mould of Instruction into which you were delivered;

18 and, ‡having been emancipated from SIN, you became subservient to RIGHTEOUSNESS.

19 (I speak humanly, because of the WEAKNESS of your FLESH;) for as you presented your MEMBERS enslaved to IMPURITY and INIQUITY, so now present your MEMBERS bound to RIGHTEOUSNESS for Sanctification.

20 For when you were Slaves of SIN, you were free as to RIGHTEOUSNESS.

21 What Fruit, therefore, had you at that time in things of which you are now ashamed? ‡for the END of those things is Death.

22 But now, having been emancipated from SIN, and having become bound to GOD, you have

...ican Manuscript.—13. as if alive. 13. Members. 15. Should we sin.
...iniquity—omit.

...viii. 3; Col. iii. 5; James iv. 1. ‡ 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.
...vi. 4, 5; viii. 2; Gal. v. 18. ‡ 15. 1 Cor. ix. 21. ‡ 16. Matt. vi. 24;
...24; 2 Pet. ii. 19. ‡ 17. 2 Tim. i. 13. ‡ 18. John viii. 32; 1 Cor. vii. 22.
...Pet. ii. 16. ‡ 21. Rom. i. 32.

1 Ἡ αγνοειτε, αδελφοι, (γι
Or are you ignorant, brethren, (to th
νομον λαλω,) ὁτι ὁ νομος κυριε
law I speak,) that the law lords o
που, εφ' ὁσον χρονον ζῃ; 2 Ἡ
for as long as a time he lives? The
γυνη τῳ ζωντι ανδρι δεδεται νομ
woman to the living husband is bound by la
θανῃ ὁ ανηρ, κατηργεται απο τ
die the husband, she is freed from t
ανδρος. 3 Αρα ουν ζωντος του ανδρο
husband. So then living the husband
ματισει, εαν γενηται ανδρι ἑτερῳ
be called, if she should be to a man another;
νῃ ὁ ανηρ, ελευθερα εστιν απο
die the husband, free she is from
ειναι αυτην μοιχαλιδα, γενομενη
to be her an adulteress, having become
4 Ὡστε, αδελφοι μου, και ὑμεις
Therefore, brethren of me, also you
τῳ νομῳ δια του σωματος του Χ
by the law through the body of the A
γενεσθαι ὑμας ἑτερῳ, τῳ εκ νε
to become you to another, to him out of de
τι, ἱνα καρποφορησωμεν τῳ θεῳ
raised, so that we should bring forth fruit to the God
ημεν εν τῃ σαρκι, τα παθηματα τ
we were in the flesh, the passions o
τα δια του νομου, ενηργειτο εν
those through the law, worked in
ἡμων, εις το καρποφορησαι τῳ θα

αλλα την ἁμαρτιαν ουκ εγνων, ει
but the sin not I knew, if
την τε γαρ επιθυμιαν ουκ ᾔδειν,
the even for strong desire not I knew,
μος ελεγεν· Ουκ επιθυμησεις.
law said; Not thou shalt lust.
λαβουσα ἡ ἁμαρτια, δια της εν-
having taken the sin, through the com-
ργασατο εν εμοι πασαν επιθυμιαν·
worked out in me all strong desire;
νομου ἁμαρτια νεκρα. 9 Εγω δε
law sin dead. I and
νομου ποτε· ελθουσης δε της
law then; having come but the
ἁμαρτια ανεζησεν, εγω δε απεθα-
sin lived again, I and died;
ρεθη μοι ἡ εντολη ἡ εις ζωην,
found by me the commandment that for life,
τον. 11 Ἡ γαρ ἁμαρτια αφορμην
The for sin opportunity
της εντολης εξηπατησε με,
the commandment deceived me,
ης απεκτεινεν. 12 Ὡστε ὁ μεν
killed. So that the indeed
και ἡ εντολη ἁγια και δικαια και
and the commandment holy and just and
ουν αγαθον, εμοι γεγονε θανατος;
then good thing, to me has become death?
αλλα ἡ ἁμαρτια· ἱνα φανῃ
but the sin, so that it might appear
του αγαθου μοι κατεργαζομενη
the good to me working out
γενηται καθ' ὑπερβολην ἁμαρτω-
might become in excess a sinner
ια δια της εντολης. 14 Οἰδαμεν
through the commandment. We know
νομος πνευματικος εστιν· εγω δε
law spiritual is; I but
ς, πεπραμενος ὑπο την ἁμαρτιαν.
having been sold under the sin.
εργαζομαι, ου γινωσκω· ου γαρ ὁ
work out, not I know; not for what
πρασσω· αλλ' ὁ μισω, τουτο
I practise; but what I hate, this
δε ὁ ου θελω, τουτο ποιω, συμ-
but what not I wish, this I do, I as-
μι, ὁτι καλος. 17 Νυνι δε ουκετι
that excellent. Now but no longer
ραζομαι αυτο, αλλ' ἡ οικουσα εν
out it, but the dwelling in

no means. Indeed, ‡ I did not know SIN except through Law; for even STRONG DESIRE I had not known, if the LAW had not said, ‡ "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. ‡ Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, SIN lived again, and I died;

10 and THAT COMMANDMENT intended ‡ for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the ‡ LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That GOOD thing, then, has become Death to me? By no means, but SIN has; that Sin might be manifest, through that GOOD thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, ‡ having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise ‡ what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN * DWELLING in me.

MANUSCRIPT.—17. INDWELLETH in me.

... 20. ‡ 7. Exod. xx. 17; Deut. v. 21; Acts xx. 33; Rom. xiii. 9. ... ‡ 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7. ‡ 12. Psa. ... 127; 1 Tim. i. 8. ‡ 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17. ‡ 15.

πρασσω. 20 Ει δε ὁ ου θελω
I practise. If but what not wish

ποιω, ουκετι εγω κατεργαζομα
I do, no longer I work out

οικουσα εν εμοι ἁμαρτια. 21 Ευ
dwelling in me sin.

νομον τῳ θελοντι εμοι ποιειν
law in the wishing to me to do

εμοι το κακον παρακειται. 22
with me the evil thing lies near.

τῳ νομῳ του θεου κατα τον
with the law of the God according to the

23 βλεπω δε ἑτερον νομον εν το
I see but another law in th

αντιστρατευομενον τῳ νομῳ του
warring against the law of the

αιχμαλωτιζοντα με τῳ νομῳ της
making a captive me to the law of the

οντι εν τοις μελεσι μου. 24 Τα
existing in the members of me.

ανθρωπος· τις με ῥυσεται εκ το
man; who me will rescue from the

θανατου τουτου; 25 Ευχαριστω
death this? I thank

Ιησου Χριστου του κυριου ἡμ
Jesus Anointed of the Lord of u

αυτος εγω τῳ μεν νοι δουλευ
myself I with the indeed mind am in servit

τῃ δε σαρκι, νομῳ ἁμαρτιας.
with the but flesh, to a law of sin.

1 Ουδεν αρα νυν κατακριμα το
No therefore now condemnation to the

...νομου, εν ῳ ησθενει δια της
law, in that it was weak through the
... τον ἑαυτου υἱον πεμψας εν ὁμοι-
the of himself son having sent in a form
... αμαρτιας, και περι αμαρτιας,
of sin, and on account of sin,
... αμαρτιαν εν τῃ σαρκι· 4 ἱνα το
sin in the flesh; so that the
... νομου πληρωθῃ εν ἡμιν, τοις μη
law might be fulfilled by us, by those not
... κατα περιπατουσιν, αλλα κατα
walking, but according to
... οἱ γαρ κατα σαρκα οντες, τα
for according to flesh being, the things
φρονουσιν· οἱ δε κατα πνευμα,
are minding; those but according to spirit,
... πνευματος. 6 Το γαρ φρονημα της
spirit. The for mind of the
...τος· το δε φρονημα του πνευμα-
the but mind of the spirit,
... ειρηνη. 7 Διοτι το φρονημα της
peace. Because the mind of the
... εις θεον· τῳ γαρ νομῳ του θεου
to God; to the for law of the God
...εται, ουδε γαρ δυναται· 8 οἱ δε εν
neither for it is able; those and in
... θεῳ αρεσαι ου δυνανται. 9 Ὑμεις
God to be pleasing not they are able. You
εν σαρκι, αλλ' εν πνευματι, ειπερ
in flesh, but in spirit, if indeed
... οικει εν ὑμιν. Ει δε τις πνευμα
dwells in you. If and any one spirit
... ουκ εχει, οὑτος ουκ εστιν αυτου.
not has, he not is of him.
...τος εν ὑμιν, το μεν σωμα νεκρον
in you, the indeed body dead
...αρτιαν· το δε πνευμα ζωη δια
sin; the but spirit life with respect to
11 Ει δε το πνευμα του εγειραν-
If but the spirit of him having raised
εκ νεκρων οικει εν ὑμιν, ὁ εγει-
out of dead ones dwells in you, he having
...ιστον εκ νεκρων, ζωοποιησει και
out of dead ones, will make alive also
...ματα ὑμων, δια το ενοικουν αυτου
of you, through the indwelling of him
...μιν.
you.
..., αδελφοι, οφειλεται εσμεν ου τῃ
brethren, debtors we are not to the
... κατα σαρκα ζην. 13 Ει γαρ
according to flesh to live. If for

3 For ‡what was IMPOSSIBLE for the LAW, in that it was weak through the FLESH, ‡GOD, having sent his OWN Son in a Form of the Flesh of Sin, even [by an offering] for Sin, condemned SIN in the FLESH;

4 so that the RIGHTEOUSNESS of the LAW may be fulfilled by US, who are WALKING, not according to Flesh, but according to Spirit.

5 For ‡THOSE who LIVE according to Flesh, are minding the THINGS of the FLESH; but THOSE who live according to Spirit, ‡the THINGS of the SPIRIT.

6 ‡ For the MIND of the FLESH is Death; but the MIND of the SPIRIT is Life and Peace.

7 Because the MIND of the FLESH is ‡Enmity to God; for to the LAW of GOD it is not subject; ‡nor, indeed, can it be.

8 THOSE, then, who ARE in a Sensual state, are unable to please God.

9 But you are not Sensual, but Spiritual, because ‡the Spirit of God dwells in you. But if any one possess not ‡the Spirit of Christ, he is not of him.

10 And if Christ be in you, the BODY indeed is dead as to Sin: but the SPIRIT is Life as to Righteousness.

11 And if the SPIRIT of ‡HIM who RAISED Jesus from the Dead dwell in you, ‡HE who RAISED *Christ from the Dead, will also make alive your MORTAL Bodies, through the INDWELLING of his Spirit within you.

12 ‡So then, Brethren, we are not Debtors to the FLESH, to live according to the Flesh.

* Vatican Manuscript.—11. Christ.

‡ 3. Rom. viii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14. ‡ 3. Gal. iii. 13; 2 ... ‡ 4. John iii. 6; 1 Cor. ii. 14. ‡ 5. Gal. v. 22, 25. ‡ 6. Rom. vi. ... ‡ 7. James iv. 4. ‡ 7. 1 Cor. ii. 14. ‡ 9. 1 Cor. iii. ... ‡ 9. Gal. iv. 6. Phil. i. 19. ‡ 11. Acts ii. 24. ‡ 11. Rom. vi. 4, ... 2 Cor. iv. 14. Eph. ii. 5. ‡ 12. Rom. vi. 7, 14.

βετε πνευμα δουλειας παλιν εις
received a spirit of bondage back to

ελαβετε πνευμα υἱοθεσιας, εν
you received a spirit of sonship, by wh

Αββα, ὁ πατηρ. 16 Αυτο το πνευμ
Abba, the father. Itself the spirit

ρει τῳ πνευματι ἡμων, ὁτι εσμεν
ther with the spirit of us, that we are

17 Ει δε τεκνα, και κληρονομοι· κλ
If and children, also heirs;

θεου, συγκληρονομοι δε Χριστου
of God, joint-heirs and of an Anointe

πασχομεν, ἱνα και συνδοξασθωμεν
for with, so that also we may be glorified wi

μαι γαρ, ὁτι ουκ αξια τα παθη
for, that not comparable the suffer

καιρου προς την μελλουσαν δοξαν
season with the being about glory

ναι εις ἡμας. 19 Ἡ γαρ αποκαραδ
in us. The for earnest de

σεως την αποκαλυψιν των υἱων τ
tion the revelation of the sons of

δεχεται. 20 Τῃ γαρ ματαιοτη
for. To the for vanity

ὑπεταγη, (ουχ ἑκουσα, αλλα δι
was placed under, (not voluntarily, but thro

ξαντα,) επ' ελπιδι, 21 ὁτι και α
placed under,) in hope, that even

ελευθερωθησεται απο της δουλεια
will be freed from the bondage

...αυτοι την απαρχην του πνευματος
...selves the first-fruit of the spirit
*[ἡμεις] αυτοι εν ἑαυτοις στενα-
[we] ourselves in ourselves groan,
...αν απεκδεχομενοι, την απολυτρω-
... looking for, the redemption
...τος ἡμων. 24 Τῃ γαρ ελπιδι εσω-
of us. By the for hope we
... δε βλεπομενη, ουκ εστιν ελπις·
but being seen, not is a hope;
... τις, τι *[και] ελπιζει; 25 Ει δε
... why [also] hopes? If but
...μεν, ελπιζομεν, δι' ὑπομονης
... we hope, with patience
26 Ὡσαυτως δε και το πνευμα
In like manner and also the spirit
...εται ταις ασθενειαις ἡμων· το
the weaknesses of us; the
...ξωμεθα καθο δει, ουκ οιδαμεν,
...ld pray as it behoves, not we know,
πνευμα ὑπερεντυγχανει *[ὑπερ
spirit intercedes [on behalf
...μοις αλαλητοις. 27 Ὁ δε ερευ-
... unspoken. He but search-
...ιας, οιδε τι το φρονημα του
... knows what the mind of the
...ι κατα θεον εντυγχανει ὑπερ
... according to God it intercedes on behalf

...ε, ὅτι τοις αγαπωσι τον θεον
... that to those who love the God
... εις αγαθον, τοις κατα προ-
... for good, to those according to a pur-
...θεσιν. 29 Ὅτι οὓς προεγνω, και
being. Because whom he foreknew, also
...μορφους της εικονος του υἱου
copies of the likeness of the son
ειναι αυτον πρωτοτοκον ... πολ-
to be him a first-born among many
30 Οὓς δε προωρισε, τουτους
Whom and he before marked out, those
και οὓς εκαλεσε, τουτους και
and whom he called, those also
...ὓς δε εδικαιωσε, τουτους και
... and he justified, those also
... ουν ερουμεν προς ταυτα; Ει
... then shall we say to these things? If
ἡμων, τις καθ' ἡμων; 32 Ὡσγε
of us, who against us? Who indeed
ουκ εφεισατο, αλλ' ὑπερ ἡμων
not spared, but on behalf of us

23 And not only it, but ourselves also, possessing ‡ the FIRST-FRUIT of the SPIRIT, ‡ even we ourselves groan within ourselves, ‡ waiting for Sonship,—the ‡ REDEMPTION of our BODY.

24 For we were saved by the HOPE; ‡ but a Hope which is seen is not Hope; for why does any one hope for what he sees?

25 But if we hope for what we do not see, we wait for it with Patience

26 And in like manner also the SPIRIT assists our * WEAKNESS; for we do not know WHAT we should pray for as we ought; but ‡ the SPIRIT itself intercedes with unspoken groans.

27 and HE who SEARCHES the HEARTS, knows what is the MIND of the SPIRIT, Because ‡ according to God it intercedes on behalf of Saints.

28 And we know That * all things work together for good to THOSE who LOVE GOD,—to THOSE BEING INVITED according to a Purpose;

29 because those whom he foreknew, he also predetermined to be Copies of the LIKENESS of his SON, for him TO BE ‡ a First-born among Many Brethren;

30 and those whom he predetermined, he also invited; and whom he invited, those he also justified; and whom he justified, those he also glorified.

31 What shall we say, then, to these things? Since GOD is for us, who can be against us?

32 Surely he who spared not his OWN Son, ‡ but de-

...—23. we—*omit.* 24. also—*omit.* 26. WEAKNESS—*omit.* 28. GOD works all things together for good.

‡ Eph. i. 14. ‡ 23. 2 Cor. v. 2, 4. ‡ 23. Luke xx. 36. ‡ 23.
... iv. 30. ‡ 24. 2 Cor. v. 7; Heb. xi. 1. ‡ 26. Eph. vi. 18. ‡ 27.
‡ 29. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. ‡ 32. Rom. iv. 25.

θανων; μαλλον δε *[και] εγε
died? still more and [also] having b

εστιν εν δεξια του θεου; ὁς κ
is on right of the God? who a

ὑπερ ἡμων; 35 Τις ἡμας χωρ
on behalf of us? Who us will se

αγαπης του Χριστου; Θλιψις; η
love of the Anointed? Affliction? or

η διωγμος; η λιμος; η γυμνοτης
or persecution? or famine? or nakedness

η μαχαιρα; 36 (καθως γεγραπτα
or sword? (as it has been writte

σου θανατουμεθα ὁλην την ἡμερ
of thee we are put to death whole the day

μεν ὡς προβατα σφαγης.) 37 Αλ
counted as sheep of slaughter.) Bu

πασιν ὑπερνικωμεν δια του αγαπ
all we more than conquer through the one ha

38 Πεπεισμαι γαρ, ὁτι ουτε θανα
I am persuaded for, that neither death

ουτε αγγελοι ουτε αρχαι, ουτε
nor messengers nor principalities, nor

ουτε μελλοντα, ουτε δυνα
nor things being about to come, nor pow

ὑψωμα ουτε βαθος, ουτε τις κτισ
height nor depth, nor any creatio

σεται ἡμας χωρισαι απο της αγα
able us to separate from the lov

της εν Χριστῳ Ιησου τῳ κυριῳ

τος εγω αναθεμα ειναι απο
elf I am accursed thing to be from

των αδελφων μου, των συγ-
of the brethren of me, of the rela-

σαρκα· [4] οἵτινες εισιν Ισρα-
flesh; who are Isra-

σια, και ἡ δοξα, και αἱ δια-
p, and the glory, and the cove-

σια, και ἡ λατρεια, και αἱ
ing, and the religious service, and the

οἱ πατερες, και εξ ὡν ὁ
the fathers, and from whom the

σαρκα, ὁ ων επι παντων
he flesh, he being over all

τους αιωνας. Αμην.
the ages. So be it.

εκπεπτωκεν ὁ λογος του
has fallen off the word of the

οἱ εξ Ισραηλ, οὗτοι Ισρα-
those from Israel, these Isra-

τι σπερμα Αβρααμ, παντες
are seed of Abraham, all

σε κληθησεται σοι σπερμα,
shall be called to thee a seed,

τεκνα της σαρκος, ταυτα
children of the flesh, these

λα τα τεκνα της επαγγελιας
the children of the promise

μα. [9] Επαγγελιας γαρ ὁ
Of promise for the

τον καιρον τουτον ελευ-
g to the season this I will

Σαρ̣ᾳ υἱος. [10] Ου μονον
Sarah a son. Not only

κα, εξ ἑνος κοιτην εχουσα
from one conception having

μων. [11] Μηπω γαρ γεννη-
Not yet for they having

αντων τι αγαθον η κακον,
g done anything good or bad,

την προθεσις του θεου μενῃ,
purpose of the God might abide,

εκ του καλουντος,) [12] ερῥη-
from the one calling,) it was

ζων δουλευσει τῳ ελασσονι·
er shall be subject to the lesser

3 on account of my
BRETHREN, my KINSMEN
according to the Flesh;
(‡ for I myself was wish-
ing to be accursed from
the ANOINTED one;)
4 who are Israelites;
to whom belong ‡ the SON-
SHIP, and the GLORY, and
* the ‡ COVENANTS; and
the LAW-GIVING, and the
rites of SERVICE, and ‡ the
PROMISES;—
5 whose are the FA-
THERS, and ‡ from whom is
THAT ANOINTED one, ac-
cording to the Flesh; HE
who IS over all, God blessed
to the AGES. Amen.
6 But not as implying
that the WORD of GOD has
fallen; for ‡ ALL those
who are from Israel, these
are not Israel.
7 Nor Because they
are the Seed of Abraham,
are they ALL Children; but
‡ "In Isaac shall thy Seed
"be called."
8 That is, the CHIL-
DREN of the FLESH, these
are not of GOD; but the
‡ CHILDREN of the PROM-
ISE are accounted for the
Seed.
9 For this is the WORD
of Promise—‡ "According
"to this SEASON I will
"return, and Sarah shall
"have a Son."
10 And not only this,
but also to ‡ Rebecca, when
she had conceived twins
by One,—by Isaac our
FATHER;
11 (for they not having
been born, nor having
done anything good or bad,
so that GOD'S PURPOSE, as
to an Election, might
abide—not from Works,
but from HIM who CALLS;)
12 it was said to her,
‡ "The SUPERIOR shall
"be subject to the INFE-
"RIOR;"

…rt.—4. the COVENANT.

‡ 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. ‡ 4. Acts …vii. 8. ‡ 5. Luke iii. 23. ‡ 6. John viii. 39; Rom. ii. …8. ‡ 7. Gen. xxi. 12; Heb. xi. 18. ‡ 8. Gal. iv. 28. ‡ 10. Gen. xxv. 21. ‡ 12. Gen. xxv. 23.

τειρησω ὃν αν οικτειρω
compassionate whom I should compassion
θελοντος, ουδε του τρεχον
one willing, nor of the one runni
οντος θεου. 17 Λεγει γαρ
ing God. Says for the
Ὅτι εις αυτο τουτο εξηγειρ
That for same this I raised up
μαι εν σοι την δυναμιν μου,
show in thee the power of me,
το ονομα μου εν παση τη
the name of me in all the
θελει, ελεει· ὃν δε θελει, σκ
he wills, he pities, whom and he wills,
ουν μοι· Τι ετι μεμφεται;
then to me, Why still does he find fault? to
ματι αυτου τις ανθεστηκε;
of him who has been opposed?
θρωπε, συ τις ει, ὁ ανταποκρ
thou who art, the one answe
Μη ερει το πλασμα τῳ π
Not shall say the thing formed to the one
εποιησας οὑτως; 21 Η ουκ εχει
madest thou thus? Or not has
μευς του πηλου, εκ του αυτου
of the clay, out of the same
σαι, ὁ μεν εις τιμην σκευος, ὁ
this indeed for honor a vessel, that
22 Ει δε θελων ὁ θεος ενδειξασ
If but wishing the God to show

εις δοξαν· [24] οὑς και εκαλεσεν
for glory; whom even he called
ων εξ Ιουδαιων, αλλα και εξ εθνων·
from of Jews, but also from of Gentiles;
τῳ 'Ωσηε λεγει· Καλεσω τον ου
the Hosea he says; I will call that not
λαον μου· και την ουκ ηγαπημενην,
people of me; and her not beloved,
[26] Και εσται, εν τῳ τοπῳ οὑ ερ-
And it shall be, in the place where it
οις·] Ου λαος μου ὑμεις, εκει κλη-
Not a people of me you, there they
θεου ζωντος. [27] Ησαιας δε κρα-
of God living. Esaias but cries
Ισραηλ· Εαν ᾐ ὁ αριθμος των
Israel; If should be the number of the
ὡς ἡ αμμος της θαλασσης, το
as the sand of the sea, the
σωθησεται. [28] Λογον γαρ συντε-
shall be saved. An account for he is finish-
συντεμνων εν δικαιοσυνῃ· ὁτι λογον
cutting short in righteousness; because an account
ποιησει κυριος επι της γης.
will make a Lord on the earth.
προειρηκεν Ησαιας· Ει μη κυριος
before said Esaias; If not Lord
κατελιπεν ἡμιν σπερμα, ὡς Σοδομα
left to us a seed, as Sodom
αν, και ὡς Γομοῤῥα αν ὡμοιωθη-
and as Gomorrah we should have been
Τι ουν ερουμεν; 'Οτι εθνη τα μη
What then shall we say? That Gentiles those not
δικαιοσυνην, κατελαβε δικαιοσυνην,
righteousness, laid hold on righteousness,
δε την εκ πιστεως· [31] Ισραηλ δε
even that from faith; Israel but
νομον *[δικαιοσυνης,] εις νομον δι-
a law [of righteousness,] to a law of
ουκ εφθασε. [32] Διατι; 'Οτι ουκ εκ
not attained. Why? Because not from
αλλ' ὡς εξ εργων *[νομου.] Προσ-
but as it were from works [of law.] They
τῳ λιθῳ του προσκομματος· [33] κα-
the stone of the stumbling; even

‡ previously prepared for Glory;
24 even us, whom he called, not only from the Jews, but also from the Gentiles;
25 as also he says by HOSEA, ‡ "I will call "THAT which was not my "People, 'my People,' and "HER who was not be-"loved, 'beloved;'
26 ‡ "and it shall be, in "the PLACE where it was "said, 'You are not my "People,' there they shall "be called Sons of the liv-"ing God."
27 But Isaiah cries on behalf of ISRAEL, ‡ "If the "NUMBER of the SONS of "Israel should be as the "SAND of the SEA, ‡ the "REMNANT only shall be "saved.
28 "For * he is finish-"ing and cutting short his "Account in Righteous-"ness; ‡ Because the Lord "will perform a brief Work "upon the LAND."
29 And, as Isaiah previously said, ‡ "If the "Lord of Hosts had not "left us a Seed, ‡ we "should have become as "Sodom, and should have "resembled Gomorrah."
30 What then shall we say? That THOSE Gentiles not PURSUING Righteousness, laid hold on Righteousness, ‡ even THAT Righteousness from Faith;
31 but Israel ‡ pursuing a Law of Righteousness, attained not a Law of Righteousness.
32 Why? Because they pursued it, not from Faith, but as attainable from Works of Law. For ‡ they struck against the STONE of STUMBLING;
33 as it is written,

VATICAN MANUSCRIPT.—26. to them—omit. 28. finishing and cutting short, the LORD reckoning on the EARTH. 31. of Righteousness—omit. 32. of Law—omit.

viii. 28–30. ‡ 25. Hoshea ii. 23; 1 Pet. ii. 10. ‡ 26. Hosea i. 10. ... ‡ 27. Rom. xi. 5. ‡ 28. Isa. xxviii. 22. ‡ 29. Isa. i. 9. ... x. 20. ‡ 30. Rom. i. 17. ‡ 31. Rom. xi. 7. ‡ 32. Luke ii. 34; 1 Cor. i. 23.

ὑπερ αυτων εις σωτηριαν.
on behalf of them for salvation.

αυτοις, ὁτι ζηλον θεου εχουσιν
to them, that a zeal for God they have.

επιγνωσιν. 3 Αγνοουντες γαρ
knowledge, Being ignorant for

καιοσυνην, και την ιδιαν ζητου
eousness, and the own seeki

δικαιοσυνῃ του θεου ουχ ὑπετα
righteousness of the God not they were

4 Τελος γαρ νομου Χριστος,
An end for of law Anointed,

παντι τῳ πιστευοντι. 5 Μω
to every one to the believing. M

την δικαιοσυνην την εκ του νομ
the righteousness that from the la

σας αυτα ανθρωπος, ζησεται
done these things man, shall live

δε εκ πιστεως δικαιοσυνη ο
but from faith righteousness

ειπῃς εν τῃ καρδιᾳ σου·
thou mayest say in the heart of thee;

εις τον ουρανον; τουτ᾽ εστι, Χρι
into the heaven? this is, an An

7 Η· Τις καταβησεται εις την
Or; Who shall go down into the

εστι, Χριστον εκ νεκρων ανα
is, an Anointed out of dead ones to l

τι λεγει; Εγγυς σου το ῥημ
what says it? Near thee the wo

στοματι σου, και εν τῃ καρδιᾳ
mouth of thee, and in the heart

ται εις δικαιοσυνην· στοματι δε
ed for righteousness; with mouth and
εις σωτηριαν.) 11 Λεγει γαρ ἡ
for salvation.) Says for the
ὁ πιστευων επ' αυτῳ, ου καταισ-
the believing on him, not shall be
12 Ου γαρ εστι διαστολη Ιουδαι-
Not for is a distinction of Jew
Ελληνος· ὁ γαρ αυτος κυριος παν-
of Greek; the for same Lord of
ν εις παντας τους επικαλουμενους
towards all those calling upon
ας γαρ ὃς αν επικαλεσηται το ονο-
one for who may call on the name
θησεται. 14 Πως ουν επικαλεσον-
shall be saved. How then shall they call on,
ουκ επιστευσαν; πως δε πιστευ-
whom they believed? how and shall they
ουκ ηκουσαν; πως δε ακουσουσι
whom they heard? how and shall they hear
σσοντος; 15 Πως δε κηρυξουσιν, εαν
claiming? How and shall they proclaim, if
σι; καθως γεγραπται· Ὡς ὡραιοι
sent? as it has been written; How beautiful
ευαγγελιζομενων [ειρηνην, των
announcing glad tidings [of peace, of those
ων τα] αγαθα. 16 Αλλ' ου
ings the things] good. But not
σαν τῳ ευαγγελιῳ. Ησαιας γαρ
d the glad tidings. Esaias for
τις επιστευσε τῃ ακοῃ ἡμων;
who believed the hearing of us?
ις εξ ακοης· ἡ δε ακοη δια ῥημα-
is from hearing; the and hearing through a word
18 Αλλα λεγω· Μη ουκ ηκουσαν;
But I say; Not not they heard?
πασαν την γην εξελθεν ὁ φθογγος
all the earth went out the sound
εις τα περατα της οικουμενης τα
to the ends of the inhabited earth the
ν. 19 Αλλα λεγω· Μη Ισραηλ ουκ
But I say; Not Israel not
ος Μωυσης λεγει· Εγω παραζηλω-
Moses says; I will provoke to jeal-
ουκ εθνει, επι εθνει ασυνετῳ
not a nation, by a nation unenlightened
ὑμας. 20 Ησαιας δε αποτολμα,
ger you. Isaiah but is very bold,

10 For with the Heart
it is believed for Righteousness, and with the Mouth it is confessed for Salvation.
11 Hence the SCRIPTURE says, ‡"EVERY ONE "BELIEVING on him shall "not be ashamed."
12 ‡For there is no Distinction either of Jew or of Greek; since the SAME Lord of all is rich towards ALL THOSE CALLING upon him.
13 ‡For "every one "who may invoke the "NAME of the Lord shall "be saved."
14 How then shall they call on him into whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?
15 And how shall they proclaim if they should not be sent? as it has been written, ‡"How beautiful "the FEET of THOSE PRO- "CLAIMING GLAD TID- "INGS of Good things!"
16 But all did not obey the GLAD TIDINGS; for Isaiah says, ‡"Lord, who "believed our REPORT?"
17 So then FAITH comes from a Report, and the REPORT through the Word of * God.
18 But I say, Did they not hear? Yes, indeed; ‡"their SOUND went out "into all the LAND, and "their WORDS to the EX- "TREMITIES of the HABI- "TABLE."
19 But I say, Did not Israel know? First Moses says, ‡"I will provoke "you to jealousy by that "which is no Nation; by "an unenlightened Nation "I will provoke you to an- "ger."

* VATICAN MANUSCRIPT.—15. even as. 15. of Peace, of THOSE ANNOUNCING GLAD 17. Christ.

iii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 33. ‡ 12. Acts xv. 9; Rom. iii. ‡ 13. Joel ii. 32; Acts ii. 21; Acts ix. 14. ‡ 15. Isa. lii. 7; Nahum Rom. 10. 2; Heb. iv. 2. ‡ 16. Isa. liii. 1; John xii. 38. ‡ 18. Psa. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23. ‡ 19. Deut. xxxii. 21

θουντα και αντιλεγοντα. ΚΕΦ.
obeying and contradicting.

ουν· Μη απωσατο ὁ θεος τον λ
then; Not did put away the God the pe

γενοιτο· και γαρ εγω Ισραηλιτη
let it be; even for I am Israelite

ματος Αβρααμ, φυλης Βενιαμει
of Abraam, of tribe of Benjamin

σατο ὁ θεος τον λαον αὐτου, ὁ
away the God the people of himself, whi

ουκ οιδατε, εν Ηλια τι λεγει
not know you, in Elijah what says

εντυγχανει τῳ θεῳ κατα του Ι
he complains to the God against the

τους προφητας σου απεκτειν
the prophets of thee they killed,

θυσιαστηρια σου κατεσκαψεν· κ
altars of thee they dug down; a

μονος, και ζητουσι την ψυχην μ
alone, and they are seeking the life of

λεγει αυτῳ ὁ χρηματισμος; Κα
says to him the divine oracle?

ἑπτακισχιλιους ανδρας, οἵτινε
seven thousand men, who

γονυ τῃ Βααλ. [5] Οὑτως ουν κα
a knee to the Baal. Thus then eve

ρῳ λειμμα κατ' εκλογην χα
son a remnant according to an election o

λοιποι επωρωθησαν, 8 (καθως
maining were were hardened. (as
εκεν αυτοις ὁ θεος πνευμα κατα-
ve to them the God a spirit of deep
ους του μη βλεπειν, και ωτα
of the not to see, and ears
ν,) ἑως της σημερον ἡμερας.
) till the to-day day.
ει· Γενηθητω ἡ τραπεζα αυτων
: Let be made the table of them
εις θηραν και εις σκανδαλον, και
into a trap and into a stumbling-block, and
αυτοις· 10 σκοτισθητωσαν οἱ
to them; let be darkened the
, του μη βλεπειν· και τον νω-
of the not to see; and the back
αυτος συγκαμψον. 11 Λεγω ουν·
ays bow down. I say then;
ἱνα πεσωσι; Μη γενοιτο· αλλα
that they might fall? Not let it be; but
πτωματι ἡ σωτηρια τοις εθνεσιν,
all the salvation to the nations,
ζηλωσαι αυτους. 12 Ει δε το
to emulation them. If but the
των πλουτος κοσμου, και το
hem wealth of a world, and the
πλουτος εθνων· ποσῳ μαλλον
wealth of nations; how much more
των;
em?
λεγω τοις εθνεσιν· εφ᾽ ὁσον μεν
speak the Gentiles; in so much indeed
αποστολος, την διακονιαν μου
an apostle, the service of me
ς παραζηλωσω μου την σαρκα,
I may excite to emulation of me the flesh,
ς εξ αυτων. 15 Ει γαρ ἡ απο-
e from of them. If for the casting
ταλλαγη κοσμου· τις ἡ προσ-
reconciliation of a world; what the receiv-
η εκ νεκρων; 16 Ει δε ἡ απαρχη
out of dead ones? If and the first-fruit
ραμα· και ει ἡ ῥιζα ἁγια, και οἱ
mass; and if the root holy, also the
ε τινες των κλαδων εξεκλασθη-
some of the branches were broken
ιελαιος ων ενεκεντρισθης εν
ild olive being wast ingrafted instead of
κοινωνος της ῥιζης και της πιο-
partaker of the root and of the fat-

it, and the REST were blinded;—

8 as it has been written, ‡ "GOD gave to them "a Spirit of Stupor, Eyes "that they should not SEE, "and Ears that they "should not HEAR."—till THIS very Day.

9 and David says, ‡ "Let "their TABLE become a "Snare, and a Trap, and "a Stumbling-block, and "a Recompense to them;

10 "let their EYES be "darkened so as not to "SEE, and bow down their "BACK continually."

11 I say then, Did they stumble that they might fall? By no means; but ‡ by THEIR Fall the NATIONS have SALVATION in order to excite them to EMULATION.

12 But if their FALL is the Wealth of the World, and their FAILURE the Wealth of the Gentiles, how much more will their full acceptance be?

13 *And I speak to You, GENTILES; (therefore, indeed, inasmuch as I am ‡ an Apostle of the Gentiles, I shall honor my MINISTRY;)

14 if possibly I may excite My KINDRED to emulation, and ‡ may save some from among them.

15 For if their REJECTION be the Reconciliation of the World, what is their RECEPTION, if not Life from the Dead?

16 And if ‡ the FIRST-FRUIT be holy, so also the MASS; and if the ROOT be holy, so also the BRANCHES.

17 But if ‡ some of the BRANCHES were broken off, ‡ and thou being a Wild olive wast ingrafted instead of them, and didst become a Partaker of the

* ...ISTRY.—13. And I speak to You, GENTILES; therefore indeed inas-

‡ 9. Psa. lxix. 22, 23. ‡ 11. Acts xiii. 46; xviii. 6; xxii. 18-
‡ 13. Acts ix. 15; xiii. 2; xxii. 21; Rom. xv. 16; Gal. i. 16; ii. 2, 7—9;
7; 2 Tim. i. 11. ‡ 14. 1 Cor. vii. 16; ix. 22; 1 Tim. iv. 16; James
xxiii. 10; Num. xv. 18—21. ‡ 17. Jer. xi. 16. ‡ 17. Acts ii. 39.

True; by the unbelief they were broken

τῃ πιστει ἑστηκας· μη ὑψηλοφρο
by the faith hast been standing; not be high-mind

φοβου. 21 Ει γαρ ὁ θεος των κα
fear, If for the God those accord

κλαδων ουκ εφεισατο, μηπως ουδε
branches not spared, perhaps not even

ται. 22 Ιδε ουν χρηστοτητα και
spare. See then kindness and

θεου· επι μεν τους πεσοντας, αποτ
of God; towards indeed those having fallen, sev

δε σε, χρηστοτητα, εαν επιμεινῃς
but thee, kindness, if thou shouldst remain

τοτητι· επει και συ εκκοπησῃ.
ness; otherwise even thou shalt be cut off.

δε, εαν μη επιμεινωσι τῃ απιστιᾳ,
but, if not they should remain in the unbelief,

θησονται· δυνατος γαρ εστιν ὁ
ingrafted; able for is the

εγκεντρισαι αυτους. 24 Ει γαρ σ
to graft them. If for th

κατα φυσιν εξεκοπης αγριελ
according to nature wast cut off wild ol

παρα φυσιν ενεκεντρισθης εις κα
in violation of nature thou wast ingrafted into

ποσῳ μαλλον οὑτοι οἱ κατα φυ
by how much more these who according to nat

τρισθησονται τῃ ιδιᾳ ελαιᾳ. 25 Ου
ingrafted in the own olive. Not

ὑμας αγνοειν, αδελφοι, το μυστηρ
you to be ignorant, brethren, the secret

Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας
Sion the deliverer, and shall turn away ungodliness
Ιακωβ. [27] Και αὑτη αυτοις ἡ παρ' εμου
Jacob. And this with them the from me
θηκη, ὁταν αφελωμαι τας ἁμαρτιας αυτων.
[illegible] when I may take away the sins of them.
[28] Κατα μεν το ευαγγελιον, εχθροι δι' ὑμας·
[illegible] glad tidings, enemies on account of you;
[illegible] δε την εκλογην, αγαπητοι δια τους
[illegible] the election, beloved on account of the
πατερας. [29] Αμεταμελητα γαρ τα χαρισματα
[illegible] Things not to be repented of for the gracious gifts
[illegible] κλησις του θεου. [30] Ὡσπερ γαρ ὑμεις
[illegible] calling of the God. As for you
[illegible] ηπειθησατε τῳ θεῳ, νυν δε ηλεηθητε τῃ
disobeyed the God, now but obtained mercy by the
[illegible] απειθειᾳ· [31] οὑτω και οὑτοι νυν ηπειθη-
[illegible] disobedience; thus also these now disobeyed,
[illegible] τῳ ὑμετερῳ ελεει ἱνα και αυτοι ελεηθωσι.
[illegible] your mercy that also they may obtain mercy.
[32] Συνεκλεισε γαρ ὁ θεος τους παντας εις
Shut up for the God the all for
[illegible] ἀπειθειαν, ἱνα τους παντας ελεηση. [33] Ω βα-
[illegible] so that the all he might compassionate. O depth
[illegible] πλουτου και σοφιας και γνωσεως θεου. Ὡς
of wealth and of wisdom and of knowledge of God. How
[illegible] ανεξερευνητα τα κριματα αυτου, και ανεξιχ-
[illegible] the judgments of him, and untrace-
[illegible] νιαστοι αἱ ὁδοι αυτου. [34] Τις γαρ εγνω νουν
[illegible] the ways of him. Who for knew mind
[illegible] κυριου; η τις συμβουλος αυτου εγενετο; [35] η
[illegible] or who a counsellor of him became? or
[illegible] προεδωκεν αυτῳ, και ανταποδοθησεται
first gave to him, and it shall be given in return
[illegible] [36] Ὁτι εξ αυτου, και δι' αυτου, και εις
[illegible] Because out of him, and through him, and for
[illegible] τα παντα· αυτῳ ἡ δοξα εις τους αιωνας.
the things all; to him the glory for the ages.
[illegible]

ΚΕΦ. ιβ'. 12.

[1] Παρακαλω ουν ὑμας, αδελφοι, δια των
I entreat therefore you, brethren, through the
οἰκτιρμων του θεου, παραστησαι τα σωματα
compassions of the God, to present the bodies
[illegible] θυσιαν ζωσαν, ἁγιαν, ευαρεστον τῳ θεῳ,
[illegible] a sacrifice living, holy, well-pleasing to the God,

written, ‡ "The DELIV-
"ERER shall come out of
"Zion, and shall turn
"away Ungodliness from
"Jacob;"
27 And ‡ "this is the
"Covenant with them
"FROM ME, when I shall
"take away their SINS."
28 In relation to the
GLAD TIDINGS, indeed,
they are Enemies on your
account; but in regard to
the ELECTION, they are
‡ Beloved on account of
the FATHERS;
29 because the GRACI-
OUS GIFTS and CALLING
of GOD are ‡ not things
to be repented of.
30 Besides, as you
‡ once disobeyed GOD, but
now obtained mercy by
their Disobedience;
31 so also, now, these
disobeyed, so that they
* may obtain mercy by
YOUR Mercy.
32 For ‡ GOD shut up
together ALL for Disobe-
dience, that he might have
mercy on ALL.
33 O the Depth of the
Riches and Wisdom and
Knowledge of God! ‡ How
unsearchable his JUDG-
MENTS, and ‡ untraceable
his WAYS!
34 ‡ For who knew the
Mind of the Lord? or
who was his Counsellor?
35 or ‡ who first gave to
him, and it shall be given
to him again?
36 ‡ Because out of him,
and through him, and for
him, are ALL things. To
him be the GLORY for the
AGES. Amen.

CHAPTER XII.

1 I entreat you, there-
fore, Brethren, by the
TENDER COMPASSIONS of
GOD, to present your ‡ BO-
DIES a living Sacrifice,
holy, well-pleasing to GOD

VATICAN MANUSCRIPT.—31. may now obtain mercy.

‡ 26. Isa. lix. 20. See Psa. xiv. 7. ‡ 27. Isa. xxvii. 9; Jer. xxxi. 31—34; Heb. viii. 10. ‡ 28. Deut. vii. 8; ix. 5; x. 15. ‡ 29. Num. xxiii. 19. ‡ 30. Eph. ii. 2; Col. iii. 7. ‡ 32. Rom. iii. 9; Gal. iii. 22. ‡ 33. Psa. xxxvi. 6. ‡ 33. Job xi. 7; Psa. xcii. 5. ‡ 34. Job xv. 8; Isa. xl. 13; Jer. xxiii. 18; 1 Cor. ii. 16. ‡ 35. Job xxxv. 7; xli. 11. ‡ 36. 1 Cor. viii. 6; Col. i. 16. ‡ 1. Rom. vi. 13, 16, 19.

των κακων. Θελεις δε μη φοβεισθ
of the evil ones. Wishest thou and not to fear

σιαν; το αγαθον ποιει· και ἑξεις
rity? the good do thou; and thou wilt h

αυτης· 4 θεου γαρ διακονος εστι,
her; of God for a servant he is, t

αγαθον. Εαν δε το κακον ποιῃς,
good. If but the evil thou shouldst d

γαρ εικη την μαχαιραν φορει· θεου
for in vain the sword he bears; of God

νος εστιν, εκδικος εις οργην τῳ το
he is, an avenger for wrath to him the

σοντι. 5 Διο αναγκη ὑποτασσ
ing. Wherefore necessity to be sub

μονον δια την οργην, αλλα και
only on account of the wrath, but also on ac

νειδησιν. 6 Δια τουτο γαρ και φο
science. On account of this for also

τε· λειτουργοι γαρ θεου εισιν, εις
you; public ministers for of God they are, in

προσκαρτερουντες. 7 Αποδοτε *[
constantly attending. Render [th

τας οφειλας· τῳ τον φορον, τον
the dues; to him the tax, the

το τελος, το τελος· τῳ τον φοβον,
the custom, the custom; to him the fear,

τῳ την τιμην, την τιμην. 8 Μη
to him the honor, the honor. To

οφειλετε, ει μη το αλληλους αγα
owe you, if not that each other you should

ακησεις τον πλησιον σου ὡς
shalt love the neighbor of thee as

απη τῳ πλησιον κακον ουκ
ove to the neighbor evil not

μα ουν νομου ἡ αγαπη. 11 Και
g then of law the love. And

καιρον, ὁτι ὡρα ἡμας ηδη
season, that an hour us already

αι· (νυν γαρ εγγυτερον ἡμων
d; (now for nearer of us

επιστευσαμεν· 12 ἡ νυξ προε-
we believed; the night is far

ηγγικεν·) αποθωμεθα ουν
as approached;) we should put off therefore

ους, και ενδυσωμεθα τα ὁπλα
h, and should put on the weapons

εν ἡμερᾳ, ευσχημονως περι-
in day, decently we

μοις και μεθαις, μη κοιταις
elings and in drinkings, not in whoredoms

ιᾳ, ερισι και ζηλῳ· 14 αλλ'
ot in strife and in rage; but

ιον Ιησουν Χριστον, και της
Jesus Anointed, and of the

η ποιεισθε εις επιθυμιας.
make you for lusts.

ΕΦ. ιδ'. 14.

ντα τῃ πιστει, προσλαμβα-
in the faith, take to your-

ακρισεις διαλογισμων. 2 Ὁς
fferences of reasonings. Who

ειν παντα· ὁ δε ασθενων
t all things; the but one being weak

Ὁ εσθιων, τον μη εσθιοντα
he one eating, the not one eating

ι ὁ μη εσθιων, τον εσθιοντα
the not eating, the one eating

θεος γαρ αυτον προσελα-
God for him received to

ὁ κρινων αλλοτριον οικε-
e judging belonging to another household

ιου στηκει η πιπτει· σταθη-
he stands or he falls; he shall be

τος γαρ εστιν ὁ θεος στησαι
for is the God to make stand

‡ "Thou shalt love thy "NEIGHBOR as thyself."

10 LOVE to the NEIGHBOR works no Evil; ‡ LOVE, then, is the Fulfilling of the Law.

11 And do this, knowing the SEASON, That it is already the Hour for us ‡ to wake up from Sleep; for now is Our SALVATION nearer than when we believed.

12 The NIGHT is far advanced, and the DAY has approached; ‡ we should, therefore, lay aside the WORKS of DARKNESS, and ‡ should put on the ARMOR of LIGHT.

13 As in the Day, ‡ we should walk becomingly;— ‡ not in Revelries and Carousings; not in Whoredoms and Debaucheries; not in * Strifes and Envyings;

14 but ‡ put you on the * ANOINTED Jesus, and ‡ make no Provision for the Lusts of the FLESH.

CHAPTER XIV.

1 Now ‡ receive to yourselves the WEAK in the FAITH; not, however, for Doubtful Reasonings.

2 One, indeed, believes he may eat all things; but the WEAK eats Vegetables only.

3 Let not HIM who EATS despise HIM who EATS not; and let not HIM who EATS not condemn HIM who EATS; for GOD received him.

4 Who art THOU CONDEMNING the Domestic of Another? To his OWN Master he stands or falls; and he shall be made to stand, for * GOD is able to make him stand.

* ...—13. Strifes and Envyings. 14. ANOINTED Jesus. 4·...

... xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. ‡ 10. Matt. ... xv. 34; Eph. v. 14; 1 Thess. v. 5, 6. ‡ 12. Eph. v. 11; Col. ... 1 Thess. v. 8. ‡ 13. Phil. iv. 8; 1 Thess. iv. 11; 1 Pet. ii. 12. ‡ 14. Eph. iv. 24; Col. iii. 10. ‡ 14. Gal. v. 16; 1 Pet. ii. 11. ... viii. 9, 11; 14. 22.

day, to Lord not minds.] And he eats

εσθιει, ευχαριστει γαρ τῳ θεῳ· και
eats, he gives thanks for to the God; and

θιων, κυριῳ ουκ εσθιει, και ευχαριστε
ing, to Lord not eats, and he gives thanks

7 Ουδεις γαρ ἡμων ἑαυτῳ ζῃ, και ουδ
No one for of you to himself lives, and no

αποθνησκει. 8 Εαν τε γαρ ζωμεν,
dies. If both for we live,

ζωμεν· εαν τε αποθνησκωμεν, τῳ κ
we live; if and we die, to the

νησκομεν. Εαν τε ουν ζωμεν, εαν τε
die. If both therefore we live, if and

κωμεν, του κυριου εσμεν. 9 Εις
of the Lord we are. To

Χριστος *[και] απεθανε και εζησε
Anointed [both] died and lived,

νεκρων και ζωντων κυριευσῃ. 10 Συ
of dead ones and living he might be lord. Thou

νεις τον αδελφον σου; η και συ, τι
the brother of thee? or also thou, why

τον αδελφον σου; παντες γαρ παρα
the brother of thee? all for shall

τῳ βηματι του Χριστου. 11 Γεγρα
the judgment-seat of the Anointed. It has been

Ζω εγω, λεγει κυριος, ὁτι εμοι κ
Live I, says Lord, because to me sh

γονυ, και πασα γλωσσα εξομολογ
knee, and every tongue shall co

Θεῳ. 12 Αρα *[ουν] ἑκαστος ἡμων
God. So [then] each one of us

13 M

ουδεν κοινον δι' αὑτου, ει μη τῳ
nothing common through itself, if not to him
τι κοινον ειναι, εκεινῳ κοινον·
anything common to be, to him common;
α βρωμα ὁ αδελφος σου λυπειται,
ugh food the brother of thee is grieved,
τα αγαπην περιπατεις. Μη τῳ βρω-
ing to love dost thou walk. Not with the food
κεινον απολλυε, ὑπερ οὑ Χριστος
him do thou destroy, on behalf of whom Anointed
Μη βλασφημεισθω ουν ὑμων το
Not let be evil spoken of therefore of you the
Ου γαρ εστιν ἡ βασιλεια του θεου
not for is the kingdom of the God
σις, αλλα δικαιοσυνη και ειρηνη
nking, but righteousness and peace
πνευματι ἁγιῳ· 18 ὁ γαρ εν τουτῳ
spirit holy; he for in this
Χριστῳ, ευαρεστος τῳ θεῳ, και
Anointed, well-pleasing to the God, and
ανθρωποις. 19 Αρα ουν τα της
men. So then the things of the
ωξεν, και τα της οικοδομης της
pursue, and the things of the building up of that
20 Μη ἑνεκεν βρωματος καταλυε
Not on account of food demolish
Θεου. Παντα μεν καθαρα· αλλα
God. All things indeed pure; but
θρωπῳ τῳ δια προσκομματος εσ-
man for that through a stumbling-block eat-
αλον το μη φαγειν κρεα, μηδε πιειν
good the not to eat flesh, nor to drink
ν ᾡ ὁ αδελφος σου προσκοπτει,
which the brother of thee stumbles,
ζεται, η ασθενει. 22 Συ πιστιν
or is weakened. Thou faith
σεαυτον εχε ενωπιον του θεου.
to thyself hold it in presence of the God.
η κρινων ἑαυτον εν ᾡ δοκιμαζει.
judging himself in what he approves.
ινομενος, εαν φαγῃ, κατακεκρι-
ing a difference, if he should eat, has been con-
κ εκ πιστεως· παν δε ὁ ουκ εκ
not from faith; every thing and which not from
αρτια εστιν. †
sin is.

Jesus, ‡That nothing is common of itself; yet ‡to HIM who REGARDS any-thing to be common, to him it is common.
15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. ‡Do not, with thy FOOD, ruin him on whose behalf Christ died.
16 Let not, then, Your GOOD be evil spoken of.
17 For the KINGDOM of GOD is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;
18 for HE who in this SERVES the ANOINTED one, is well-pleasing to GOD, and approved by MEN.
19 ‡So then we should pursue the THINGS of PEACE, and THINGS for ‡the EDIFICATION of each other.
20 Do not, on account of Food, demolish the WORK of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.
21 It is good not to EAT ‡Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.
22 *Thou hast Faith; with respect to thyself hold it fast in the presence of GOD. ‡Happy is HE who does not CONDEMN himself in what he approves!
23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† ...h inserts here the doxology found Rom. xvi. 25—27; but as it is not autho-...ican MS., nor by the most ancient versions, the Greek text has been trans-...per place. It may be proper to observe that Grotius, Hammond, Mill, ...ius, Knatchbull and Clarke approve of its insertion here; while on the other ...tius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not ...ransposition.

‡ ...19; 1 Tim. iv. 4; Titus i. 15. ‡ 14. 1 Cor. viii. 7, 10. ‡ 15. 1 Cor. ...18. Psa. xxxiv. 14; xii. 18. ‡ 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess. ... 1 Cor. viii. 13. ‡ 22. 1 John iii. 21.

for the good to building up.

Χριστος ουχ ἑαυτῳ ηρεσεν, αλλ
Anointed one not himself pleased, but,

ραπται· Οἱ ονειδισμοι των ον
been written, The reproaches of those

επεπεσον επ' εμε. 4 Ὁσα
fell on me. As many things as

γραφη, εις την ἡμετεραν διδασκ
written, for the our instruc

γραφη· ἱνα δια της ὑπομονης
written; so that through the patience

κλησεως των γραφων, την ελπι
lation of the writings, the hope

δε Θεος της ὑπομονης και τη
and God of the patience and of the

δωη ὑμιν το αυτο φρονειν
may give to you the same to be minded

κατα Χριστον Ιησουν· 6 ἱνα
according to Anointed Jesus; that

ἑνι στοματι δοξαζητε τον Θεον
one mouth you may glorify the God

κυριου ἡμων Ιησου Χριστου. 7
Lord of us Jesus Anointed. Whe

βανεσθε αλληλους, καθως και ὁ
selves each other, as also the

ελαβετο ὑμας εις δοξαν Θεου. 8
himself us for glory of God.

σουν] Χριστον διακονον γεγενη
sus] Anointed a servant becam

ὑπερ αληθειας Θεου, εις τ

ονοματι σου ψαλω. [10] Και παλιν λεγει·
name of thee sing praises. And again it says;
ευφρανθητε εθνη, μετα του λαου αυτου. [11] Και
Rejoice you nations, with the people of him. And
Αινειτε τον κυριον παντα τα εθνη, και
Praise you the Lord all the nations, and
επαινεσατε αυτον παντες οἱ λαοι. [12] Και παλιν
praise you him all the peoples. And again
Ησαιας λεγει· Εσται ἡ ῥιζα του Ιεσσαι, και ὁ
Esaias says; Shall be the root of the Jesse, and he
ανισταμενος αρχειν εθνων, επ' αυτῳ εθνη ελπιουσιν.
standing up to rule nations, on him nations shall hope.
[13] Ὁ δε θεος της ελπιδος πληρωσαι
The but God of the hope to fill
ὑμας πασης χαρας και ειρηνης εν τῳ πιστευειν,
you all of joy and of peace in the believing,
εις το περισσευειν ὑμας] εν τῃ ελπιδι, εν
in order the to abound, you] in the hope, in
δυναμει πνευματος ἁγιου. [14] Πεπεισμαι δε,
power of spirit holy. I have been persuaded but,
αδελφοι μου, και αυτος εγω περι ὑμων, ὁτι
brethren of me, and myself I concerning you, that
και αυτοι μεστοι εστε αγαθωσυνης, πεπληρωμενοι
also yourselves full you are of goodness, having been
πασης γνωσεως, δυναμενοι και αλληλους
filled of all knowledge, being able also each other
νουθετειν. [15] Τολμηροτερον δε εγραψα ὑμιν,
to admonish. More boldly but I wrote to you,
αδελφοι, απο μερους, ὡς επαναμιμνησκων ὑμας,
brethren, in a part, as reminding you,
δια την χαριν την δοθεισαν μοι ὑπο του θεου,
through the favor that having been given to me by the God,
[16] εις το ειναι με λειτουργον Ιησου Χριστου
in order the to be me a public servant of Jesus Anointed
εις τα εθνη,] ἱερουργουντα το ευαγγελιον
for the nations,] administering as a priest the glad tidings
του θεου, ἱνα γενηται ἡ προσφορα των εθνων
of the God, so that may be the oblation of the nations
ευπροσδεκτος, ἡγιασμενη εν πνευματι ἁγιῳ.
acceptable, having been sanctified by a spirit holy.
[17] Εχω ουν καυχησιν εν Χριστῳ Ιησου τα
I have therefore ground for boasting in Anointed Jesus the things
προς τον θεον. [18] Ου γαρ τολμησω λαλειν τι ὡν
pertaining to the God. Not for I will dare to speak any of those things
ου κατειργασατο Χριστος δι' εμου, εις ὑπα-
not effected Anointed through me, for obe-

"Nations, and sing to thy
"NAME."
10 And again it says,
‡"Rejoice, you NATIONS,
"with his PEOPLE."
11 And again, ‡"Praise
"the LORD, All NATIONS;
"and *extol him, All PEO-
"PLES."
12 And again Isaiah
says, ‡"There shall be
"a ROOT of JESSE, even
"HE who shall STAND UP
"to rule Nations; in him
"shall Nations hope."
13 And may the GOD of
that HOPE *fully establish
you with ‡All Joy and
Peace in BELIEVING, in
order that you may A-
BOUND in that HOPE, by
the Energy of the holy
Spirit.
14 And I am assured,
my Brethren, ‡even I my-
self, concerning you, that
you also are full of Good-
ness, having been filled
with *All KNOWLEDGE,
being able also to admon-
ish each other.
15 *But I have written
to you, with more free-
dom, partly as reminding
you, ‡through THAT FA-
VOR which has been IM-
PARTED to me *from GOD,
16 in order to my BE-
ING ‡a public Servant of
the *Anointed Jesus to
the GENTILES, ministering
the GLAD TIDINGS of GOD,
that the OBLATION of the
GENTILES *might become
acceptable, having been
sanctified by the holy
Spirit.
17 I have, therefore,
*cause of boasting in the
Anointed Jesus, as to the
THINGS pertaining to GOD.
18 For I will not pre-
sume to speak anything of
‡what Christ did not work

VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish ... 13. that you may ABOUND—omit. 14. All KNOWLEDGE. ... 15. from GOD. 16. Anointed Jesus. 16. to the ... 16. might become acceptable. 17. CAUSE OF BOASTING.

... ii. 43. ‡ 11. *Psa.* cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 5; xxii. ... xii. 17; xiv. 17. ‡ 14. 2 Pet. i. 12; 2 John ii. 21. ‡ 15. Rom. ... 13; *Eph.* iii. 7, 8. ‡ 16. Rom. xi. 13; Gal. ii. 7—9; 1 Tim. i. 11; Phil. ... *Acts* xxi. 19; *Gal.* ii. 8.

Χριστου· ουτω δε
Anointed, thus and being ambitious
ζεσθαι, ουχ ὁπου ωνομασθη Χρισ
glad tidings, not where was named Anoi
επ' αλλοτριον θεμελιον οικοδομ
on another foundation I should bu
καθως γεγραπται· Οἱς ουκ ανηγ
as it has been written; To those not it w
αυτου, οψονται· και οἱ ουκ ακηκοα
him, shall see; and those not had hear
σι. 22 Διο και ενεκοπτομην
stand. Wherefore also I was hindered th
του ελθειν προς ὑμας. 23 Νυνι δε
of the to come to you. Now but
εχων εν τοις κλιμασι τουτοις,
having in the regions these,
εχων του ελθειν προς ὑμας απο
having of the to come to you from
24 ὡς εαν πορευωμαι εις την Σπα
whenever I may go to the Sp
διαπορευομενος θεασασθαι ὑμας,
passing through to see you,
προπεμφθηναι εκει, εαν ὑμων πρω
to be sent on my way there, if of you fir
εμπλησθω.
I should be filled.
25 Νυνι δε πορευομαι εις Ἱερουσ
Now but I am going to Jeru
νων τοις αγιοις. 26 Ευδοκησαν γ
tering to the saints. Were pleased
και Αχαια κοινωνιαν τινα ποιησ
and Achaia contribution some to ma

[28] Τουτο ουν επιτελεσας,
This then having finished,
*[αυτοις] τον καρπον τουτ-
[to them] the fruit this,
δι' ὑμων εις την Σπανιαν.
through of you into the Spain.
ομενος προς ὑμας, εν πληρω-
ming to you, in fullness
στου ελευσομαι.
inted I will come.
ὑμας, *[αδελφοι,] δια του
you, [brethren,] by the
Χριστου, και δια της αγα-
Anointed, and by the love
, συναγωνισασθαι μοι εν ταις
to strive together with me in the
εμου προς τον θεον· [31] ἱνα
of me to the God; that
ν απειθουντων εν τῃ Ιουδαιᾳ,
being disobedient in the Judea,
μου, ἡ εις 'Ιερουσαλημ, ευ-
of me, that for Jerusalem, well-
αι τοις ἁγιοις· [32] ἱνα εν χαρᾳ
to the saints; so that with joy
δια θεληματος θεου, *[και
through will of God, [and
μιν.] [33] 'Ο δε θεος της ειρη-
h you.] The and God of the peace
μων. Αμην. ΚΕΦ. ις'. 16.
f you. So be it.
ν Φοιβην, την αδελφην ἡμων,
Phebe, the sister of us,
ς εκκλησιας της εν Κεγχρε-
congregation of that in Cenchrea;
προσδεξησθε εν κυριῳ αξιως
you may receive in Lord worthily
ραστητε αυτῃ εν ᾡ αν ὑμων
may assist her in which of you
ι· και γαρ αυτη προστατις
also for she a patroness
και αυτου εμου. [3] Ασπασασ-
and myself of me. Salute you
υλαν, τους συνεργους μου εν
quila, the fellow-workers of me in

28 Having, then, completed this, and having secured to them this [illegible], I will go through your country into *Spain;
29 ‡and I know that when I come to you, I shall come with the Fullness of the Blessing of Christ.
30 And I entreat you, Brethren, by our LORD Jesus Christ, and by the LOVE of the SPIRIT, ‡to strive together with me in your PRAYERS to God on my behalf;
31 ‡that I may be delivered from THOSE that OBEY NOT in JUDEA; and that *THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem;
32 so that with Joy I may come to you ‡through the will of *God, and be refreshed together with you.
33 And ‡the GOD of PEACE be with you all. Amen.

CHAPTER XVI.

1 I now recommend to you Phebe, our SISTER, being *also a Servant of the CONGREGATION in ‡†Cenchrea,
2 ‡that you may receive her in the Lord, in a manner worthy of the SAINTS, and assist her in the Business in which she may have need of you; for she also has been an Assistant of Many, and especially of me.
3 Salute ‡Priscilla and Aquila my FELLOW-LABORERS in the Anointed Jesus.

...ript.—28. to them—*omit.* 28. Spain. 30. Brethren—*omit.*
... of mine may be acceptable to the SAINTS in Jerusalem. 32.
32. and may take rest together with you—*omit.* 1 also

...e eastern seaport of Corinth, about nine miles from the city, and
... of the isthmus which joined the Morea to Greece. Lecheum was
...ower isthmus, here about six miles wide. It was between these two
... games were celebrated, to which Paul makes so many allusions.

‡ 30. 2 *Cor.* i. 11; *Col.* iv. 12. ‡ 31. 2 Thess. iii. 2. ‡ 32.
... 19; *James* iv. 15. ‡ 33. Rom. xvi. 20; 1 Cor. xiv. 33; 2 Cor.
...ess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. ‡ 1. Acts xviii. 18.
... 4. ‡ 3. Acts xviii. 2, 18, 26; 2 Tim. iv. 19.

tion. Salute you Epenetus, the
μου, ὃς εστιν απαρχη της Ασιας εις
of me, who is a first-fruit of the Asia into
6 Ασπασασθε Μαριαμ, ἥτις πολλα
Salute you Mary, who much
εις ἡμας. 7 Ασπασασθε Ανδρονικον κα
for us. Salute you Andronicus and
τους συγγενεις μου και συναιχμαλω
the relatives of me and fellow-prisoners
οἵτινες εισιν επισημοι εν τοις αποσ
who are noted among the apo
και προ εμου γεγονασιν εν Χριστῳ.
and before me have been in Anointed.
σασθε Αμπλιαν, τον αγαπητον μου
you Amplias, the beloved one of me
9 Ασπασασθε Ουρβανον, τον συνεργον
Salute you Urbanus, the fellow-worker
Χριστῳ, και Σταχυν, τον αγαπ
Anointed, and Stachys, the belove
10 Ασπασασθε Απελλην, τον δοκιμον
Salute you Apelles, the approved one
Ασπασασθε τους εκ των Αριστοβουλ
Salute you those from of the Aristobulus
πασασθε Ἡρωδιωνα, τον συγγενη
lute you Herodian, the relative
πασασθε τους εκ των Ναρκισσου, το
lute you those from of the Narcissus, the
κυριῳ. 12 Ασπασασθε Τρυφαιναν κ
Lord. Salute you Tryphena
σαν, τας κοπιωσας εν κυριῳ. Ασπα
those laboring in Lord. Salut
σιδα, την αγαπητην, ἥτις πολλα εκ
sis, the beloved one, who much
κυριῳ. 13 Ασπασασθε Ῥουφον, το
Lord. Salute you Rufus, the
εν κυριῳ, και την μητερα αυτου
in Lord, and the mother of him

ασθε Φιλολογον και Ιουλιαν,
you Philologus and Julia,
δελφην αυτου, και Ολυμπαν,
sister of him, and Olympas,
τοις παντας ἁγιους. 16 Ασπα-
all saints. Salute
εν φιληματι ἁγιῳ. Ασπαζον-
with a kiss holy. Salute
ησιαι πασαι του Χριστου.
gations all of the Anointed.
ὑμας, αδελφοι, σκοπειν τους
you, brethren, to watch those
και τα σκανδαλα, παρα την
and the stumbling-blocks, contrary to the
εμαθετε, ποιουντας· και εκ
learned, are making; and turn
των. 18 Οἱ γαρ τοιουτοι τῳ
them. They for such like ones to the
τῳ ου δουλευουσιν, αλλα τῃ
not are in subjection, but to the
αι δια της χρηστολογιας και
through the fair speaking and
σι τας καρδιας των ακακων.
the hearts of the simple ones.
ὑπακοη εις παντας αφικετο
obedience for all went abroad.
ο] εφ' ὑμιν· θελω δε ὑμας
in respect to you; I wish but you
ναι εις το αγαθον, ακεραιους
be in respect to the good, blameless ones
ον. 20 Ὁ δε θεος της ειρηνης
The and God of the peace
ταναν ὑπο τους ποδας ὑμων εν
enemy under the feet of you in
ις του κυριου ἡμων Ιησου
of the Lord of us Jesus
ὑμων. 21 Ασπαζονται ὑμας
you. Salute you
εργος μου, και Λουκιος και
worker of me, and Lucius and
τρος, οἱ συγγενεις μου. 22 Ασ-
ter, the relatives of me. Sa-
ω Τερτιος, ὁ γραψας την
Tertius, the one having written the
κυριῳ. 23 Ασπαζεται ὑμας
Lord. Salutes you
ου και της εκκλησιας ὁλης.
and of the congregation whole.
Εραστος, ὁ οικονομος της
Erastus, the treasurer of the
υαρτος ὁ αδελφος. *[24 Ἡ
Quartus the brother. [The

15 Salute Philologus
and Julia, Nereus and his
SISTER, and Olympas, and
ALL the SAINTS with
them.
16 ‡Salute each other
with a holy Kiss. All
the CONGREGATIONS of
the ANOINTED one salute
you.
17 Now I entreat you,
Brethren, to watch THOSE
who are ‡MAKING FAC-
TIONS and laying SNARES,
contrary to the TEACH-
ING which you have
learned, and ‡turn away
from them.
18 For SUCH LIKE ones
as THEY are not in subjec-
tion to our Anointed LORD,
but to their OWN ‡Appe-
tite; and by KIND and
Complimentary words they
deceive the HEARTS of the
UNSUSPECTING.
19 YOUR Obedience, in-
deed, is reported to all.
Therefore, I rejoice on your
account; but I wish you
to be ‡wise with respect
to THAT which is GOOD,
and HARMLESS with res-
pect to THAT which is EVIL.
20 And the GOD of
PEACE will soon bruise
the ADVERSARY under
your FEET. The FAVOR
of our LORD Jesus Christ
be with you.
21 ‡Timothy, my FEL-
LOW-LABORER, and ‡Lu-
cius, and ‡Jason, and
‡Sosipater, my RELA-
TIVES, salute you.
22 I, Tertius, who
WROTE this LETTER, sa-
lute you in the Lord.
23 ‡Gaius, the HOSPI-
TABLE friend of me and of
the whole CONGREGATION,
salutes you. ‡ Erastus,
the TREASURER of the
CITY, salutes you, and our
BROTHER Quartus.

...CRIPT.—19. that—omit. 19. indeed—omit. 20. Anointed—

‡ Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. ‡ 17. Acts xv. 1, 5,
‡ 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 2
. Phil. iii. 19; 1 Tim. vi. 5. ‡ 19. Matt. x. 16; 1 Cor. xiv. 20.
. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. ‡ 21.
cts xvii. 5. ‡ 21. Acts xx. 4. ‡ 23. 1 Cor. i. 14. ‡ 23. Acts

of a secret in times of ages

26 φανερωθεντος δε νυν, δια τε γρ
having been manifested but now, through and wr

τικων, κατ' επιταγην του αιωνι
phetic, according to an appointment of the age-last

ὑπακοην πιστεως, εις παντα τα
obedience of faith, to all the

θεντος· 27 μονῳ σοφῳ θεῳ, δια Ιη
made known; to only wise God, through J

ᾧ ἡ δοξα εις τους αιωνας. Αμ
to him the glory for the ages. So be

*TO THE ROMANS. W

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* Vatican Manuscript.—Subscription—

‡ 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. iii. 3—5; Col. i. 27. ‡ 25. 1 Cor. ii. 7 9; 2 Tim. i. 10; Titus i. 2. 3; 1 Pet. i. 20. 1 Tim. i. 17; vi. 16; Jude 25.

...of the God to that being in Corinth,
...ς ἐν Χριστῳ Ιησου, κλητοις ἁγιοις
...ified in Anointed Jesus, called saints
τοις ἐπικαλουμενοις το ὀνομα του
those calling upon the name of the
...ν Ιησου Χριστου ἐν παντι τοπῳ,
... Jesus Anointed in every place,
...] και ἡμων· 3 χαρις ὑμιν και εἰρηνη
...] and of us; favor to you and peace
...ατρος ἡμων, και κυριου Ιησου Χρισ-
...ther of us, and Lord Jesus Anointed.
...χαριστω τῳ θεῳ *[μου] παντοτε
...ve thanks to the God [of me] always
...ων, ἐπι τῃ χαριτι του θεου τῃ δο-
..., for the favor of the God for that hav-
...ὑμιν ἐν Χριστῳ Ιησου· 5 ὁτι ἐν παντι
... you in Anointed Jesus; that in every thing
...τε ἐν αὐτῳ, ἐν παντι λογῳ και
... in him, in every word and
...σει, 6 (καθως το μαρτυριον του Χρισ-
...edge, (when the testimony of the Anointed
...ωθη ἐν ὑμιν·) 7 ὡστε ὑμας μη ὑστε-
...rmed among you.) so that you not to be
μηδενι χαρισματι, ἀπεκδεχομενους
any one gracious gift, waiting for
...λυψιν του κυριου ἡμων Ιησου Χρισ-
...ation of the Lord of us Jesus Anointed;
...αι βεβαιωσει ὑμας ἑως τελους ἀνεγ-
...also will confirm you to an end irre-
... ἐν τῃ ἡμερᾳ του κυριου ἡμων Ιησου
... in the day of the Lord of us Jesus
9 Πιστος ὁ θεος, δι' οὗ ἐκληθητε
Faithful the God, through whom you were called

TION of GOD which IS in Corinth, having been sanctified in the Anointed Jesus, Constituted Holy ones, with ALL THOSE ‡ INVOKING the NAME of our LORD Jesus Christ in Every Place,—theirs and ours;

3 ‡ Favor and Peace be with you from God our Father, and the Lord Jesus Christ.

4 ‡ I give thanks to GOD always concerning you, for THAT FAVOR of God which has been IMPARTED to you in the Anointed Jesus;

5 because in every thing you were enriched by him, ‡ in Every Word, and in All Knowledge,

6 (‡ when the TESTIMONY of the ANOINTED was confirmed among you,)

7 so that you are not inferior in Any one Gift, ‡ waiting for the REVELATION of our LORD Jesus Christ;

8 who also will confirm you to the End, Irreproachable in the DAY of our LORD Jesus Anointed.

9 ‡ Faithful is GOD, by

Χριστου, ἱνα το αυτο λεγητε παντες, και μη
Anointed, that the same thing you speak all, and not

ῃ εν ὑμιν σχισματα, ητε δε κατηρτισμενοι
may be among you divisions, you may be but knit together

εν τῳ αυτῳ νοι και εν τῃ αυτῃ γνωμῃ. 11 Εδη-
in the same mind and in the same sentiment. It was

λωθη γαρ μοι περι ὑμων, αδελφοι μου, ὑπο
declared for to me concerning you, brethren of me, by

των Χλοης, ὁτι εριδες εν ὑμιν εισι. 12 Λεγω δε
those of Chloe, that contentions among you are. I say and

τουτο, ὁτι ἑκαστος ὑμων λεγει· Εγω μεν ειμι
this, because each one of you says; I indeed am

Παυλου· εγω δε, Απολλω· εγω δε, Κηφα· εγω
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. 13 Μεμερισται ὁ Χριστος; μη
and, of Anointed. Has been divided the Anointed? not

Παυλος εσταυρωθη ὑπερ ὑμων; η εις το ονομα
Paul was crucified on behalf of you? or into the name

Παυλου εβαπτισθητε; 14 Ευχαριστω τῳ θεῳ,
of Paul were you dipped? I give thanks to the God,

ὁτι ουδενα ὑμων εβαπτισα, ει μη Κρισπον και
that no one of you I dipped, if not Crispus and

Γαιον· 15 ἱνα μη τις ειπῃ, ὁτι εις το εμον
Gaius; so that not any one may say, that into the my

ονομα εβαπτισα. 16 Εβαπτισα δε και τον
name I dipped. I dipped and also the

Στεφανα οικον· λοιπον ουκ οιδα, ει τινα αλλον
Stephanas house; remainder not I know, if any other

εβαπτισα. 17 Ου γαρ απεστειλε με Χριστος
I dipped. Not for sent me Anointed

βαπτιζειν, αλλ' ευαγγελιζεσθαι· ουκ εν σοφιᾳ
to dip, but to announce glad tidings; not in wisdom

λογου, ἱνα μη κενωθῃ ὁ σταυρος του
of speech, so that not may be of no effect the cross of the

Χριστου. 18 Ὁ λογος γαρ ὁ του σταυρου τοις
Anointed. The word for that of the cross to those

μεν απολλυμενοις μωρια εστι, τοις δε σωζομε-
indeed being destroyed foolishness is, to those but being saved

νοις ἡμιν δυναμις θεου εστι. 19 Γεγραπται γαρ·
to us power of God it is. It has been written for;

Απολω την σοφιαν των σοφων, και την συνε-
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων αθετησω. 20 Που σοφος;
ing of the intelligent ones I will set aside. Where a wise man?

Christ, ‡ that you all sp[illegible] the SAME thing, and [illegible] there may be no Divi[illegible] among you; but [illegible] may be knit to[illegible] the SAME Mind [illegible] SAME Sentiment.

11 For it [illegible] clared to me, my [illegible] by THOSE of [illegible] Chloe, That the[illegible] tentions [illegible]

12 And th[illegible] cause each [illegible] says, "I [illegible] Paul," but, [illegible] los, and, "[illegible] and, "I [illegible]

13 Has [illegible] one been [illegible] Paul cru[illegible] half? or [illegible] sed into [illegible] Paul?

14 * [illegible] GOD th[illegible] of you, [illegible] and ‡ G[illegible]

15 [illegible] say th[illegible] MY OWN [illegible]

16 A[illegible] the F[illegible] PHANAS [illegible] not kno[illegible] mersed [illegible]

17 For [illegible] one sent [illegible] merse, b[illegible] glad tidi[illegible] Wisdom of [illegible] the CROSS [illegible] ED one may [illegible] trated.

18 For th[illegible] of the CR[illegible] Foolishness [illegible] who are THE [illegible] to THOSE wh[illegible] SAVED, even [illegible] the ‡ Power of [illegible]

19 For it has [illegible] ten, ‡ "I will [illegible] "WISDOM of [illegible] " and I will [illegible] "LEARNING of [illegible] "LIGENT."

* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

‡ 10. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8.
iii. 4. ‡ 12. Acts xviii. 24; xix. 1; 1 Cor. xvi. 12. ‡ 12. John i. 42.
xviii. 8. ‡ 14. Rom. xvi. 23. ‡ 16. 1 Cor. xvi. 15, 17. ‡ 17. 1 Cor[illegible]
2 Pet. i. 16. ‡ 18. 2 Cor. ii. 15. ‡ 18. Acts ii. 47. ‡ 18[illegible]
‡ 19. Isa. xxix. 14.

…που συζητητης του αιωνος
where a disputer of the age
…ρανεν ὁ θεος την σοφιαν του
…foolish the God the wisdom of the
…] 21 Επειδη γαρ εν τῃ σοφιᾳ
When for in the wisdom
…νω ὁ κοσμος δια της σοφιας
…w the world through the wisdom
…εν ὁ θεος, δια της μωριας του
…d the God, through the foolishness of the
…ι τους πιστευοντας. 22 Επειδη
those believing. Although
…μεια αιτουσι, και Ἑλληνες
…ns are asking, and Greeks
23 ἡμεις δε κηρυσσομεν Χρισ-
we yet proclaim an
…νον, Ιουδαιοις μεν σκανδαλον,
…ified, to Jews indeed a stumbling-block,
… 24 αυτοις δε τοις κλητοις,
…, to those but to the called ones,
…Ελλησι, Χριστον θεου δυναμιν
Greeks, Anointed of God power
25 Ὁτι το μωρον του θεου,
Because the foolishness of the God,
…νθρωπων εστι· και το ασθενες
men is, and the weakness
…ερον των ανθρωπων *[εστι.]
… of the men [is.]
…ην κλησιν ὑμων, αδελφοι, ὁτι
…e calling of you, brethren, that
…ι κατα σαρκα, ου πολλοι
…es according to flesh, not many
…ι ευγενεις· 27 αλλα τα μωρα
well-born; but the foolish things
…ξατο ὁ θεος, ἱνα τους σοφους
… the God, that the wise ones
…τα ασθενη του κοσμου εξελε-
the weak things of the world chose
…αταισχυνῃ τα ισχυρα· 28 και
he may shame the powerful ones; and
…σμου και τα εξουθενημενα
…orld and the things having been despised
…και τα μη οντα, ἱνα τα
and the things not existing, that the things
…ῃ· 29 ὁπως μη καυχησαται
nothing; so that not may boast

20 Where is a Wise man? Where a Scribe? Where a Disputant of this AGE? ‡ Did not GOD make foolish the WISDOM of *this WORLD.

21 ‡ For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although ‡ Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, ‡ to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to THOSE who are INVITED, both Jews and Greeks, Christ, the ‡ Power of God, and the ‡ Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

26 For behold your INVITATION, Brethren, ‡ That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but ‡ GOD selected the FOOLISH things of the WORLD, that he may shame the WISE; and God selected the WEAK things of the WORLD, that he may shame the POWERFUL;

28 and the IGNOBLE things of the WORLD, and the THINGS that are DESPISED, God selected, and ‡ the THINGS not existing, that he may ‡ bring to nothing existing THINGS,

29 so that No Flesh

…—20. this—*omit.* 25. is—*omit.*

‡ 21. Rom. i. 20, 21, 28. ‡ 22. Matt. xii. 38; xvi. 1; Mark … John iv. 48. ‡ 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; … 1 Pet. ii. 8. ‡ 24. Rom. i. 4, 16. ‡ 24. Col. ii. 3. ‡ 26. Matt. xi. 25; *James* ii. 5. ‡ 28. Rom. iv. 17. ‡ 28. 1 Cor. ii. 6.

καυχωμενος, εν κυριῳ καυχ
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

1 Καγω ελθων προς ὑμας, αδελφοι,
And I having come to you, brethren,
καθ' ὑπεροχην λογου η σοφιας, κατ
according to excellence of speech or of wisdom,
ὑμιν το μαρτυριον του θεου. 2 Ου τ
to you the testimony of the God Not
τι ειδεναι εν ὑμιν, ει μη Ιησου
anything to make known among you, if not Jesus
και τουτον εσταυρωμενον. 3 Και εγ
and him having been crucified. And I
νειᾳ, και εν φοβῳ και εν τρομῳ πολ
ness, and in fear and in trembling mu
μην προς ὑμας· 4 και ὁ λογος μου κα
with you; and the speech of me and
μα μου ουκ εν πειθοις σοφιας λογ
ing of me not in persuasive wisdom of wo
αποδειξει πνευματος και δυναμεως·
a display of spirit and of power;
τις ὑμων μη ᾽η εν σοφιᾳ ανθρωπω
of you not may be in wisdom of men,
δυναμει θεου. 6 Σοφιαν δε λαλου
power of God. Wisdom but we spea
τελειοις· σοφιαν δε ου του αιωνος τ
perfect ones; wisdom but not of the age
των αρχοντων του αιωνος τουτου,
of the rulers of the age this,
γουμενων· 7 αλλα λαλουμεν θεου
an end; but we speak of Go
μυστηριῳ, την αποκεκρυμμενην, ἡ
a mystery, that having been hidden, whi

της δοξης εσταυρωσαν·) 9 αλλα, καθως γεγραπ-
of the glory they crucified;) but, even as it has been

ται· ἁ οφθαλμος ουκ ειδε, και ους ουκ
written; what things eye not saw, and ear not

ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη,
heard, and in heart of man not ascended,

ἁ ἡτοιμασεν ὁ θεος τοις αγαπωσιν αυτον.
what prepared the God for those loving him.

10 Ἡμιν δε απεκαλυψεν ὁ θεος δια του πνευματος
To us but revealed the God through the spirit

*[αὑτου]· το γαρ πνευμα παντα ερευνᾳ, και τα
[of himself]; the for spirit all things searches, even the

βαθη του θεου. 11 Τις γαρ οιδεν ανθρωπων τα του
depths of the God. Who for knows of men the things of the

ανθρωπου, ει μη το πνευμα του ανθρωπου το εν
man, if not the spirit of the man that in

αυτῳ; ούτω και τα του θεου ουδεις οιδεν, ει μη
him? so also the things of the God no one knows, if not

το πνευμα του θεου. 12 Ἡμεις δε ου το πνευμα του
the spirit of the God. We but not the spirit of the

κοσμου ελαβομεν, αλλα το πνευμα το εκ του
world received, but the spirit that from the

θεου, ἱνα ειδωμεν τα ὑπο του θεου χαρισθεν-
God, that we may know the things by the God having been gra-

τα ἡμιν· 13 ἁ και λαλουμεν, ουκ εν
ciously given to us; which things also we speak, not by

διδακτοις ανθρωπινης σοφιας λογοις, αλλ' εν
teachings of human wisdom in words, but by

διδακτοις πνευματος, πνευματικοις πνευματικα
teachings of spirit, to spiritual ones spiritual things

συγκρινοντες. 14 Ψυχικος δε ανθρωπος ου δε-
explaining. An animal but man not re-

χεται τα του πνευματος του θεου· μωρια
ceives the things of the spirit of the God; foolishness

γαρ αυτῳ εστι, και ου δυναται γνωναι· ὁτι
for to him it is, and not he is able to know, because

πνευματικως ανακρινεται. 15 Ὁ δε πνευματι-
spiritually it is examined. The but spiritual

κος ανακρινει μεν παντα, αυτος δε ὑπ' ουδενος
man examines indeed all things, himself but by no one

ανακρινεται. 16 Τις γαρ εγνω νουν κυριου, ὁς
is examined. Who for knew mind of Lord, who

συμβιβασει αυτον; Ἡμεις δε νουν Χριστου
will instruct him? We but mind of Anointed

εχομεν.
have.

would not have crucified the LORD of GLORY;

9 but, as it has been written, ‡"Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not aspired—things which GOD has prepared for THOSE who LOVE him;"

10 ‡GOD has revealed even to us through the SPIRIT. For the SPIRIT searches all things, even the DEPTHS of God.

11 For Who of Men knows the THOUGHTS of the MAN, ‡except THAT SPIRIT of the MAN which is in him? ‡so also, the THOUGHTS of GOD no one knows, except the SPIRIT of GOD.

12 Now we have received, not the SPIRIT of the WORLD, ‡but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by GOD;

13 ‡and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; *unfolding spiritual things to spiritual persons.

14 ‡Now, an Animal Man does not receive the THINGS of the SPIRIT of GOD, ‡for they are Foolishness to him; and he is ‡not able to understand, Because they are spiritually examined.

15 ‡But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.

16 ‡For who has known the Mind of the Lord? who will teach it? But we possess the Mind of *Christ.

* VATICAN MANUSCRIPT.—10. of himself—omit. 13. unfolding spiritual things spiritually. 16. the Lord.

‡ 9. Isa. lxiv. 4. ‡ 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27. ‡ 11. Prov. xx. 27; xxvii. 19; Jer. xvii. 9. ‡ 11. Rom. xi. 33, 34. ‡ 12. Rom. viii. 15. ‡ 13. 2 Pet. i. 16. ‡ 14. Matt. xvi. 23. ‡ 14. 1 Cor. i. 18, 23. ‡ 14. Rom. viii. 5–7; Jude 19. ‡ 15. 1 John iv. 1. ‡ 16. Rom. xi. 34.

πασα σαρξ ενωπιον του θεου. 30 Εξ αυτου δε
all flesh in presence of the God. Out of him but
ὑμεις εστε εν Χριστῳ Ἰησου, ὁς εγενηθη ἡμιν
you are in Anointed Jesus, who became to us
σοφια απο θεου, δικαιοσυνη τε και ἁγιασμος
wisdom from God, righteousness also and sanctification
και απολυτρωσις· 31 ἱνα, καθως γεγραπται· Ὁ
and redemption; so that, even as it has been written; He
καυχωμενος, εν κυριῳ καυχασθω.
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

1 Καγω ελθων προς ὑμας, αδελφοι, ηλθον ου
And I having come to you, brethren, came not
καθ' ὑπεροχην λογου η σοφιας, καταγγελλων
according to excellence of speech or of wisdom, declaring
ὑμιν το μαρτυριον του θεου. 2 Ου γαρ εκρινα
to you the testimony of the God Not for I determined
τι ειδεναι εν ὑμιν, ει μη Ιησουν Χριστον,
anything to make known among you, if not Jesus Anointed,
και τουτον εσταυρωμενον. 3 Και εγω εν ασθε-
and him having been crucified. And I in weak-
νειᾳ, και εν φοβῳ και εν τρομῳ πολλῳ εγενο-
ness, and in fear and in trembling much was
μην προς ὑμας· 4 και ὁ λογος μου και το κηρυγ-
with you; and the speech of me and the preach-
μα μου ουκ εν πειθοις σοφιας λογοις, αλλ' εν
ing of me not in persuasive wisdom of words, but in
αποδειξει πνευματος και δυναμεως· 5 ἱνα ἡ πισ-
a display of spirit and of power; so that the faith
τις ὑμων μη 'η εν σοφιᾳ ανθρωπων, αλλ' εν
of you not may be in wisdom of men, but in
δυναμει θεου. 6 Σοφιαν δε λαλουμεν εν τοις
power of God. Wisdom but we speak among the
τελειοις· σοφιαν δε ου του αιωνος τουτου, ουδε
perfect ones; wisdom but not of the age this, nor
των αρχοντων του αιωνος τουτου, των καταρ-
of the rulers of the age this, of those coming to
γουμενων· 7 αλλα λαλουμεν θεου σοφιαν εν
an end; but we speak of God wisdom in
μυστηριῳ, την αποκεκρυμμενην, ἡν προωρι-
a mystery, that having been hidden, which previously mar-
σεν ὁ θεος προ των αιωνων, εις δοξαν ἡμων·
ked out the God before the ages, for glory of us;
8 ἡν ουδεις των αρχοντων του αιωνος τουτου
which no one of the rulers of the age this
εγνωκεν· (ει γαρ εγνωσαν, ουκ αν τον κυριον
has known; (if for they knew, not would the Lord

may boast in [...]
of God.
30 But fr[...]
are in the An[...]
who became [...]
dom from God[...]
ness also, and [...]
tion, and ‡ Re[...]
31 that, as [...]
written, ‡ "[...]
"BOASTS, b[...]
"Lord."

CHAPT[...]

1 And whe[...]
you, Brethre[...]
not with E[...]
Speech, or of [...]
claring to yo[...]
MONY of God[...]
2 for I d[...]
make know[...]
among you, ‡ [...]
Christ, and hi[...]
3 ‡ And ‡ [...]
ness, and in [...]
much Trembl[...]
you.
4 And my [...]
and my PR[...]
‡ were not i[...]
Words of W[...]
with a Dem[...]
Spirit and of [...]
5 so that [...]
might not be [...]
dom of Men[...]
Power of God[...]
6 Wisdom, [...]
speak among[...]
FECT; ‡ but [...]
of this AGE, n[...]
RULERS of th[...]
‡ are coming t[...]
7 but we sp[...]
dom of God[...]
HIDDEN in a M[...]
‡ which God [...]
designed, befo[...]
for our Glory; [...]
8 ‡ which no[...]
RULERS of this [...]
for if they had k[...]

* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, [...]
cation, and Redemption.

‡ 30. ver. 24. ‡ 30. Jer. xxiii. 5, 6. Rom. iv. 25; 2 Cor. v. 21; Phil. [...]
John xvii. 19. ‡ 30. Eph. i. 7. ‡ 31. Jer. ix. 23, 24; 2 Cor. x. [...]
i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. ‡ 2. Gal. vi. 14; Phil. iii. 8. [...]
i. 6, 12. ‡ 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; [...]; Gal. iv. [...]
2 Pet. i. 16. ‡ 4. Rom. xv. 19; 1 Thess. i. 5. [...]
Phil. iii. 15; Heb. v. 14. ‡ 6. 1 Cor. i. 28. ‡ 7. [...]
Col. i. 26. ‡ 8. Matt. xi. 25; John vii. 48; Acts [...]
xxiii. 24; Acts iii. 17.

...δοξης εσταυρωσαν·) [9] αλλα, καθως γεγραπται· Ἁ οφθαλμος ουκ ειδε, και ους ουκ ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη, ἁ ητοιμασεν ὁ θεος τοις αγαπωσιν αυτον. [10] ...ιν δε απεκαλυψεν ὁ θεος δια του πνευματος [αυτου·] το γαρ πνευμα παντα ερευνᾳ, και τα βαθη του θεου. [11] Τις γαρ οιδεν ανθρωπων τα του ανθρωπου, ει μη το πνευμα του ανθρωπου το εν αυτῳ; ουτω και τα του θεου ουδεις οιδεν, ει μη το πνευμα του θεου. [12] Ἡμεις δε ου το πνευμα του κοσμου ελαβομεν, αλλα το πνευμα το εκ του θεου, ἱνα ειδωμεν τα ὑπο του θεου χαρισθεντα ἡμιν· [13] ἁ και λαλουμεν, ουκ εν διδακτοις ανθρωπινης σοφιας λογοις, αλλ' εν διδακτοις πνευματος, πνευματικοις πνευματικα συγκρινοντες. [14] Ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του θεου· μωρια γαρ αυτῳ εστι, και ου δυναται γνωναι· ὁτι πνευματικως ανακρινεται. [15] Ὁ δε πνευματικος ανακρινει μεν παντα, αυτος δε ὑπ' ουδενος ανακρινεται. [16] Τις γαρ εγνω νουν κυριου, ὁς συμβιβασει αυτον; Ἡμεις δε νουν Χριστου εχομεν.

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δυνασθε· 3 ετι γαρ σαρκικοι εστε. '
are you able; yet for fleshly ones you are.

εν ὑμιν ζηλος και ερις *[και διχο
among you envy and strife [and di

ουχι σαρκικοι εστε, και κατα ανθρω
not fleshly ones are you, and according to man

πατειτε; 4 'Οταν γαρ λεγῃ τις· Εγω
you? When for may say any one; I

Παυλου· ἑτερος δε· Εγω, Απολλω·
of Paul, another and; I, of Apollos;

κικοι εστε; 5 Τις ουν εστι Παυλος
ones are you? Who then is Paul,

Απολλως; Διακονοι, δι' ὡν επιστευ
Apollos? Servants, through whom you belie

ἑκαστῳ ὡς ὁ κυριος εδωκεν. 6 Εγω
to each as the Lord gave. I

Απολλως εποτισεν, αλλ' ὁ θεος ηυξανε
Apollos watered, but the God caused to g

ουτε ὁ φυτευων εστι τι, ουτε ὁ ποτιζ
neither he planting is anything, nor he waterin

ὁ αυξανων θεος. 8 'Ο φυτευων δε κα
he causing to grow God. He planting but and

ζων ἑν εισιν· ἑκαστος δε τον ιδιον μι
one are; each and the own re

ψεται κατα τον ιδιον κοπον. 9 Θ
receive according to the own labor, O

εσμεν συνεργοι· θεου γεωργιον, θεου
we are fellow-workers; of God a farm, of God

εστε. 10 Κατα την χαριν του θεου τ
you are. According to the favor of the God th

ς δυναται θειναι παρα τον κειμενον,
is able to have laid besides that being laid,
τους Χριστος. 12 Ει δε τις εποικο-
Anointed. If but any one builds
τον θεμελιον *[τουτον,] χρυσον,
the foundation [this,] gold,
θους τιμιους, ξυλα, χορτον, καλα-
costly, wood, hay, straw,
του το εργον φανερον γενησεται· ἡ
one the work manifest shall become; the
ηλωσει, ὁτι εν πυρι αποκαλυπτε-
will show, because in fire it is revealed;
ττου το εργον ὁποιον εστι, το πυρ
each one the work what kind it is, the fire
14 Ει τινος το εργον μενει ὁ εποκο-
If of any one the work abides which he built
θεν λημψεται· 15 ει τινος το εργον
and he will receive; if of any one the work
αι, ζημιωθησεται· αυτος δε σωθη-
d, he will suffer loss; he himself but shall be
δε ὡς δια πυρος. 16 Ουκ οιδατε,
but as through a fire. Not know you,
ου εστε, και το πνευμα του θεου
God you are, and the spirit of the God
ν; 17 Ει τις τον ναον του θεου φθει-
If any one the temple of the God des-
τουτον ὁ θεος· ὁ γαρ ναος του θεου
him the God; the for temple of the God
, οἱτινες εστε ὑμεις. 18 Μηδεις
whoever are you. No one
πατατω· ει τις δοκει σοφος ειναι εν
deceive; if any one seems wise to be among
αιωνι τουτῳ, μωρος γενεσθω, ἱνα
age this, a fool let him become, so that
φος. 19 Ἡ γαρ σοφια του κοσμου
wise. The for wisdom of the world
ρια παρα τῳ θεῳ εστι· γεγραπται
ness with the God is; it has been written
ασσομενος τους σοφους εν τῃ παν-
is catching the wise ones in the crafti-
ᾳ· 20 και παλιν· Κυριος γινωσκει
ness; and again; Lord knows
ισμους των σοφων, ὁτι εισι ματαιοι.
reasonings of the wise ones, that they are vain.
μηδεις καυχασθω εν ανθρωποις·
no one let boast in men;
ὑμων εστιν, 22 ειτε Παυλος, ειτε
of you is, whether Paul, or
ειτε Κηφας, ειτε κοσμος, ειτε ζωη,
or Cephas, or world, or life,

another ‡ Foundation besides THAT which is LAID, ‡ which is Jesus Christ.

12 And if, on this FOUNDATION, any one build up Gold, Silver, costly Stones; Wood, Hay, Straw;

13 ‡ the WORK of each will become manifest; for ‡ the DAY will show it, Because it is revealed by Fire; and so every one's WORK, whatever it is, * the same FIRE will prove.

14 If the WORK of any one remain, which he built up, he will receive a Recompense;

15 if the WORK of any one shall be consumed, he will suffer loss; he himself, however, will be saved, but so as through a Fire.

16 ‡ Do you not know, That you are a Temple of God, and the SPIRIT of GOD dwells among you?

17 If any one destroy the TEMPLE of GOD, GOD will destroy him; for the TEMPLE of GOD is holy,—which you are.

18 Let no one deceive himself. If any one among you think to be wise in this AGE, let him become a Fool, that he may become wise.

19 For ‡ the WISDOM of this WORLD is Foolishness with GOD; for it has been written, ‡ "HE CAPTURES "the WISE in their CRAFTINESS."

20 And again, ‡ "The "Lord knows the REASONINGS of the WISE, That "they are vain."

21 ‡ Let no one, therefore, boast in Men; for ‡ all things are yours;—

22 whether Paul, or Apollos, or Cephas; whether the World, or Life, or

* VATICAN MANUSCRIPT.—12. this—omit. 13. the same.

xviii. 18; Matt. xvi. 18; 2 Cor. xi. 4; Gal. i. 7. ‡ 11. Eph. ii. 20. ‡ 12.
‡ 13. 1 Pet. i. 7; iv. 12. ‡ 16. 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21.
; 2 Pet. ii. 5. ‡ 19. 1 Cor. i. 20; ii. 6. ‡ 19. Job v. 13. ‡ 20.
‡ 21. 1 Cor. i. 12; iv. 6. ‡ 21. 2 Cor. iv. 5, 15.

and stewards of mysteries of God.

πον, ζητειται εν τοις οικονομοις, ἱν
maining, it is required in the stewards, th

εὑρεθη. 3 Εμοι δε εις ελαχιστον ε
should be found. To me but for least thing

ὑμων ανακριθω, η ὑπο ανθρωπ
you I should be condemned, or by a hum

αλλ' ουδε εμαυτον ανακρινω· 4 (ου
but not even myself do I condemn; (noth

τω συνοιδα, αλλ' ουκ εν τουτῳ δεδ
and I am conscious, but not in this I have

δε ανακρινων με, κυριος εστιν. 5
but condemning me, Lord is. T

καιρου τι κρινετε, ἑως αν ελθ
proper season anything judge you, till may come

και φωτισει τα κρυπτα του
both will bring to light the things hidden of the

φανερωσει τας βουλας των καρδ
will make manifest the purposes of the hea

ὁ επαινος γενησεται ἑκαστῳ α
the praise shall be to each one fr

6 Ταυτα δε, αδελφοι, μετεσχημα
These things and, brethren, I figuratively ap

νον και Απολλω δι' ὑμας, ἱνα εν
and Apollos on account of you, that by

το μη ὑπερ ὁ γεγραπται φρονει
that not above what has been written to think

ὑπερ του ἑνος φυσιουσθε κατ
on behalf of the one you may be puffed up agai

...γε εβασιλευσατε, ινα και ἡμεις ὑμιν
...λευσωμεν. [9] Δοκω γαρ, *[ὁτι] ὁ θεος
...ς αποστολους εσχατους απεδειξεν, ὡς
...ιους, ὁτι θεατρον εγενηθημεν τῳ
...αι αγγελοις και ανθρωποις. [10] Ἡμεις
...α Χριστον, ὑμεις δε φρονιμοι εν Χριστ-
...εις ασθενεις, ὑμεις δε ισχυροι· ὑμεις
... ἡμεις δε ατιμοι. [11] Αχρι της αρτι
... πεινωμεν, και διψωμεν, και γυμνητευ-
...ι κολαφιζομεθα, και αστατουμεν, [12] και
... εργαζομενοι ταις ιδιαις χερσι· λοιδο-
... ευλογουμεν· διωκομενοι, ανεχομεθα·
...ημουμενοι, παρακαλουμεν· ὡς περικα-
... του κοσμου εγενηθημεν, παντων περι-
... αρτι. [14] Ουκ εντρεπων ὑμας γραφω
... αλλ' ὡς τεκνα μου αγαπητα νουθετω.
...ορ μυριους παιδαγωγους εχητε εν Χριστ-
... ου πολλους πατερας· εν γαρ Χριστῳ
...] δια του ευαγγελιου εγω ὑμας εγεν-
...καλω ουν ὑμας, μιμηται μου γινεσθε.
... τουτο επεμψα ὑμιν Τιμωθεον, ὁς εστι
...ον αγαπητον και πιστον εν κυριῳ, ὁς

us! and I wish, indeed, you did reign, that we also might reign with you.

9 For I think GOD exhibited us the APOSTLES † last, as ‡ devoted to death; ‡ For we are made a Spectacle to the WORLD, both to Angels and to Men.

10 ‡ We are ‡ Fools on account of Christ, but you are wise in Christ; ‡ we are weak, but you are strong; you are honorable, but we are † disgraced.

11 ‡ To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffetted about, and are homeless;

12 and ‡ we labor, working with our OWN Hands. ‡ Being reviled, we bless; being persecuted, we endure;

13 being calumniated, we expostulate; ‡ we are become as † the Purgations of the WORLD, the Refuse of all things till now.

14 I do not write these things to shame you, but as my beloved Children I admonish you.

15 For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for ‡ in Christ I begot you through the GLAD TIDINGS.

16 Therefore, I exhort you, to become ‡ Imitators of me.

17 On this account I sent to you ‡ Timothy, who is my beloved and faithful Child in the Lord,

...AN MANUSCRIPT.—9. That—omit. 15. Jesus—omit.

...uding to those *last* exposed on the theatre, to fight with wild beasts, or with ... and who were devoted to certain destruction. † 10. The *atimoi* were ...outlaws, and might be slain as well as ill-treated with impunity. † 13. The *katharmata* and *peripsema* are thought to allude to those *human expiatory sacrifi*... were offered to infernal deities among the Greeks and Romans, selected from the ... the people, and loaded with curses, affronts and injuries while on their way to

...m. viii. 36; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. ‡ 9. Heb. x. 33. ‡ 10. ‡ 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. ‡ 10. 2 Cor. ‡ 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. ‡ 12. Acts xviii. 3; xx. 34; ...9; 2 Thess. iii. 8; 1 Tim. iv. 10. ‡ 12. Matt. v. 44; Luke xxiii. 34; Acts vii. ...ii. 14, 20; 1 Pet. ii. 23; iii. 9. ‡ 13. Lam. iii. 45. ‡ 15. Acts xviii. 11; ‡ 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. ‡ 17. ... 1 Cor. xvi. 10; Phil. ii. 19.

…ς αναμνησει τας οδους μου τας εν Χριστῳ,
… will remind the ways of me those in Anointed,
…θως πανταχου εν παση εκκλησια διδασκω.
… every where in every congregation I teach.
18 Ὡς μη ερχομενου δε μου προς ὑμας, εφυσι-
As but coming but of me to you, were puffed
ωθησαν τινες. 19 Ἐλευσομαι δε ταχεως προς
up some. I will come but quickly to
ὑμας, εαν ὁ κυριος θεληση, και γνωσομαι ου
you, if the Lord should will, and I will know not
τον λογον των πεφυσιωμενων, αλλα την δυνα-
the word of those having been puffed up, but the power.
μιν. 20 ου γαρ εν λογῳ ἡ βασιλεια του θεου,
not for in word the kingdom of the God,
αλλ' εν δυναμει. 21 Τι θελετε; εν ῥαβδῳ ελθω
but in power. What do you wish? with a rod I should come
προς ὑμας, η εν αγαπη πνευματι τε πρᾳοτητος;
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὁλως ακουεται εν ὑμιν πορνεια,
Actually is heard among you fornication,
και τοιαυτη πορνεια, ἡτις ουδε εν τοις εθνεσιν,
and such fornication, which not even among the Gentiles,
ὡστε γυναικα τινα του πατρος εχειν. 2 Και ὑμεις
as a wife one of the father to have. And you
πεφυσιωμενοι εστε; και ουχι μαλλον επενθη-
having been puffed up are? and not rather lamented,
σατε, ἱνα αρθη εκ μεσου ὑμων ὁ το εργον
so that might be removed from midst of you he the work
τουτο ποιησας; 3 Εγω μεν γαρ *[ὡς] απων
this having done? I indeed for [as] being absent
τῳ σωματι, παρων δε τῳ πνευματι, ἠδη κεκρικα
in the body, being present but in the spirit, already have judged
ὡς παρων, τον οὑτω τουτο κατεργασαμενον, 4 εν
as being present, him thus this having practised, in
τῳ ονοματι του κυριου ἡμων Ιησου *[Χριστου,]
the name of the Lord of us Jesus [Anointed,]
(συναχθεντων ὑμων και του εμου πνευματος,)
(having been assembled of you and of the my spirit,)
συν τῃ δυναμει του κυριου ἡμων Ιησου *[Χριστου,]
with the power of the Lord of us Jesus [Anointed,]
5 παραδουναι τον τοιουτον τῳ σατανᾳ εις
to deliver up that one to the adversary for
ολεθρον της σαρκος, ἱνα το πνευμα σωθῃ εν τῃ
destruction of the flesh, so that the spirit may be saved in the
ἡμερᾳ του κυριου *[Ιησου.] 6 Ου καλον το
day of the Lord [Jesus.] Not good the

who will … THOSE WAYS … are in Christ … teach … every Congregation.
18 And some … up, as though … coming to you.
19 But I … you soon, ‡ if … will, and I will … the WORD but … of THOSE who … UP.
20 ‡ For the … of GOD is … but in Power.
21 What do … ‡ that I come … a Rod, or in Love … a Spirit of Meek…

CHAPTER …

1 Incest is … heard of among … Such Incest as … among the … ‡ that one … THER'S Wife.
2 And ye … puffed up, … rather lamen… HAVING DO… might be … the midst …
3 For I … absent in … present … have alre… present, … HAS … ACT;—
4 in … LORD … semble… ‡ with … LORD …
5 ‡ …

* VATICAN MANUSCRIPT.—3. as—omit. 4. Anointed—omit. …

† 5. Or the infliction of bodily disease. It is evident the apost… …lah offenders miraculously with disease and even death. See … 1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

‡ 17. 1 Cor. xiv. 33. ‡ 19. Acts xviii. 21; Rom. xv… ‡ 20. 1 Cor. ii. 4; 1 Thess. i. 5. ‡ 21. 2 Cor. x. 2; xiii… ‡ 1. Deut. xxii. 30; xxvii. 20. ‡ 2. 2 Cor. vii… ‡ 5. Job ii. 6; Psa. cix. 6; 1 Tim… 2 Cor. xiii. 3, 10.

Ουκ οιδατε, ότι μικρα ζυμη
Not know you, that a little leaven
μα ζυμοι; [7] Εκκαθαρατε την
leavens? Cleanse out the
, ἱνα ητε νεον φυραμα, καθως
that you may be a new mass, as
αι γαρ το πασχα ἡμων *[ὑπερ
for the paschal lamb of us [on behalf
Χριστος. [8] Ωστε ἑορταζωμεν,
Anointed. Therefore let us keep the feast,
λαιᾳ, μηδε εν ζυμη κακιας και
with, nor with leaven of vice and
εν αζυμοις ειλικρινειας και αλη-
with unleavened things of sincerity and of
ὑμιν εν τῃ επιστολῃ, μη συ-
to you in the letter, not to be
πορνοις. [10] *[Και] ου παντως
with fornicators. [And] not altogether
του κοσμου τουτου, η τοις πλεον-
of the world this, or with the covetous
ξιν, η ειδωλολατραις· επει οφει-
or idolaters; since you are
του κοσμου εξελθειν. [11] Νυνι δε
the world to come out. Now but
μη συναναμιγνυσθαι, εαν τις,
not to be associated, if any one,
ζομενος, ῃ πορνος, η πλεονεκ-
named, may be a fornicator, or a covetous per-
λατρης, η λοιδορος, η μεθυσος, η
later, or a reviler, or a drunkard, or
τοιουτῳ μηδε συνεσθιειν· [12] τι
the such like not even to eat; what
] τους εξω κρινειν; Ουχι τους
those without to judge? Not those
νετε; [13] Τους δε εξω ὁ θεος κρι-
judge? Those but without the God will
τον πονηρον εξ ὑμων αυτων.
the evil one from of yourselves.

ΚΕΦ. ς΄. 6.

ὑμων, πραγμα εχων προς τον
of you, a matter having with the
θαι επι των αδικων, και ουχι επι
by the unjust ones, and not by

6 ‡Your BOASTING is not good. Do you not know That ‡a Little Leaven ferments the Whole MASS.

7 ‡Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; ‡for even our PASCHAL LAMB, Christ, was sacrificed.

8 Therefore, let us ‡keep the festival, not with old Leaven, nor with ‡Leaven of Vice and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you ‡not to be associated with Fornicators;—

10 in no wise with the FORNICATORS of this WORLD, or with the COVETOUS *and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you ‡not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner, with SUCH a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT GOD will judge. ‡Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

...—7. on our behalf—*omit.* 10. And—*omit.* 10. and ... 12. also—*omit.*

...were commanded to put away all leaven, before they ate the passover, as ... of wickedness, which sours and corrupts the mind, as leaven does the ... is put, if it remains in it long unbaked.—*Macknight.*

...; iv. 19; James iv. 16. ‡ 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17 ... i. 29; 1 Pet. i. 19; Rev. v. 6, 12. ‡ 8. Exod. xii. 15; xiii. 6. ‡ 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. ‡ 11. Matt. xviii. ... 2 Thess. iii. 6, 14; 2 John 10. ‡ 13. Deut. xiii. 5; xvii. 7; xxi. 21; xxii.

βιωτικα; 4 Βιωτικα μεν ουν
things of this life? Things of this life indeed then

εχητε, τους εξουθενημενους εν
you may have, those having been of no account in the

τουτους καθιζετε; 5 Προς εντροπην
those do you cause to sit? For shame

οὑτως ουκ ἐνι εν ὑμιν σοφος *[ου
thus not one among you wise [not

δυνησεται διακριναι ανα μεσον
shall be able to decide between

αὑτου; 6 αλλα αδελφος μετα αδελφ
of himself? but a brother with brother

και τουτο επι επιστων; 7 Ηδη μεν
and this by unbelievers? Already indeed

τημα ὑμιν εστιν, ὁτι κριματα εχετε
fault to you it is, that law-suits you have

Διατι ουχι μαλλον αδικεισθε; διατ
Why not rather suffer injustice? why

λον αποστερεισθε; 8 Αλλα ὑμεις
be defrauded? But you

αποστερειτε, και ταυτα αδελφου
defraud, and these things brethren.

οιδατε, ὁτι αδικοι θεου βασιλειαν
know you, that unjust ones of God a kingdom

μησουσι; Μη πλανασθε· ουτε
herit? Not be deceived; neither

ειδωλολατραι, ουτε μοιχοι, ου
idolaters, nor adulterers,

10 ουτε κλεπται

ἀλλ' ἐδικαιωθητε ἐν τῳ ὀνοματι του
but you were justified in the name of the

... και ἐν τῳ πνευματι του θεου
and in the spirit of the God

Παντα μοι ἐξεστιν, ἀλλ' οὐ παντα
All things to me is lawful, but not all things

παντα μοι ἐξεστιν, ἀλλ' οὐκ ἐγω
All things to me is lawful, but not I

... ὑπο τινος. [13] Τα βρωματα
... subjection by any one. The foods

... ἡ κοιλια τοις βρωμασιν· ὁ δε
... the belly for the foods; the but

... και ταυτα καταργησει. Το
... and these will make useless. The

... τῃ πορνειᾳ, ἀλλα τῳ κυριῳ, και ὁ
... the fornication, but for the Lord, and the

... [14] ὁ δε θεος και τον κυριον
... the and God both the Lord

... ἡμας ἐξεγερει δια της δυναμεως
us will raise up through the power

Οὐκ οἰδατε, ὁτι τα σωματα ὑμων
Not know you, that the bodies of you

... ἐστιν; ἀρας οὐν τα μελη
... is? Having taken away then the members

... ποιησω πορνης μελη; Μη γενοι-
... shall I make of an harlot members? Not let it

οὐκ οἰδατε, ὁτι ὁ κολλωμενος τῃ
Not know you, that the one being joined to the

... σωμα ἐστιν; (ἐσονται γαρ, φησιν,
body is? (they shall be for, it says,

... σαρκα μιαν·) [17] ὁ δε κολλωμενος τῳ
flesh one;) the but one being joined to the

... πνευμα ἐστι; [18] Φευγετε την πορ-
spirit is; Flee you the for-

... ἁμαρτημα ὁ ἐαν ποιησῃ ἀνθρωπος,
... sin which if may do a man,

... σωματος ἐστιν· ὁ δε πορνευων
body is; he but committing fornication

... σωμα ἁμαρτανει. [19] Η οὐκ οἰδατε,
... body sins. Or not know you,

... ὑμων ναος του ἐν ὑμιν ἁγιου πνευ-
... of you a temple of the in you holy spirit

..., οὑ ἐχετε ἀπο θεου, και οὐκ ἐστε
which you have from God, and not you are

but you were justified by the NAME of *the LORD Jesus, and by the SPIRIT of our GOD.

12 ‡ "All things are allowed to me;"—but all things are not proper. "All things are allowed to me;"—but I will not be brought into subjection by any one.

13 ‡ "ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;"—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; ‡ and the LORD for the BODY.

14 And GOD both raised the LORD, and *will raise up Us by his POWER.

15 Do you not know ‡ That your BODIES are Members of Christ? Having taken away, then, the MEMBERS of CHRIST, shall I make them members of an Harlot? By no means!

16 What! do you not know That he who adheres to the HARLOT is One Body; (for ‡ "the TWO," it says, "shall be for one Flesh;")

17 ‡ but that HE who ADHERES to the LORD is One Spirit?

18 ‡ Flee from FORNICATION! Every Crime which a Man may commit is exterior to the BODY; but the FORNICATOR sins within his OWN Body.

19 What! ‡ do you not know That your BODY is a Temple of that *holy Spirit in you, which you have from God? ‡ Besides, you are not your own;

20 ‡ for you were bought

* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ. 14. raised up Us. 19. ...

... ‡ 12. Rom. xiv. 17; Col. ii. 22, 23. ‡ 15. Eph. v. 23. ... 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30. ‡ 16. Gen. ii. 24; Matt. xix. ... ‡ 17. John xvii. 21—23; Eph. iv. 4; v. 30. ‡ 18. Rom. vi. 12, 13; ... ‡ 19. 1 Cor. iii. 16; 2 Cor. vi. 16. ‡ 19. Rom. xiv. 7, 8. ‡ 20. ... 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; Rev. v. 9.

a man a woman not to touch; on acc
πορνειας ἑκαστος την ἑαυτου γυνα
fornications each man the of himself wife
και ἑκαστη τον ιδιον ανδρα εχετω.
and each woman the own husband let have.
ναικι ὁ ανηρ την οφειλην αποδιδοτω
the husband the debt let render;
και ἡ γυνη τῳ ανδρι. 4 Ἡ γυνη
also the wife to the husband. The wife
σωματος ουκ εξουσιαζει, αλλ' ὁ ανηρ
body not controls, but the husba
δε και ὁ ανηρ του ιδιου σωματος ουκ
and also the husband the own body not
αλλ' ἡ γυνη. 5 Μη αποστερειτε
but the wife. Not do you deprive
ει μητι αν εκ συμφωνου προς
if not from agreement for
σχολασητε τη προσευχῃ· και
you may be at leisure for the prayer; and
αυτο ητε, ἱνα μη πειραζῃ ὑμας
same you may be, so that not may tempt you
δια την ακρασιαν *[ὑμων.] 6 Του
through the incontinence [of you.] Th
κατα συγγνωμην, ου κατ' επιταγ
as a concession, not as an injunc
γαρ παντας ανθρωπους ειναι ὡς
for all men to be as
αλλ' ἑκαστος ιδιον εχει χαρισμα
but each own has gift
μεν οὑτωσ, ὁς δε οὑτ . 8 Λεγω δ
indeed so, another and so. I say b
μοις και ταις χηραις· καλον αυτοις,

…μενετω αγαμος, η τῳ ανδρι καταλλα-
…και ανδρα γυναικα μη αφιεναι. 12 Τοις
…λοιποις εγω λεγω, ουχ ὁ κυριος· ει τις
…εχει απιστον, και αυτη συνευ-
…μετ' αυτου, μη αφιετω αυτην·
…ἡτις εχει ανδρα απιστον, και αυτος
…μετ' αυτης, μη αφιετω αυτον.
…γαρ ὁ ανηρ ὁ απιστος εν τῃ γυναι-
…ἡγιασται ἡ γυνη ἡ απιστος εν τῳ
…αρα τα τεκνα ὑμων ακαθαρτα
…ἁγια εστιν. 15 Ει δε ὁ απιστος
…χωριζεσθω· ου δεδουλωται ὁ αδελ-
…εν τοις τοιουτοις. Εν δε ειρηνῃ
…ὁ θεος. 16 Τι γαρ οιδας, γυναι,
…σωσεις; η τι οιδας, ανερ, ει
…σωσεις. 17 Ει μη ἑκαστῳ ὡς
…κυριος, ἑκαστον ὡς κεκληκεν ὁ θεος
…τειτω. Και οὑτως εν ταις εκκλη-
…διατασσομαι. 18 Περιτετμημενος
…μη επισπασθω· εν ακρο-
…κληθη, μη περιτεμνεσθω. 19 Ἡ

be separated, let her remain unmarried, or let her be reconciled to her HUSBAND;—and that a Husband do not dismiss his Wife.

12 But to the REMAINING matters I speak, the † LORD does not;—If any Brother have a Wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her;

13 and if any Wife have a Husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss * the Husband.

14 For the UNBELIEVING HUSBAND is sanctified in the believing WIFE, and the UNBELIEVING WIFE is sanctified in the * BROTHER; otherwise, indeed, ‡ your CHILDREN were impure, but now they are holy.

15 But if the UNBELIEVER withdraw, let him withdraw; the BROTHER or the SISTER is not enslaved in SUCH cases;—but ‡ in Peace GOD has called us;—

16 for how knowest thou, O Wife, whether thou shalt save thy HUSBAND? or how knowest thou, O Husband, whether ‡ thou shalt save thy WIFE?

17 If not, as the LORD has apportioned to each one, even as GOD has called each one, so let him walk. And ‡ thus in all the CONGREGATIONS I appoint.

18 Was any one called having been circumcised? let him not become uncircumcised; in Uncircumcision * has any one been called? ‡ let him not be circumcised.

…Manuscript.—13. the Husband. 14. BROTHERS. 18. has any

† 12. …s do not intimate that the apostle was not now under the influence of …ut that there was nothing in the sacred writings which bore directly on

‡ 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. ‡ 16. … 1 Cor. iv. 17; 2 Cor. xi. 28. ‡ 18. Acts xv. 1, 5, 19, 24, 28; Gal. v. 2.

also thou art able free to become, rather
22 'Ο γαρ εν κυριῳ κληθεις δουλος
He for in Lord being called a slave,
λευθερος κυριου εστιν· ὁμοιως *[και] ὁ ελε
freedman of Lord is in like manner [also] the fr
κληθεις, δουλος εστι Χριστου. 23 Τιμη
being called, a slave is of Anointed. For a pri
ρασθητε· μη γινεσθε δουλοι ανθ
were bought; not become you slaves of
24 Εκαστος εν 'ῳ εκληθη, αδελφοι, εν
Each one in which he was called, brethren, in
μενετω παρα θεῳ.
let him remain with God.
25 Περι δε των παρθενων, επιταγην
Concerning and the virgins, a commandment
ουκ εχω· γνωμην δε διδωμι, ὡς ηλε
not I have; a judgment but I give, as having obta
ὑπο κυριου πιστος ειναι. 26 Νομιζω ουν,
from Lord faithful to be. I declare then,
καλον ὑπαρχειν δια την ενεστωσαν αν
well to be because of the having been present
ὁτι καλον ανθρωπῳ το οὑτως ειναι.
that well for a man the thus to be. Ar
σαι γυναικι, μη ζητει λυσιν·
ing been bound to a wife, not seek thou a release; hast thou
απο γυναικος, μη ζητει γυναικα. 28
from a wife, not seek thou a wife.
και γημης, ουχ ἡμαρτες· κ
even thou shouldst have married, not thou didst sin; an
γημη ἡ παρθενος, ουχ ἡμαρτε·
should have married the virgin, not she sinned,

...γυναικας, ὡς μη εχοντες ωσι· 30 και
...wives, as not having should be; and

...τες, ὡς μη κλαιοντες· και οἱ χαιρον-
as not weeping; and those rejoicing,

...η χαιροντες· και οἱ αγοραζοντες, ὡς
...rejoicing; and those buying, as

...οντες· 31 και οἱ χρωμενοι τῳ κοσμῳ
...ming; and those using the world

...ς μη καταχρωμενοι. Παραγει γαρ
not abusing. Passes by for

...α του κοσμου τουτου. 32 Θελω δε
of the world this. I wish but

...μνους ειναι. Ὁ αγαμος μεριμνᾳ τα
...anxieties to be. The unmarried cares for the things

..., πως αρεσει τῳ κυριῳ· 33 ὁ δε γα-
how he shall please the Lord; he but having

...ιμνᾳ τα του κοσμου, πως αρεσει
...for the things of the world, how he shall please

...ι. 34 Μεμερισται ἡ γυνη και ἡ παρ-
Has been divided the wife and the virgin,

...γαμος μεριμνᾳ τα του κυριου, ἱνα
...married cares for the things of the Lord, so that

... και σωματι και πνευματι· ἡ δε γα-
both in body and in spirit; the but one

...μεριμνᾳ *[τα του κοσμου,] πως
...cares for [the things of the world,] how

τῳ ανδρι. 35 Τουτο δε προς τα ὑμων
the husband. This and for the of you

...μφερον λεγω· ουχ ἱνα βροχον ὑμιν
...benefit I say; not that a snare to you

αλλα προς τα ευσχημον και ευπαρε-
but for the decorum and devoted.

...κυριῳ απερισπαστως. 36 Ει δε τις
...Lord without solicitude. If but any one

...ιν επι την παρθενον αυτου νομιζει,
...mly toward the virgin of himself thinks,

ὑπερακμος, και οὑτως οφειλει γινεσ-
beyond age, and so it is fitting to be;

...ει ποιειτω, ουχ ἁμαρτανει· γαμειτω-
...then let him do, not he sins; let them

that both THOSE HAVING Wives, should be as not having them;

30 and THOSE who are WEEPING, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

31 and THOSE who are USING this WORLD, as not using it; ‡ for the † SCENE of this WORLD is passing away.

32 But I wish you to be without anxiety. ‡ The UNMARRIED man is concerned for the THINGS of the LORD, how * he may please the LORD;

33 but HE HAVING MARRIED is anxious about the THINGS of the WORLD, how * he may please his WIFE,—and is divided.

34 And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in * BODY and in MIND; but SHE HAVING MARRIED is anxious how * she may please her HUSBAND.

35 But I say this for YOUR OWN Advantage; not that I may throw † a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

36 But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; † let them marry.

* ...MANUSCRIPT.—32. he may please. 33. he may please his WIFE,—and And the UNMARRIED WOMAN, even the VIRGIN, is concerned. 34. BODY ... 34. the THINGS of the WORLD—omit. 34. she may please.

...ably a reference to the shifting scenes in a theatre. † 35. An allusion ...ting net, something like the lasso of the South Americans, which was in use ...omans and Persians, to throw on the heads of their adversaries, and thus ...m. † 36. Parthenos, commonly translated virgin, has been rendered ...lso a state of virginity or celibacy. † 36. Many think—"let him marry"— ...ing, which is supported by many MSS. However, there are different views en... critics on the whole of this difficult passage; some referring it to the power of ...their daughters; others to the young women dedicated to the service of God in ... church, who were called virgins; and others again to young men, who had re... ...rimony, and devoted themselves to the Lord. The latter view has been adopted.

...n ii. 17. ‡ 32. 1 Tim. v. 5.

ποιει· και ὁ μη γαμιζων, κρεισσ
does, and he not marrying, better

39 Γυνη δεδεται εφ' ὁσον χρονον
A wife is bound for so long a time may

αυτης· εαν δε κοιμηθῃ ὁ ανηρ αυτ
of her; if but should fall asleep the husband of h

θερα εστιν ᾡ θελει γαμηθηναι,
she is to whom she wills to be married,

κυριῳ. 40 Μακαριωτερα δε εστιν,
Lord. Happier but she is,

μεινῃ, κατα την εμην γνωμ
she should remain according to the my judgm

δε καγω πνευμα θεου εχειν.
and even I spirit of God to have.

ΚΕΦ. η'. 8.

1 Περι δε των ειδωλοθυτων, οιδ
Concerning and the things offered to idols, we

παντες γνωσιν εχομεν· ἡ γνωσις φυ
all knowledge we have; the knowledge puf

αγαπη οικοδομει· 2 ει *[δε] τις δοκ
love builds up; if [but] any one think

τι, ουδεπω ουδεν εγνωκε καθως
something, not yet nothing he has known as it

ναι· 3 ει δε τις αγαπᾳ τον θεον, ουτ
known; if but any one should love the God, this

ται ὑπ' αυτου·) 4 περι της βρ
acknowledged by him;) concerning the

των ειδωλοθυτων, οιδαμεν, ὁτι ουδ
of the things offered to idols, we know, that nothi

εν κοσμῳ, και ὁτι ουδεις θεος ἑτερος,
in world, and that no one God other,

ἐξ οὗ τα παντα, και ἡμεις εις αυτον·
out of whom the all things, and we for him;
κυριος, Ιησους Χριστος, δι' οὗ τα
Lord, Jesus Anointed, through whom the
και ἡμεις δι' αυτου. 7 Αλλ' ουκ εν
and we through him. But not in
ἡ γνωσις· τινες δε τῃ συνειδησει του
the knowledge; some but in the conscience of the
ἑως αρτι ὡς ειδωλοθυτον εσθιουσι, και
till now as offered to an idol they eat, and
ιδησις αυτων, ασθενης ουσα, μολυνεται.
science of them, weak being, is defiled.
δε ἡμας ου παριστησι τῳ Θεῳ· ουτε
but us not brings near to the God; neither
] εαν φαγωμεν, περισσευομεν· ουτε εαν
if we should eat, do we abound; nor if
γωμεν, ὑστερουμεθα. 9 Βλεπετε δε, μη-
should eat, are we deficient. Look you but, lest
ἡ εξουσια ὑμων αὑτη προσκομμα γενηται
the liberty of you this a stumbling-block may become
θενουσιν. 10 Εαν γαρ τις ιδῃ σε, τον
being weak. If for any one may see thee, the
γνωσιν, εν ειδωλειῳ κατακειμενον, ουχι
knowledge, in an idol-temple reclining, not
ιδησις αυτου, ασθενους οντος, οικοδομη-
science of him, weak being, will be built
εις το τα ειδωλοθυτα εσθιειν; 11 και
in order that the things offered to idols to eat? and
ται ὁ ασθενων αδελφος επι τῃ σῃ γνωσει
the being weak brother by the thy knowledge,
δν Χριστος απεθανεν. 12 Οὑτω δε
of whom Anointed died. Thus but
ντες εις τους αδελφους και τυπτοντες
against the brethren and smiting
την συνειδησιν ασθενουσαν, εις Χριστον
the conscience being weak, against Anointed
ετε. 13 Διοπερ ει βρωμα σκανδαλιζει
Wherefore if food ensnares
δελφον μου, ου μη φαγω κρεα εις τον
brother of me, not not I may eat flesh to the
ἱνα μη τον αδελφον μου σκανδαλισω.
that not the brother of me I may ensnare.

KEΦ. θ'. 9.

ειμι ελευθερος; ουκ ειμι αποστολος;
am I a freeman? not am I an apostle?
Ιησουν *[Χριστον] τον κυριον ἡμων ἑω-
Jesus [Anointed] the Lord of us have

‡One God, the FATHER,
‡out of whom are ALL
things, and we for him;
and ‡One Lord, Jesus
Christ, ‡through whom
are ALL things, and we
through him."

7 But this KNOWLEDGE
is not in all; and some,
‡with the *CONSCIOUS-
NESS of the IDOL till now
eat as of an Idol-Sacrifice;
and their CONSCIENCE,
being weak, ‡is defiled.

8 "And ‡Food does not
bring us before GOD;
for *neither if we should
not eat, are we deficient,
nor if we should eat, do we
abound."

9 But ‡take care lest,
in any way, this your
RIGHT become ‡a Stum-
bling-block to THOSE BE-
ING WEAK.

10 For if any one should
see *THEE who HAST
Knowledge, reclining in
an Idol's temple, will not
‡the CONSCIENCE of him
who is weak be strength-
ened for the EATING of
the IDOL-SACRIFICES?

11 *And will not the
WEAK Brother, on account
of whom Christ died, perish
by this THY Knowledge?

12 And thus sinning
against the BRETHREN,
and smiting Their weak
CONSCIENCE, ‡you sin
against Christ.

13 Wherefore ‡if Food
ensnare my BROTHER,
I will NEVER eat FLESH,
lest I should ensnare my
BROTHER.

CHAPTER IX.

1 Am I not a Freeman?
‡Am I not an Apostle?
‡Have I not seen Jesus
Christ our LORD? Are

...ICAN MANUSCRIPT.—7. CUSTOM of the IDOL. 8. for—omit. 8. neither ...d not eat, are we deficient, nor if we should eat, do we abound. 10. HIM ...knowledge. 11. For by the KNOWLEDGE the WEAK Brother perishes, on ac... whom Christ died. 1. Anointed—omit.

...l. ii. 10; Eph. iv. 6. ‡6. Acts xvii. 28; Rom. xi. 36. ‡6. John xiii. ...i. 36; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11. ‡6. Col. i. 16; Heb. i. 2. ...x. 28, 29. ‡7. Rom. xiv. 14, 23. ‡8. Rom. xiv. 17. ‡9. Gal. v. ...‡8. Rom. xiv. 15, 20. ‡10. 1 Cor. x. 28, 32. ‡12. Matt. xxv. 40, 45. ...xiv. 21; 2 Cor. xi. 29. ‡1. Acts ix. 15; xiii. 2, &c. ‡1. Acts ix. 3, 17, &c.

ρακα; ου το εργον μου ὑμεις εστε εν κυριῳ;
seen? not the work of me you are in Lord?
Ει αλλοις ουκ ειμι αποστολος, αλλαγε ὑμιν
If to others not I am an apostle, at all events to you
ειμι· ἡ γαρ σφραγις της εμης αποστολης ὑμεις
I am; the for seal of the my apostleship you
εστε εν κυριῳ. [3] Ἡ εμη απολογια τοις εμε
are in Lord. The my defence to those me
ανακρινουσιν, αὑτη εστι. [4] Μη ουκ εχομεν
condemning, this is. Not not have we
εξουσιαν φαγειν και πιειν; [5] Μη ουκ εχομεν
a right to eat and to drink? Not not have we
εξουσιαν αδελφην γυναικα περιαγειν, ὡς και οἱ
a right a sister a wife to lead about, as also the
λοιποι αποστολοι, και οἱ αδελφοι του κυριου,
others apostles, and the brothers of the Lord,
και Κηφας; [6] Η μονος εγω και Βαρναβας ουκ
and Kephas? Or only I and Barnabas not
εχομεν εξουσιαν του μη εργαζεσθαι; [7] Τις
have we a right of the not to work? Who
στρατευεται ιδιοις οψωνιοις ποτε; τις φυτευει
serves in war with his own wages any time? who plants
αμπελωνα, και *[εκ] του καρπου αυτου ουκ
a vineyard, and [from] of the fruit of it not
εσθιει; η τις ποιμαινει ποιμνην, και εκ του
eats? or who tends a flock, and from of the
γαλακτος της ποιμνης ουκ εσθιει; [8] Μη
milk of the flock not eats? Not
κατα ανθρωπον ταυτα λαλω; η ουχι και
according to man these things I speak? or not also
ὁ νομος ταυτα λεγει; [9] Εν γαρ τῳ Μωυσεως
the law these things says? In for the Moses
νομῳ γεγραπται· Ου φιμωσεις βουν αλοων-
law it has been written; Not thou shalt muzzle an ox threshing.
τα. Μη των βοων μελει τῳ θεῳ; [10] η δι'
Not for the oxen cares the God? or on account of
ἡμας παντως λεγει; Δι' ἡμας γαρ εγρα-
us altogether he says? On account of us for it was
φη, ὁτι επ' ελπιδι οφειλει ὁ αροτριων αρο-
written, because in hope it is right he plowing to
τριαν· και ὁ αλοων, επ' ελπιδι του μετεχειν.
plow; and he threshing, in hope of that to partake.
[11] Ει ἡμεις ὑμιν τα πνευματικα εσπειραμεν,
If we to you the spiritual things sowed,
μεγα, ει ἡμεις ὑμων τα σαρκικα θερισομεν;
a great thing, if we of you the fleshly things shall reap?
[12] Ει αλλοι της ὑμων εξουσιας μετεχουσιν, ου
If others of the of you right partake, not

not you my WORK in the Lord?
2 If to others I am not an Apostle, yet certainly I am to you; for you are ‡the SEAL of *My APOSTLESHIP in the Lord.
3 My Defence to THOSE who CONDEMN Me is this;—
4 ‡Have we not a Right to eat and to drink?
5 Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and ‡the BROTHERS of the LORD, and ‡Cephas?
6 Or I and Barnabas, ‡have we alone no Right *to abstain from labor?
7 ‡Who serves in war at his Own Expense at any time? Who ‡plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?
8 Do I speak These things according to Man? or does not the LAW also say these things?
9 For in the LAW of MOSES it has been written, ‡"Thou shalt not muzzle the Ox threshing!" Is GOD concerned for OXEN?
10 or does he say it altogether on our account? It was written, indeed, on our account; because it is right for the ‡PLOWMAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.
11 ‡If we have sown for you SPIRITUAL Things, is it too much if we shall reap your FLESHLY things?
12 If others are partaking of this Right over

* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. 6. to abstain from labor—omit. 7

‡ 2. 2 Cor. iii. 2; xii. 12. ‡ 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 9. ‡ 5. Matt. xiii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 19. ‡ 5. Matt. viii. 14. ‡ 6. 2 Thess. iii. 8. ‡ 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv. 7. ‡ 7. Prov. xxvii. 18; 1 Cor. iii. 6–8. ‡ 9. Deut. xxv. 4; 1 Tim. v. 18. ‡ 10. 2 Tim. ii. 6. ‡ 11. Rom. xv. 27; Gal. vi. 6.

μεις; Αλλ' ουκ εχρησαμεθα τη εξου-
me? But not we did use the right
ῃ· αλλα παντα στεγομεν, ἱνα μη
; but all things we endure, so that not
τινα δωμεν τῳ ευαγγελιῳ του Χρισ-
any we may give to the glad tidings of the Anointed.
Ουκ οιδατε, ὁτι οἱ τα ἱερα εργαζο-
Not know you, that those the holy things performing,
του ἱερου εσθιουσιν; οἱ τῳ θυσιασ-
of the temple eat? those to the altar
οσεδρευοντες, τῳ θυσιαστηριῳ συμ-
attending, with the altar are
αι; [14] Οὑτω και ὁ κυριος διεταξε τοις
Thus also the Lord has appointed for those
ελιον καταγγελλουσιν, εκ του ευαγ-
tidings proclaiming, from of the glad
ην. [15] Εγω δε ου κεχρημαι ουδενι
live. I but not have used not one
Ουκ εγραψα δε ταυτα, ἱνα οὑτω
Not I did write and these things, that thus
εν εμοι· καλον γαρ μοι μαλλον απο-
in me; well for to me rather to
το καυχημα μου ἱνα τις κενωσῃ.
the boasting of me that any one should make void.
αρ ευαγγελιζωμαι, ουκ εστι μοι
I may announce glad tidings, not it is to me
αναγκη γαρ μοι επικειται· ουαι
necessity for to me lies on; woe
εστιν, εαν μη ευαγγελιζωμαι. [17] Ει
is, if not I should preach glad tidings. If
ν τουτο πρασσω, μισθον εχω· ει δε
this I do, a reward I have; if but
οικονομιαν πεπιστευμαι. [18] Τις
a stewardship I have been entrusted with. What
εστιν ὁ μισθος; Ἱνα ευαγγελιζομενος
is the reward? So that announcing glad tidings
θησω το ευαγγελιον *[του Χριστ-
I will place the glad tidings [of the Anointed,]
το μη καταχρησασθαι τῃ εξουσιᾳ
not to fully use the authority
τῳ ευαγγελιῳ. [19] Ελευθερος γαρ ὢν
the glad tidings. Free for being
ων, πασιν εμαυτον εδουλωσα, ἱνα τους
to all myself I was enslaved, that the
κερδησω· [20] και εγενομην τοις Ἰουδαι-
I might gain; and I became to the Jews

you, ought not we rather? ‡ But we did not use this RIGHT; but we endure all things, ‡ that we may not cause any Hindrance to the GLAD TIDINGS of the ANOINTED.

13 ‡ Do you not know That THOSE who PERFORM the TEMPLE SERVICES, eat from the TEMPLE?—that THOSE ATTENDING to the ALTAR are partakers with the ALTAR?

14 Thus, also, ‡ the LORD has appointed to THOSE who PUBLISH the GLAD TIDINGS, ‡ to live by the GLAD TIDINGS.

15 ‡ But I have not used any of these things; and I did not write these things that thus it should be done to me; ‡ for it is good for me to die, rather than that any one should make my BOASTING void.

16 For if I should evangelize, it is no cause of exultation to me; ‡ because Necessity is laid on Me; Woe, indeed, there is for me if I should not evangelize.

17 For if I do This voluntarily, ‡ I have a Reward; but if ‡ I have been entrusted with a Stewardship reluctantly,

18 what is my Reward then? So that evangelizing, I will establish the GLAD TIDINGS without expense, so as not to USE my entire AUTHORITY in the GLAD TIDINGS.

19 For, being free from all, I enslaved myself to all, that I might gain the more.

20 And ‡ to the JEWS I became as a Jew, that

* ... MANUSCRIPT.—18. of the Anointed—omit.

... xx. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. ‡ 12. 2 Cor. ... 13. Lev. vi. 16, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. ‡ 14. ... Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviii. 3; xx. ... 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 15. 2 Cor. xi. 10. ‡ 15. ... ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i. ... 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 3; xviii. 18; xxi. 23.

εννομος Χριστῳ,) ἱνα κερδησω
within law to Anointed,) that I might gain

22 εγενομην τοις ασθενεσιν *[ὡς] α
I became to the weak [as]

τους ασθενεις κερδησω· τοις πασι
the weak ones I might gain; to them all

παντα, ἱνα παντως τινας σωσω.
all things, that by all means some I may save.

ποιω δια το ευαγγελιον, ἱνα σ
I do on account of the glad tidings, that

αυτου γενωμαι. 24 Ουκ οιδατε, ὁτι
of it I may become. Not know you, that th

δρομῳ τρεχοντες, παντες μεν τρεχου
course running, all indeed run,

λαμβανει το βραβειον; Οὑτω τρ
receives the prize? Thus

καταλαβητε. 25 Πας δε ὁ αγωνιζομ
you may obtain. Every one but the contendin

εγκρατευεται· εκεινοι μεν ουν, ἱν
possesses self-control; they indeed therefore, th

στεφανον λαβωσιν· ἡμεις δε, αφθαρ
wreath they may receive; we but, an imperis

τοινυν οὑτω τρεχω, ὡς ουκ αδηλ
therefore thus run, as not uncert

πυκτευω, ὡς ουκ αερα δερων· 27 αλλ'
I box, as not air beating; but

μου το σωμα και δουλαγωγω, μηπ
of me the body and lead it captive, lest po

κηρυξας, αυτος αδοκιμος γενωμ

ΚΕΦ. ί. 10.

[1] Ου θελω γαρ ὑμας αγνοειν, αδελφοι, ὁτι οἱ
Not I wish for you to be ignorant, brethren, that the
πατερες ἡμων παντες ὑπο την νεφελην ησαν,
fathers of us all under the cloud were,
και παντες δια της θαλασσης διηλθον, [2] και
and all through the sea passed, and
παντες εις τον Μωυσην εβαπτισαντο εν τῃ
all into the Moses were dipped in the
νεφελῃ και εν τῃ θαλασσῃ, [3] και παντες το
cloud and in the sea, and all the
αυτο βρωμα πνευματικον εφαγον, [4] και παντες
same food spiritual did eat, and all
το αυτο πομα πνευματικον επιον· (επινον
the same drink spiritual did drink; (they drank
γαρ εκ πνευματικης ακολουθουσης πετρας· ἡ
for from spiritual following a rock; the
δε πετρα ην ὁ Χριστος·) [5] αλλ' ουκ εν τοις
and rock was the Anointed;) but not with the
πλειοσιν αυτων ευδοκησεν ὁ θεος· κατεστρωθη-
greater number of them was well-pleased the God; they were laid pros-
σαν γαρ εν τῃ ερημῳ. [6] Ταυτα δε τυποι ἡμων
trate for in the desert. These things but types of us
εγενηθησαν, εις το μη ειναι ἡμας επιθυμητας
were made, in order that not to be we lusters
κακων, καθως κακεινοι επεθυμησαν. [7] Μηδε
of evil things, as even they lusted. Nor
ειδωλολατραι γινεσθε, καθως τινες αυτων· ὡς
image-worshippers become you, as some of them; as
γεγραπται· Εκαθισεν ὁ λαος φαγειν και πιειν,
it has been written; Sat down the people to eat and to drink,
και ανεστησαν παιζειν. [8] Μηδε πορνευωμεν,
and stood up to sport. Nor should we fornicate,
καθως τινες αυτων επορνευσαν, και επεσον εν
as some of them fornicated, and fell in
μια ἡμερᾳ εικοσιτρεις χιλιαδες. [9] Μηδε εκπει-
one day twenty-three thousands. Nor should
ραζωμεν τον Χριστον, καθως *[και] τινες
we tempt the Anointed, as [also] some
αυτων επειρασαν, και ὑπο των οφεων απω-
of them tempted, and by the serpents were
λοντο. [10] Μηδε γογγυζετε, καθως *[και] τινες
destroyed. Nor murmur you, as [also] some
αυτων εγογγυσαν, και απωλοντο ὑπο του ολο-
of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren, That our FATHERS were all under ‡ the CLOUD, and all passed through ‡ the SEA;

2 and that all were immersed into MOSES in the CLOUD and in the SEA;

3 and that all ate ‡ the SAME † spiritual Food,

4 and all drank ‡ the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.)

5 With the MOST of them, however, GOD was not well-pleased; ‡ for they were laid prostrate in the DESERT.

6 Now these things were made † Types for us in order that we might not be Cravers after Evil things, ‡ even as they craved.

7 Nor become you Image-worshippers, like some of them; as it has been written, ‡ "The PEOPLE † "sat down to eat and "drink, and stood up to "dance."

8 Nor should we practise fornication as some of them committed it, ‡ and fell in One Day twenty-three thousand.

9 Nor should we tempt * the LORD, ‡ as some of them tempted him, and were destroyed by the SERPENTS.

10 Neither murmur you, ‡ as some of them murmured, ‡ and were destroyed by the DESTROYER.

VATICAN MANUSCRIPT.—9. the LORD. 9. also—*omit*. 10. also—*omit*.

† 3. Or perhaps to be used in the sense of *typical*. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—*Wright*.

‡ 1. Exod. xiii. 21; xl. 34—38. &c. ‡ 1. Exod. xiv. 22; Num. xxxiii. 8, &c. ‡ 3. Exod. xvi. 15, 35. ‡ 4. Exod. xvii. 6. ‡ 5. Num. xiv. 29, 32, 35; xxvi. 64, 65; Psa. cvi. 26; Heb. iii. 17; *Jude* 5. ‡ 6. *Num.* xi. 4, 33, 34; Psa. cvi. 14. ‡ 7. Exod. xxxii. 6. ‡ 8. *Num.* xxv. 1, 9; *Psa.* cvi. 29. ‡ 9. Exod. xvii. 2, 7; Num. xxi. 4—6. ‡ Exod. xvi. 2; xvii. 2; *Num.* xiv. 2, 29; xvi. 41. ‡ 10. Num. xiv. 37; xvi. 49.

ὀλοθρευτου. [11] Ταυτα δε παντα τυποι συνεβαι-
troyer. These things and all types happened
νον εκεινοις· εγραφη δε προς νουθεσιαν ἡμων
to them; was written and for admonition of us,
εις οὑς τα τελη των αιωνων κατηντησεν.
on whom the ends of the ages met.
[12] Ὡστε ὁ δοκων ἑσταναι, βλεπετω μη
So that the one thinking to have stood, let him take care lest
πεσῃ. [13] Πειρασμος ὑμας ουκ ειληφεν ει μη
he should fall. A temptation you not has taken if not
ανθρωπινος· πιστος δε ὁ θεος, ὁς ουκ εασει
belonging to man; faithful but the God, who not will permit
ὑμας πειρασθηναι ὑπερ ὁ δυνασθε, αλλα ποιη-
you to be tempted above what you are able, but will
σει συν τῳ πειρασμῳ και την εκβασιν, του
make with the temptation also the way out, that
δυνασθαι ὑπενεγκειν.
you may be able to bear up under.

[14] Διοπερ, αγαπητοι μου, φευγετε απο της
Wherefore, beloved ones of me, flee you from the
ειδωλολατρειας. [15] Ὡς φρονιμοις λεγω, κρι-
image-worship. As to wise men I speak, judge
νατε ὑμεις ὁ φημι. [16] Το ποτηριον της ευλογιας
you what I say. The cup of the blessing
ὁ ευλογουμεν, ουχι κοινωνια του αἱματος του
which we bless, not a participation of the blood of the
Χριστου εστι; τον αρτον ὁν κλωμεν, ουχι κοι-
Anointed is it? the loaf which we break, not a par-
νωνια του σωματος του Χριστου εστιν;
ticipation of the body of the Anointed is it?
[17] Ὁτι εἱς αρτος, ἑν σωμα οἱ πολλοι εσμεν· οἱ
Because one loaf, one body the many we are; those
γαρ παντες εκ του ἑνος αρτου μετεχομεν.
for all from of the one loaf partake.
[18] Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οἱ
See you the Israel according to flesh; not those
εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-
eating the sacrifices partakers of the altar
ριου εισι; [19] Τι ουν φημι; ὁτι ειδωλον τι
are? Why then do I say? because an idol anything
εστιν; η ὁτι ειδωλοθυτον τι εστιν; [20] Αλλ',
is? or because an idol sacrifice anything is? But,
ὁτι ἁ θυει τα εθνη, δαιμονιοις θυει, και ου
because what sacrifice the Gentiles, to demons they sacrifice, and not
θεῳ· ου θελω δε ὑμας κοινωνους των δαιμονιων
to God; not I wish and you partners of the demons

11 ... occurred ... and [w]ere ... Admonit[ion] ... Ages ... came.
12 ... who is [th]... has stood, ... fall.
13 No T[emptation] ... You excep[t] ... to Man; ... ful, ‡ who ... you to be ... your abili[ty] ... the TRIAL, ... the ISSUE, ... be ABLE to ...
14 Where[fore] ... loved, ‡ flee ... IMAGE-WOR[SHIP].
15 I am ... to wise me[n] ... what I say.
16 ‡ The c[up] ... ING, for wh[ich] ... God,—is it ... pation of the ANOINTED ... LOAF which ... is it not a P[articipation] ... the BODY of th[e] ... one?
17 Becau[se] ... One Loaf, ‡ ... are One Body ... partake of th[e] ...
18 Look a[c]... cording to th[e] ... not THOSE ‡ ... SACRIFICES ... the ALTAR?
19 Why th[en] ... this? Becau[se] ... sacrificed to ... anything, or ... Image is any[thing]?
20 No; ... what * the[y] ... ‡ they sacrific[e] ... and not to G[od] ... not wish y[ou] ... Associates of ...

* VATICAN MANUSCRIPT.—11. But these things occurred to them typical[ly] ... have come. 19. what is sacrificed to an image is anything, or becaus[e] ... anything? 20. they sacrifice, they.

‡ 11. Rom. xiv. 4; 1 Cor. ix. 10. ‡ 12. Rom. xi. 20. ‡ ...
‡ 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. ‡ 16. Matt. xxvi. 26–28. ...
4 ; 1 Cor. xi. 23, 24. ‡ 17. Rom. xii. 5; 1 Cor. xii. 27. ‡ 18. Lev. ...
‡ 19. 1 Cor. viii. 4. ‡ 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37.

ω δυνασθε ποτηριον κυριου πινειν
can you are able a cup of Lord to drink

δαιμονιων· ου δυνασθε τραπεζης
of demons; not you are able a table

και τραπεζης δαιμονιων. [22] Η
and a table of demons. Or

τον κυριον; μη ισχυροτεροι
the Lord? not stronger

[23] Παντα εξεστιν, αλλ' ου παντα
All things it is lawful, but not all things

τα εξεστιν, αλλ' ου παντα οικο-
things it is lawful but not all things builds

εις το ἑαυτου ζητειτω, αλλα το
that of himself let him seek, but that

[25] Παν το εν μακελλῳ πωλουμε-
every thing that in market is being sold

μηδεν ανακρινοντες, δια την
not asking questions, on account of the

των γαρ κυριου ἡ γη και το πλη-
of the for Lord the earth and the fulness

[27] Ει *[δε] τις καλει ὑμας των
if [but] any one invites you the

θελετε πορευεσθαι, παν το
you wish to go, everything that

ὑμιν εσθιετε, μηδεν ανακρινον-
to you eat you, not asking questions,

συνειδησιν. [28] Εαν δε τις ὑμιν
conscience. If but any one to you

ειδωλοθυτον εστι· μη εσθιετε,
an idol-sacrifice is; not eat you,

τον μηνυσαντα, και την συνει-
the one having disclosed, and the con-

συνειδησιν δε λεγω, ουχι την ἑαυ-
conscience now I say, not that of thy

του ἑτερου. Ἱνατι γαρ ἡ ελευ-
of the other. Why for the free-

κρινεται ὑπο αλλης συνειδησεως;
is judged by another conscience?

χαριτι μετεχω, τι βλασφημουμαι
favor partake, why am I blamed

εγω ευχαριστω; [31] Ειτε ουν εσθιε-
I give thanks? Whether then you

τε, ειτε τι ποιειτε, παντα εις
or anything you do, all things for

21 ‡You cannot drink the Lord's Cup, and ‡the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

22 Do we provoke the LORD to jealousy? Are we stronger than he?

23 ‡"All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

24 ‡Let no one seek HIS OWN, but that of ANOTHER.

25 ‡Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

26 for ‡"the EARTH is "the LORD's, and the FUL-"NESS of it."

27 If any UNBELIEVER invite you, and you wish to go, ‡eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

28 But if any one should say to you, "This is *an IDOL-SACRIFICE;" do not eat, ‡on account of HIM who INFORMED you, and CONSCIENCE.

29 Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. ‡"But why is my FREEDOM judged by the Conscience of Another?

30 If I partake with Gratitude, why am I defamed on account of that ‡for which I give thanks?"

31 ‡Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

* VATICAN MANUSCRIPT.—28. offered in sacrifice.

‡ 21. Deut. xxxii. 38. ‡ 23. 1 Cor. vi. 12. ‡ 24. ... 1 Cor. xiii. 5; Phil. ii. 4, 21. ‡ 25. 1 Tim. iv. 4. ‡ 26. Exod. ...; Psa. xxiv. 1; l. 12. ‡ 27. Luke x. 7. ‡ 28. 1 Cor. viii. 10, 11. ‡ 29. Rom. xiv. 6; 1 Tim. iv. 3, 4. ‡ 31. Col. iii. 17; 1 Pet. ...

δοξαν θεου ποιειτε. 32 Απροσκοποι γινεσθε και
glory of God do you. Not causes of stumbling become you both
Ιουδαιοις και Ἑλλησι και τῃ εκκλησιᾳ του
to Jews and Greeks and to the congregation of the
θεου· 33 καθως καγω παντα πασιν αρεσκω, μη
God; even as also I all things all men please, not
ζητων το εμαυτου συμφερον, αλλα το των πολ-
seeking that of myself being profitable, but that of the many,
λων, ἱνα σωθωσι.
that they may be saved.

ΚΕΦ. ιαʹ. 11.

1 Μιμηται μου γινεσθε, καθως καγω Χριστου.
Imitators of me become you, even as also I of Anointed.
2 Επαινω δε ὑμας, *[αδελφοι,] ὁτι παντα μου
I praise and you, [brethren,] because all things of me
μεμνησθε, και καθως παρεδωκα ὑμιν τας
you have remembered, and as I delivered to you the
παραδοσεις κατεχετε. 3 Θελω δε ὑμας ειδε-
traditions you retain. I wish but you to have know-
ναι, ὁτι παντος ανδρος ἡ κεφαλη ὁ Χριστος
ledge, that of every man the head the Anointed
εστι· κεφαλη δε γυναικος, ὁ ανηρ· κεφαλη δε
is; head but of woman, the man; head but
Χριστου, ὁ θεος. 4 Πας ανηρ προσευχομενος η
of Anointed, the God. Every man praying or
προφητευων κατα κεφαλης εχων, καταισχυνει
prophesying upon head having, disgraces
την κεφαλην αὑτου. 5 Πασα δε γυνη προσευ-
the head of himself. Every but woman praying
χομενη η προφητευουσα ανακατακαλυπτῳ τῃ
or prophesying uncovered with the
κεφαλῃ, καταισχυνει την κεφαλην ἑαυτης· ἑν
head, disgraces the head of herself; one
γαρ εστι και το αυτο τῃ εξυρημενῃ. 6 Ει
for it is and the same with the having been shaven.
γαρ ου κατακαλυπτεται γυνη, και κειρασθω· ει
for not is covered a woman, also let her hair be cut off; if
δε αισχρον γυναικι το κειρασθαι η ξυρασθαι,
but a disgrace to a woman the hair to be cut off or to be shaven,
κατακαλυπτεσθω. 7 Ανηρ μεν γαρ ουκ οφειλει
let her be covered. A man indeed for not it is binding
κατακαλυπτεσθαι την κεφαλην, εικων και δοξα
to be covered the head, a likeness and glory
θεου ὑπαρχων· γυνη δε δοξα ανδρος εστιν·
of God being; a woman but glory of a man is;
8 ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ
not for is man from woman, but woman from

32 ‡ Be you [illegible] both to Jews [illegible] and Greeks, [illegible] and ‡ to the [illegible] to the Congregation of GOD;
33 even [illegible] please all things, not [illegible] own Advantage [illegible] of the MANY, [illegible] may be saved.

CHAPTER XI.

1 Become [illegible] ‡ Imitators of me, even [illegible] as I also am of Christ.
2 And [illegible] ‡ Because you praise you, [illegible] have [illegible] and retain [illegible] instructions [illegible] the [illegible] delivered [illegible] to you.
3 But [illegible] with you to know, ‡ The [illegible] the ANOINTED is [illegible] Man; and [illegible] the Man is Woman, [illegible] the Anointed, ‡ the Head [illegible] GOD.
4 Every [illegible] Man praying or prophesying, [illegible] his Head covered, disgraces his HEAD.
5 But Every Woman praying or prophesying with her HEAD uncovered, disgraces her HEAD; for it is just the same as if [illegible] WERE SHAVEN.
6 For if a Woman be unveiled, * let her also be cut off or shaven; but if it is disgraceful for a Woman to have her HAIR CUT OFF, or to be shaven, let her be veiled.
7 Now a Man, indeed, ought not [illegible] HEAD, he being [illegible] Glorious Likeness [illegible] Woman is Man's Glory.
8 ‡ For Man is not [illegible] Woman, but Woman [illegible] Man;

* VATICAN MANUSCRIPT.—2. brethren—omit. 6. let her hair also be shaven.

‡ 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. ‡ 32. Acts [illegible]; Phil. [illegible] ‡ 33. Rom. xv. 2; 1 Cor. ix. 19, 22. ‡ 1. 1 Cor. iv. 16; Eph. v. 1; Phil. [illegible] i. 6; 2 Thess. iii. 9. ‡ 2. 1 Cor. iv. 17. ‡ 3. Eph. v. 23. ‡ 3. John xiv. 28; 1 Cor. iii. 23; xv. [illegible] Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. ‡ 6. Num. v. 18; Deut xxii. 5. ‡ 8. Gen. ii 21, 22.

ρ ουκ εκτισθη ανηρ δια την
not was created man on account of the
γυνη δια τον ανδρα. 10 Δια
woman on account of the man. On account of
γυνη εξουσιαν εχειν επι της
woman authority to have on the
τους αγγελους. 11 Πλην
the messengers. But
ς ανδρος, ουτε ανηρ χωρις γυναι-
man, nor man without woman,
12 Ωσπερ γαρ ἡ γυνη εκ του
As for the woman from the
αι ὁ ανηρ δια της γυναικος· τα
the man through the woman; the
θεου. 13 Εν ὑμιν αυτοις κρι-
God. In yourselves judge
τι γυναικα ακατακαλυπτον τῳ
a woman uncovered to the
θαι; 14 Η ουδε αυτη ἡ φυσις
Or not even herself the nature
ὁτι ανηρ μεν εαν κομα,
that a man indeed if he should wear long hair,
τι; 15 Γυνη δε εαν κομα,
A woman and if she should wear long hair,
; ὁτι ἡ κομη αντι περιβολαιου
because the hair instead of a covering
16 Ει δε τις δοκει φιλονεικος
If but any one thinks contentious
αυτην συνηθειαν ουκ εχομεν,
such like custom not have,
ησιαι του θεου. 17 Τουτο δε
of the God. This but
υκ επαινω, ὁτι ουκ εις το κρειτ-
I praise, because not for the better,
ηττον συνερχεσθε. 18 Πρωτον
worse you come together. First
ρχομενον ὑμων εν εκκλησιᾳ,
coming together of you in an assembly,
α εν ὑμιν ὑπαρχειν· και μερος
among you to be; and of a part
19 δει γαρ και αἱρεσεις εν
it is necessary for also heresies among

9 ‡ for Man also was not
created for the WOMAN,
but Woman for the MAN.
10 Therefore the WOMAN ought ‡ to have † Authority on the HEAD, on account of the ANGELS.
11 However, ‡ neither is Woman without Man, nor Man without Woman in the Lord.
12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; ‡ but ALL things are from GOD.
13 Judge for Yourselves; is it becoming for a Woman to pray to GOD, unveiled?
14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?
15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.
16 If, however, ‡ any one is disposed to be contentious, ‡ we have no Such Custom, neither have the CONGREGATIONS of GOD.
17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.
18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;
19 ‡ for it is necessary that there should be Factions among you, ‡ so that

...es it as his opinion, that because the Hebrew word *radid*, (which comes ..., to have power,) signifies a veil, the apostle uses the word *exousia*, ... a veil, because the Hebrew women veiled themselves in presence of the ...ir being under their power or authority. The veil used by the Eastern ... as to cover a great part of their body. Ruth's veil held six measures of ... A veil of this sort, called a *plaid*, was worn not long ago by the women ...*ight*. *Power* seems to have been the name of the head-dress; so called, ...e a diadem or turban, it was sometimes a mark of rank.—Sharpe.

..., 23. ‡ 10. Gen. xxiv. 65. ‡ 11. Gal. iii. 28. ‡ 12. Rom. xi. 36. ‡ 16. 1 Cor. vii. 17; xiv. 33. ‡ 19. Matt. xviii. 7; Luke xvii. 1; ... 1; 2 Pet. ii. 1, 2. ‡ 19. Luke ii. 35; 1 John ii. 19.

houses not have you for the to eat and
της εκκλησιας του θεου καταφρ
the congregation of the God despise
καταισχυνετε τους μη εχοντας; Τι
shame you those not having? What
επαινεσω ὑμας; Εν τουτῳ ουκ επαι
would I praise you? In this not I pr
γαρ παρελαβον απο του κυριου, ὁ κ
for received from the Lord, what al
ὑμιν, ὁτι ὁ κυριος *[Ιησους] εν τ
to you, that the Lord [Jesus] in th
παρεδιδοτο, ελαβεν αρτον, 24 και ε
he was delivered up, took a loaf, and h
εκλασε, και ειπε· Τουτο μου εστι
he broke, and said, This of me is
ὑπερ ὑμων *[κλωμενον·] τουτ
on behalf of you [being broken.] this
την εμην αναμνησιν. 25 Ὡσαυ
the my remembrance. In like ma
ποτηριον, μετα το δειπνησαι, λεγ
cup, after the to have supped, sayin
ποτηριον ἡ καινη διαθηκη εστιν
cup the new covenant is
αἱματι· τουτο ποιειτε, ὁσακις α
blood; this do you, as often as yo
την εμην αναμνησιν. 26 Ὁσακις γ
the my remembrance. As often as
τε τον αρτον τουτον, και το ποτηρ
the loaf this, and the cup
πινητε, τον θανατον του κυριου
you may drink, the death of the Lord
τε αχρις οὗ ελθῃ. 27 Ὡστε ὁς
till of whom may come. So that who
αρτον, η πινῃ το ποτηριον του κυ
loaf or may drink the cup of the

του ποτηριου πινετω· 29 ὁ γαρ εσθιων και πινων
*[αναξιως,] κριμα ἑαυτῳ εσθιει και πινει, μη
διακρινων το σωμα *[του κυριου.] 30 Δια
τουτο εν ὑμιν πολλοι ασθενεις και αρρωστοι,
και κοιμωνται ἱκανοι. 31 Ει γαρ ἑαυτους διε-
κρινομεν, ουκ αν εκρινομεθα· 32 κρινομενοι δε
ὑπο κυριου, παιδευομεθα, ἱνα μη συν τῳ κοσμῳ
κατακριθωμεν. 33 Ὡστε, αδελφοι μου, συνερ-
χομενοι εις το φαγειν, αλληλους εκδεχεσθε.
34 Ει τις πεινᾳ, εν οικῳ εσθιετω· ἱνα μη
εις κριμα συνερχησθε. Τα δε λοιπα, ὡς αν
ελθω, διαταξομαι.

ΚΕΦ. ιβ'. 12.

1 Περι δε των πνευματικων, αδελφοι, ου θελω
ὑμας αγνοειν. 2 Οιδατε, ὁτι εθνη ητε, προς τα
ειδωλα τα αφωνα, ὡς αν ηγεσθε, απαγομενοι·
3 διο γνωριζω ὑμιν, ὁτι ουδεις εν πνευματι
θεου λαλων, λεγει αναθεμα Ιησουν· και ουδεις
δυναται ειπειν κυριον Ιησουν, ει μη εν πνευματι
ἁγιῳ. 4 Διαιρεσεις δε χαρισματων εισι, το δε
αυτο πνευμα· 5 και διαιρεσεις διακονιων εισι,

and let him drink of the CUP;

29 for HE EATS and drinks Judgment to Himself, who eats and drinks not discriminating the BODY.

30 Through this, Many are weak and sickly among you, and Some sleep.

31 *If, however, ‡we examined Ourselves, we should not be judged;

32 but being judged by the Lord, ‡we are corrected, so that we may not be condemned with the WORLD.

33 Therefore, my Brethren, ON coming together to EAT, cordially receive each other.

34 If any one is hungry, let him eat ‡at Home; that you may not come together for Judgment. And the OTHER matters I will arrange ‡when I come.

CHAPTER XII.

1 And concerning ‡SPIRITUAL persons, Brethren, I wish you not to be ignorant.

2 (You know That you were Gentiles, being hurried away after ‡those SPEECHLESS IMAGES, even as you happened to be led.)

3 Therefore, I assure you, ‡That no one speaking by God's Spirit says—"A Curse on Jesus!"—and ‡that no one is able to say—"Lord Jesus!" except by the holy Spirit.

4 Now ‡there are Varieties of Gracious gifts, but the SAME Spirit;

5 ‡and there are Varieties of Services, and the SAME Lord.

* VATICAN MANUSCRIPT.—29. unworthily—omit. 29. of the LORD—omit.

[illegible] 1 John i. 9. ‡ 31. Psa. xciv. 12, 13; Heb. xii. 5—11. ‡ 34. [illegible] 1 Cor. iv. 19. ‡ 1. 1 Cor. xiv. 37. ‡ 2. Psa. cxv. 5. ‡ 3. [illegible] ‡ 3. Matt. xvi. 17. ‡ 4. Rom. xii. 6—8; Eph. iv. 11. ‡ 5. [illegible] ‡ 4. Rom. xii. 4; Heb. ii. 4; [illegible]

through the spirit is given
αλλῳ δε λογος γνωσεως, κατα
to another and a word of knowledge, according
μα· 9 ετερῳ δε πιστις, εν τῳ α
to another and faith, by the
αλλῳ δε χαρισματα ιαματων, εν
to another and gracious gifts of cures, by
ματι· 10 αλλῳ δε ενεργηματα δυ
to another and inworkings
δε προφητεια, αλλῳ δε διακρισ
and prophecy, to another and discerning
ἑτερῳ δε γενη γλωσσων, *[αλλ
to another and kinds of tongues, [to anot
νεια γλωσσων.] 11 Παντα δε
tion of tongues.] All but th
το ἑν και το αυτο πνευμα, διαιρ
that one and the same spirit, distribut
τῳ καθως βουλεται. 12 Καθαπε
one as it wills. Just as
ἑν εστι, και μελη εχει πολλα,
one is, and members has many,
μελη του σωματος *[του ἑνος,
members of the body [of the one,]
ἑν εστι σωμα· οὑτω και ὁ Χ
one is body; thus also the
γαρ εν ἑνι πνευματι ἡμεις παντε
for in one spirit we all
εβαπτισθημεν· ειτε Ιουδαιοι,
were dipped; whether Jews,

ουκ ειμι χειρ, ουκ ειμι εκ του
not I am a hand, not I am from of the
παρα τουτο ουκ εστιν εκ του σω-
from this not is it from of the body?
αι εαν ειπη το ους· Ότι ουκ ειμι
If should say the ear; Because not I am
ουκ ειμι εκ του σωματος· ου παρα
not I am from of the body; not from
εστιν εκ του σωματος; 17 Ει
is it from of the body? If
οφθαλμος, που ἡ ακοη; ει ὁλον
an eye, where the hearing? If whole
οσφρησις; 18 Νυνι δε ὁ θεος εθετο
smell? Now but the God placed
ἑκαστον αυτων εν τῳ σωματι,
each of them in the body,
ησεν. 19 Ει δε ην τα παντα ἑν με-
would. If but was the all one mem-
σωμα; 20 Νυν δε πολλα μεν μελη,
body? Now but many indeed members,
21 Ου δυναται ὁ οφθαλμος ειπειν
Not is able the eye to say
Χρειαν σου ουκ εχω· η παλιν ἡ
Need of thee not I have; or again the
ις ποσι· Χρειαν ὑμων ουκ εχω.
feet; Need of you not I have.
λῳ μαλλον τα δοκουντα μελη του
much more the seeming members of the
σθενεστερα ὑπαρχειν, αναγκαια εστι·
more feeble to be, necessary it is;
ουμεν ατιμοτερα ειναι του σωματος,
think less honorable to be of the body,
την περισσοτεραν περιτιθεμεν· και τα
more abundant we place around; and the
ἡμων ευσχημοσυνην περισσοτεραν
of us comeliness more abundant
δε ευσχημονα ἡμων, ου χρειαν εχει.
but comely parts of us, no need has.
συνεκερασε το σωμα, τῳ ὑστερουν-
combined the body, to the part being in-
τεραν δους τιμην, 25 ἱνα μη ἠ
ferior having given honor, so that not may be
τῳ σωματι, αλλα το αυτο ὑπερ
the body, but the same on behalf
μεριμνωσι τα μελη. 26 Και ειτε
may be concerned the members. And whether

say—"Because I am not a Hand, I am no part of the BODY,"—is it for this not of the BODY?
16 And if the EAR should say, "Because I am not an Eye, I am not of the BODY,"—is it for this not of the BODY?
17 If the Whole BODY were an Eye, where is the HEARING? If the Whole were Hearing, where is the SMELL?
18 But now, ‡ GOD has placed the MEMBERS, each One of them in the BODY, ‡as he would.
19 And if the WHOLE were One Member, where is the BODY?
20 But now, indeed, there are Many Members, but One Body.
21 The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."
22 But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;
23 and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;
24 but our COMELY parts have no Need. GOD, however, put together the BODY, having given *somewhat more abundantly to THAT part which WAS LACKING,
25 so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;
26 and whether One

MANUSCRIPT.—24. somewhat more abundantly to THAT which WAS LACK-

28. ‡ 18. Rom. xii. 5; 1 Cor. iii. 5; verse 11.

ασχημονει, ου ζητει τα ἑαυτης, ου
...s unbecomingly, not seeks the things of herself, not

, ου λογιζεται το κακον, 6 ου χαιρει
..., not imputes the evil, not rejoices

..., συγχαιρει δε τη αληθειᾳ, 7 παν-
..., rejoices with but the truth, all things

παντα πιστευει, παντα ελπιζει,
all things believes, all things hopes,

...νει· 8 ἡ αγαπη ουδεποτε εκπιπτει·
...es; the love not at any time falls off,

...οφητειαι, καταργηθησονται· ειτε
...prophesies, they will be done away; whether

...αυσονται· ειτε γνωσις, καταργηθη-
...y will cease; whether knowledge, it will be done

...κ μερους γαρ γινωσκομεν, και εκ
... parts for we know, and from

...φητευομεν· 10 ὁταν δε ελθῃ το
...we prophesy; when but may come the

...τοτε] το εκ μερους καταργηθησεται.
[then] that from parts will be done away.

...ν νηπιος, ὡς νηπιος ελαλουν, ὡς
... a babe, as a babe I spoke, as

...ονουν, ὡς νηπιος ελογιζομην· ὁτε
...ought, as a babe reasoned; since

...ονα ανηρ, κατηργηκα τα του νηπιου.
...become a man, I have put away the things of the babe.

...ν γαρ αρτι δι' εσοπτρου εν αινιγματι,
... for now through a glass in an enigma,

...προσωπον προς προσωπον· αρτι γινωσ-
face to face; now I know

...μερους, τοτε δε επιγνωσομαι καθως και
...parts, then but I shall know fully even as also

...γνωσθην. 13 Νυνι δε μενει πιστις, ελπις,
...ly known. Now but abides faith hope,

...η, τα τρια ταυτα· μειζων δε τουτων ἡ
..., the three these; greater but of these the

...η. ΚΕΦ. ιδ'. 14. 1 Διωκετε την αγα-
Pursue you the love;

ζηλουτε δε τα πνευματικα, μαλλον δε
...ly desire but the spirituals, rather but

προφητευητε. 2 Ὁ γαρ λαλων γλωσσῃ,
you may prophesy. The for one speaking with a tongue,

5 acts not unbecomingly; ‡ seeks not * THAT which is not HER OWN; is not provoked to anger; does not impute EVIL;

6 ‡ rejoices not with INIQUITY, ‡ but rejoices with the TRUTH;

7 covers all things; believes all things; hopes for all things; endures all things.

8 LOVE fails not at any time; but if there be "Prophecyings," they will be done away; or if, "Languages," they will cease; or if, "Knowledge," it will be made useless.

9 For Partitively we know, and Partitively we prophesy;

10 but when the PERFECT thing comes, THAT which is PARTITIVE will be done away.

11 When I was a Child, as a Child I talked; as a Child I thought; as a Child I reasoned; but when I became a Man, I put away the MANNERS of the CHILD.

12 For ‡ now we see through a † [dim] Glass obscurely; but then we shall see Face to Face. Now, I know Partitively, but then I shall know fully, even as also I have been fully known.

13 But now these THREE remain,—Faith, Hope, Love;—but of these the greatest is LOVE.

CHAPTER XIV.

1 Ardently pursue LOVE, and ‡ be emulous of the SPIRITUAL gifts; ‡ but rather that you may prophesy.

2 For HE who is SPEAKING in a foreign Language,

...ICAN MANUSCRIPT.—5. THAT which is not HER OWN. 10. then—omit.
...omit.

† The esoptron is to be understood of some of those transparent substances, which ...s, in the then imperfect state of the arts, used in their windows; such as, thin ... horn, transparent stone, ill-prepared glass, and such like; through which they ...d, the objects without, but obscurely.—*Bloomfield.*

...Cor. x. 24; Phil. ii. 4. ‡ 6. Psa. x. 3; Rom. i. 32. ‡ 6. 2 John 4.
... iii. 18; v. 7; Phil. iii. 12. ‡ 1. 1 Cor. xii. 31. ‡ 1. Num. xi. 25, 29.

γλωσσῃ, ἑαυτον οικοδομει· ὁ δ
with a tongue, himself builds up; the bu

εκκλησιαν οικοδομει. 5 Θελω δ
a congregation builds up. I wish an

λαλειν γλωσσαις, μαλλον δε
to speak with tongues, rather but

τευητε· μειζων γαρ ὁ προφητευω
prophesy; greater for the one prophesying

γλωσσαις, εκτος ει μη διερμηνευῃ
with tongues, unless if not he should interpret

σια οικοδομην λαβῃ. 6 Νυνι δ
tion edification may receive. Now bu

ελθω προς ὑμας γλωσσαις λ
I should come to you with tongues sp

ωφελησω, εαν μη ὑμιν λαλησω
shall I profit, if not to you I shall speak

ψει, η εν γνωσει, η εν προφητεια
or in knowledge, or in a prophecy,

7 Ὁμως τα αψυχα φωνην δ
In like manner the things without life a sound

λος, ειτε κιθαρα, εαν διαστολην τ
flute, or a harp, if a difference to

δω, πως γνωσθησεται το
they should give, how shall be known that

το κιθαριζομενον; 8 Και γαρ εαν
that being played on harp? Also for if

σαλπιγξ δῳ, τις παρασκευασ
a trumpet should give, who will prepare him

μον; 9 Οὑτω και ὑμεις δια της

δω την δυναμιν της φωνης, εσομαι τῳ
the power of the voice, I shall be to the

ντι βαρβαρος· και ὁ λαλων, εν εμοι βαρ-
a barbarian; and the one speaking, to me a bar-

12 Οὑτω και ὑμεις, επει ζηλωται εστε
So also you, since zealots you are

των, προς την οικοδομην της εκκλησιας
for the building up of the congregation

ἱνα περισσευητε. 13 Διοπερ ὁ λαλων
that you may abound. Wherefore the one speaking

τῃ, προσευχεσθω ἱνα διερμηνευῃ. 14 Εαν
let him pray that he may interpret. If

προσευχωμαι γλωσσῃ, το πνευμα μου
I pray in a tongue, the spirit of me

υχεται, ὁ δε νους μου ακαρπος εστι. 15 Τι
the but mind of me unfruitful is. What

ντει Προσευξομαι τῳ πνευματι, προσευ-
I will pray with the spirit, I will

δε και τῳ νοι· ψαλω τῳ
but also with the understanding; I will sing praise with the

ατι ψαλω *[δε] και τῳ νοι.
I will sing praise [but] also with the understanding.

, εαν ευλογησῃς τῳ πνευματι, ὁ αναπλη-
if thou shouldst bless with the spirit, the one filling

ων τοπον του ιδιωτου πως ερει το αμην
place of the private person how shall say the so be it

τῃ σῃ ευχαριστιᾳ; επειδη τι λεγεις ουκ
thy thanksgiving? since what thou sayest not

17 Συ μεν γαρ καλως ευχαριστεις· αλλ'
Thou indeed for well givest thanks; but

ρος ουκ οικοδομειται.
not is built up.

Ευχαριστω τῳ θεῳ, παντων ὑμων μαλλον
I give thanks to the God, all of you more

σσαις, λαλων· 19 αλλ' εν εκκλησιᾳ θελω
tongues, speaking; but in a congregation I wish

λογους δια του νοος μου λαλησαι, ἱνα
words through the understanding of me to have spoken, that

αλλους κατηχησω, η μυριους λογους εν
others I may instruct, than a myriad words in

σσῃ. 20 Αδελφοι, μη παιδια γινεσθε ταις
Brethren, not children become you in the

σιν· αλλα τῃ κακιᾳ νηπιαζετε, ταις δε
but in the evil be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; ‡ I will sing praise in the SPIRIT, but I will sing praise also with ‡ the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY ‡ Thanksgiving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to GOD, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, ‡ become not Little Children in THOUGHT; (in EVIL, however, be infantile;) but in THOUGHT become fully mature.

* VATICAN MANUSCRIPT.—15. but—omit.

‡ 15. Eph. v. 19; Col. iii. 16. ‡ 15. Psa. xlvii. 7. ‡ 16. 1 Cor. xi. 24. ‡ 20. Psa. cxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 19; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12; 1 Pet. ii. 2.

tongues for a sign are, but

σιν, αλλα τοις απιστοις· ἡ δε
but to the unbeliever; the but

τοις απιστοις, αλλα τοις πιστε
to the unbelieving, but to those beli

ουν *[συν]ελθῃ ἡ εκκλη
therefore should come [together] the congreg

αυτο, και παντες γλωσσαις λαλ
same, and all with tongues should

δε ιδιωται, *[η απιστοι,] ου
and unlearned ones, [or unbelievers,] no

μαινεσθε; 24 Εαν δε παντες
you are mad? If but all

εισελθῃ δε τις απιστος, η ιδιω
should come in and any one unbelieving, or unle

ὑπο παντων, ανακρινεται ὑπο
by all, he is examined by

κρυπτα της καρδιας αυτου φαν
secrets of the heart of him mani

οὑτω πεσων επι προσωπον π
so falling on a face

θεῳ, απαγγελλων, ὁτι ὁ θεος
God, announcing, that the God

εστι. 26 Τι ουν εστιν, αδελφο
is. Why then is it, brethren

χησθε, ἑκαστος *[ὑμων] ψ
come together, each one [of you]

χην εχει, γλωσσαν εχει, α
ing has, a tongue has,

ἑρμηνειαν εχει· παντα προς

τῳ θεῳ. 29 Προφηται δε δυο η τρεις λαλει-
to the God. Prophets but two or three let
τωσαν, και οἱ αλλοι διακρινετωσαν· 30 εαν δε
speak, and the others discern; if but
αλλῳ αποκαλυφθῃ καθημενῳ, ὁ πρωτος σιγα-
to another may be revealed sitting by, the first let be
τω. 31 Δυνασθε γαρ καθ' ἑνα παντες προφητευ-
silent. You are able for one by one all to prophesy,
ειν, ἱνα παντες μανθανωσι, και παντες παρακα-
that all may learn, and all may be
λωνται· 32 και πνευματα προφητων προφηταις
comforted; and spirits of prophets to prophets
ὑποτασσεται· 33 ου γαρ εστιν ακαταστασιας ὁ
are subject; not for is of confusion the
θεος, αλλ' ειρηνης. Ὡς εν πασαις ταις εκκλη-
God, but of peace. As in all the congre-
σιαις των ἁγιων, 34 αἱ γυναικες *[ὑμων] εν
gations of the saints, the women [of you] in
ταις εκκλησιαις σιγατωσαν· ου γαρ επιτετραπ-
the congregations let be silent; not for it has been
ται αυταις λαλειν, αλλ' ὑποτασσεσθαι, καθως
permitted to them to speak, but to be submissive, as
και ὁ νομος λεγει. 35 Ει δε τι μαθειν θελου-
also the law says. If and anything to learn they
σιν, εν οικῳ τους ιδιους ανδρας επερωτατωσαν·
wish, in a house the own husbands let them ask;
αισχρον γαρ εστι γυναιξιν εν εκκλησιᾳ λα-
an indecent thing for it is women in a congregation to
λειν. 36 Η αφ' ὑμων ὁ λογος του θεου εξηλθεν;
speak. Or from you the word of the God went out?
η εις ὑμας μονους κατηντησεν; 37 Ει τις δοκει
or to you alone did it come? If any one thinks
προφητης ειναι η πνευματικος, επιγινωσκετω
a prophet to be or spiritual, let him acknowledge
ἁ γραφω ὑμιν, ὁτι κυριου εισιν εντο-
the things I write to you, because of Lord they are command-
λαι· 38 ει δε τις αγνοει, αγνοειτω. 39 Ὡστε,
ments; if but any one is ignorant, let him be ignorant. So that,
αδελφοι, ζηλουτε το προφητευειν, και το
brethren, be you jealous that to prophesy, and that
λαλειν γλωσσαις μη κωλυετε· 40 παντα δε
to speak with tongues not hinder you; all things but
ευσχημονως και κατα ταξιν γινεσθω.
in a becoming manner and according to order let be done.

29 And let two or three Prophets speak, and ‡ let the OTHERS judge;
30 but if to another sitting by, there should be a Revelation, let the FIRST be silent.
31 For you can all prophesy one by one, so that all may learn, and all may be comforted.
32 And the Spiritual gifts of Prophets are subject to Prophets;
33 for GOD is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,
34 ‡ let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, ‡ but * let them be submissive; ‡ even as the LAW also says;
35 and if they wish to learn anything, let them ask their OWN Husbands at Home; for it is an indecent thing for * a Woman to speak in the Assembly.
36 Did the WORD of GOD go out from you, or did it only extend to you?
37 ‡ If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, * That they are Commandments of the Lord;
38 but if any be ignorant, let him be ignorant.
39 Wherefore, Brethren, ‡ earnestly desire to PROPHESY; and forbid not to * SPEAK in foreign Languages;
40 ‡ but let all things be done in a becoming manner, and according to Order.

* VATICAN MANUSCRIPT.—34. your—omit. 34. let them be submissive. 35. a Woman to speak. 37. That it is a Commandment of the Lord. 39. speak.

‡ 29. 1 Cor. xii. 10. ‡ 34. 1 Tim. ii. 11, 12. ‡ 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. ‡ 34. Gen. iii. 16. ‡ 37. 2 Cor. x. 7; 1 John iv. 6. ‡ 39. 1 Cor. xii. 31; 1 Thess. v. 20. ‡ 40. verse 33.

ΚΕΦ. ιε΄. 15.

[1] Γνωριζω δε ὑμιν, αδελφοι, το ευαγγελιον
I declare but to you, brethren, the glad tidings
ὃ ευηγγελισαμην ὑμιν, ὃ και παραλαβετε,
which I announced as glad tidings to you, which also you received,
εν ᾧ και ἑστηκατε, [2] δι' οὗ και σωζεσθε·
in which also you have stood, through which also you are being saved;
(τινι λογῳ ευηγγελισαμην ὑμιν ει κατεχετε·)
(by a certain word I announced as glad tidings to you if you retain,)
εκτος ει μη εικη επιστευσατε. [3] Παρεδωκα
except if not inconsiderately you believed. I delivered
γαρ ὑμιν εν πρωτοις ὃ και παρελαβον· ὁτι
for to you among first things what also I received; that
Χριστος απεθανεν ὑπερ των ἁμαρτιων ἡμων,
Anointed died on behalf of the sins of us,
κατα τας γραφας· [4] και ὁτι εταφη, και ὁτι
according to the writings; and that he was buried, and that
εγηγερται τῃ τριτῃ ἡμερᾳ, κατα τας γραφας·
he was raised the third day, according to the writings;
[5] και ὁτι ωφθη Κηφᾳ, ειτα τοις δωδεκα. [6] Επειτα
and that he was seen by Kephas, then by the twelve. After that
ωφθη επανω πεντακοσιοις αδελφοις εφαπαξ,
he was seen above by five hundred brethren at once,
εξ ὧν οἱ πλειους μενουσιν ἑως αρτι, τινες δε
out of whom the greater number remain till now, some but
και εκοιμηθησαν. [7] Επειτα ωφθη Ιακωβῳ· ειτα
also have fallen asleep. After that he was seen by James; then
τοις αποστολοις πασιν. [8] Εσχατον δε παντων,
by the apostles all. Last and of all,
ὡσπερει τῳ εκτρωματι, ωφθη καμοι. [9] (Εγω
just as if by the abortion, he was seen also by me. (I
γαρ ειμι ὁ ελαχιστος των αποστολων· ὁς ουκ
for am the least of the apostles; who not
ειμι ἱκανος καλεισθαι αποστολος, διοτι εδιωξα
am fit to be called an apostle, because I persecuted
την εκκλησιαν του θεου. [10] Χαριτι δε θεου ειμι
the congregation of the God. By favor but of God I am
ὃ ειμι· και ἡ χαρις αυτου ἡ εις εμε, ου κενη
what I am; and the favor of him that to me, not vain
εγενηθη, αλλα περισσοτερον αυτων παντων
was made, * but more abundantly of them all
εκοπιασα· ουκ εγω δε, αλλ'* ἡ χαρις του θεου
I labored; not I but, but the favor of the God

CHAPTER
1 Now I m…
to you, Breth…
GLAD TIDINGS…
I evangelized to…
which you re…
which also you…
2 and th…
you are being…
retain a certa…
evangelized t…
less, indeed, …
inconsiderat…
3 For I…
you among…
things, ‡ wh…
ceived, That …
behalf of our …
ing to the s…
4 and T…
buried; and…
raised the…
‡ according…
TURES;
5 and Th…
‡ by Ceph…
the TWELVE…
6 afterw…
seen by …
hundred Br…
of whom the…
ber remain…
some have …
7 After…
seen by J…
all the APO…
8 and, …
was seen b…
by the ONE…
BORN;
9 for I …
of the APO…
not worthy …
Apostle, ‡ be…
cuted the CH…
10 But w…
am by the F…
and THAT FA…
wards me was…
‡ for I labored…
dantly than all…
‡ yet not I, …
FAVOR of GOD …

* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

‡ 1. Gal. i. 11. ‡ 2. Rom. i. 16; 1 Cor. i. 21. ‡ 3. Gal. i. 12.
xxii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18…
1 Pet. i. 11; ii. 24. ‡ 4. Psa. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 46; A…
31; xiii. 33—35; xxvi. 22, 23; 1 Pet. i. 11. ‡ 5. Luke xxiv. 34. ‡ …
17; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; Acts x. 41. ‡ 7. Lu…
Acts i. 3, 4. ‡ 8. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. ‡ …
‡ 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. ‡ 10. Eph. iii. …
2 Cor. xi. 23; xii. 11. ‡ 10. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. …
iii. 7; Phil. ii. 13.

11 Ειτε ουν εγω, ειτε εκεινοι,
Whether therefore I, or they,
...σομεν, και ούτως επιστευσατε.
...proclaim, and thus you believed.
...ριστος κηρυσσεται, ότι εκ νεκρων
...Anointed is proclaimed, that out of dead ones
...πως λεγουσι τινες εν ύμιν, ότι
...how say some among you, that
...κρων ουκ εστιν; 13 Ει δε αναστα-
...dead ones not is? If but a resurrec-
...ουκ εστιν, ουδε Χριστος εγηγερται·
...not is, not even Anointed has been raised;
...ται ουκ εγηγερται, κενον αρα το
...raised not has been raised, void then the
...ν, κενη *[δε] και ἡ πιστις ὑμων.
..., void [and] also the faith of you.
...α δε και ψευδομαρτυρες του Θεου·
... and even false witnesses of the God;
...σαμεν κατα του Θεου, ότι ηγειρε
...ed concerning the God, that he raised up
... όν ουκ ηγειρεν, ειπερ αρα νεκροι
whom not he raised up, if indeed dead ones
...αι. 16 Ει γαρ νεκροι ουκ εγειρον-
If for dead ones not are raised
...ιστος εγηγερται· 17 ει δε Χριστος
...ointed has been raised; if but Anointed
...αι, ματαια ἡ πιστις ὑμων· ετι εστε
...ed, deceptive the faith of you; still you are
...τιαις ὑμων· 18 αρα και οἱ κοιμηθεν-
... of you; then also those having fallen
...στῳ, απωλοντο. 19 Ει εν τῃ ζωῃ
...Anointed, perished. If in the life
...κοτες εσμεν εν Χριστῳ μονον, ελε-
...hoping we are in Anointed alone, more
...ντων ανθρωπων εσμεν. 20 Νυνι δε
...of all men we are. Now but
...εγηγερται εκ νεκρων, απαρχη των
...been raised up out of dead ones, a first-fruit of those
...ων.
...p
... γαρ δι' ανθρωπου ὁ θανατος, και
for through a man the death, also
...ου αναστασις νεκρων. 22 Ὥσπερ
a resurrection of dead ones. As
...Αδαμ παντες αποθνησκουσιν, ούτω
...Adam all die, so
... Χριστῳ παντες ζωοποιηθησονται.
Anointed all will be made alive.

11 Whether I, then, or they, thus we preach, and thus you believed.

12 But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

13 But if there is not a Resurrection of the D[ead], ‡neither has Christ been raised;

14 and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

15 And we are found even False witnesses concerning GOD; ‡Because we testified in regard to GOD, That he raised up the ANOINTED one, whom he did not raise up, if indeed Dead persons are not raised.

16 For if Dead persons are not raised up, neither has Christ been raised;

17 and if Christ has not been raised, your FAITH * is deceptive; ‡you are still in your SINS;

18 then, also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

19 ‡If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

20 But now ‡Christ has been raised from the Dead, ‡a First-fruit of THOSE HAVING FALLEN ASLEEP.

21 For ‡since through a Man, there is * Death, ‡through a Man, also, there is a Resurrection of the Dead;

22 for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

* VATICAN MANUSCRIPT.—14. and—omit. 17. Is deceptive. 21. Death.

...ix. 14. ‡ 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30. ‡ 17. Rom. iv. 25.
...12. ‡ 20. 1 Pet. i. 3. ‡ 20. Acts xxvi. 23; verse 23; Col. i. 18;
‡ 21. Rom. v. 12, 17. ‡ 21. John xi. 25; Rom. vi. 23.

σιαν και δυναμιν. 25 Δει γαρ αυτο
rity and power. It behoves for him
ειν, αχρις οὗ αν θῃ παντας το
till he may have placed all th
ὑπο τους ποδας αυτου. 26 Εσχα
under the feet of him. Last
καταργειται ὁ θανατος· 27 παντα
is rendered powerless the death; all things
ξεν ὑπο τους ποδας αυτου. Ὁταν
under the feet of him. When
ὁτι παντα ὑποτετακται, δηλον, ὁτ
that all things have been subjected, it is evident, that
ὑποταξαντος αυτῳ τα παντα. 28 Ὁ
one having subjected to him the all things. W
ταγῃ αυτῳ τα παντα, τοτε *[και]
subjected to him the all things, then [also]
ὑποταγησεται τῳ ὑποταξαντι αυτῳ
will be subject to the one having subjected to him
ἱνα ᾐ ὁ θεος *[τα] παντα εν π
so that may be the God [the] all things in
τι ποιησουσιν οἱ βαπτιζομενοι ὑπ
what shall they do those being dipped on bel
ρων, ει ὁλως νεκροι ουκ εγειρον
ones, if at all dead ones not are raised
βαπτιζονται ὑπερ αυτων; 30 Τι κα
are they dipped on behalf of them? Why and
δυνευομεν πασαν ὡραν; 31 Καθ' ἡ
danger every hour? Every
νησκω, νη την ὑμετεραν καυχησιν
die, by the your boasting,
Χριστῳ Ιησου τῳ κυριῳ ἡμων. 32
Anointed Jesus the Lord of us.

ωπον εθηριομαχησα εν Εφεσῳ, τι μοι το
man I fought with a wild beast in Ephesus, what to me the
λος; ει νεκροι ουκ εγειρονται, φαγωμεν και
fit? if dead ones not are raised up, we may eat and
ιεν· αυριον γαρ αποθνησκομεν. 33 Μη πλα-
y drink; to-morrow for we die. Not be you
θε. Φθειρουσιν ηθη χρηστα ὁμιλιαι κακαι.
ray. Corrupt habits virtuous companionships evil.
κνηψατε δικαιως, και μη ἁμαρτανετε· αγνω-
wake you as is fit, and not sin you; igno-
γαρ θεου τινες εχουσι· προς εντροπην
for of God some have; for shame
λεγω. 35 Αλλ' ερει τις· Πως εγειρονται
I speak. But will say some one; How are raised up
εκροι; ποιῳ δε σωματι ερχονται; 36 Αφ-
ad ones? in what and body do they come? O fool.
συ ὁ σπειρεις, ου ζωοποιειται, εαν μη
thou what sowest, not is made alive, if not
θανῃ· 37 και ὁ σπειρεις, ου το σωμα το γενη-
it die; and what thou sowest, not that body that going
σομενον σπειρεις, αλλα γυμνον κοκκον, ει
to be thou sowest, but a naked grain, if
τυχοι, σιτου, η τινος των λοιπων· 38 ὁ δε θεος
it happen, of wheat, or some of the others; the but God
διδωσι σωμα καθως ηθελησε, και ἑκαστῳ
gives a body as he willed, and to each
σπερματων *[το] ιδιον σωμα. 39 Ου πασα
seeds [the] own body. Not all
ἡ αυτη σαρξ· αλλα αλλη μεν ανθρωπων,
the same flesh; but one indeed of men,
δε σαρξ κτηνων, αλλη δε ιχθυων, αλλη
and flesh of cattle, another and of fishes, another
πτηνων. 40 Και σωματα επουρανια, και
of birds. And bodies heavenly, and
ματα επιγεια· αλλ' ἑτερα μεν ἡ των επουρα-
bodies earthly; but one indeed that of the heaven-
δοξα, ἑτερα δε ἡ των επιγειων. 41 Αλλη
glory, another and that of the earthlies. One
ἡλιου, και αλλη δοξα σεληνης, και αλλη
of sun, and another glory of moon, and another
αστερων· αστηρ γαρ αστερος διαφερει εν
of stars; a star for from a star differs in
42 Οὑτω και ἡ αναστασις των νεκρων.
Thus and the resurrection of the dead ones.
ρεται εν φθορᾳ, εγειρεται εν αφθαρσιᾳ·
sown in corruption, it is raised in incorruption;
ειρεται εν ατιμιᾳ, εγειρεται εν δοξῃ· σπει-
is sown in dishonor, it is raised in glory; it is
εν ασθενειᾳ, εγειρεται εν δυναμει·
in weakness, it is raised in power;

32 If, as men do, ‡ I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, ‡ Let us eat and drink, for to-morrow we die.

33 Be not led astray; ‡ vicious Intercourse corrupts virtuous Habits.

34 ‡ Awake to sobriety, as it is fit, and sin not; ‡ for some are Ignorant of God; ‡ for Shame to you I say it.

35 But some one will say, "How are the Dead raised up? and in What Body do they come?"

36 O senseless man! ‡ what thou sowest is not made alive unless it die;

37 and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

38 but GOD gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

39 All Flesh is not the SAME Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another *of Birds, and Another of Fishes.

40 and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

41 There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

42 ‡ And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

43 ‡ it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

ATICAN MANUSCRIPT.—38. the—omit. 39. of Birds, and another of Fishes.

2. ‡ Cor. i. 8. ‡ 32. Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. ‡ 33.
v. 6. ‡ 34. Rom. xiii. 11; Eph. v. 14. ‡ 34. 1 Thess. iv. 5. ‡ 34.
vi. 5. ‡ 36. John xii. 24. ‡ 42. Dan. xii. 2; Matt. xiii. 43. ‡ 43. Phil. iii. 21.

46 Αλλ' ου πρωτον το πνευματικον
But not first the spiritual,

ψυχικον· επειτα το πνευματικον.
soulical, afterwards the spiritual.

ανθρωπος, εκ γης χοικος· ὁ δευτερο
man, from earth earthy; the second

*[ὁ κυριος] εξ ουρανου. 48 Οἷος ὁ
[the Lord] from heaven. Of what kind the

ουτοι και οἱ χοικοι· και οἷος ὁ
like also the earthy ones; and of what kind the

τοιουτοι και οἱ επουρανιοι· 49 και κα
such like also the heavenly ones; and eve

αμεν την εικονα του χοικου, φορεσ
the image of the earthy, we shall

εικονα του επουρανιου. 50 Τουτο
image of the heavenly. This

αδελφοι, ὁτι σαρξ και αἷμα βασ
brethren, that flesh and blood a k

κληρονομησαι ου δυνανται, ουδε ἡ
to inherit not are able, nor the

αφθαρσιαν κληρονομει. 51 Ιδου,
incorruption shall inherit. Lo,

ὑμιν λεγω· Παντες μεν ου κοι
to you I speak; All indeed not we s

παντες δε αλλαγησομεθα, 52 εν ατο
all but we shall be changed, in a mo

πη οφθαλμου, εν τῃ εσχατῃ σαλπι
ling of an eye, in the last trump

πισει γαρ, και οἱ νεκροι εγερθησο
sound for, and the dead ones shall be rais

τοι, και ἡμεις αλλαγησομεθα.)
ruptible, and we shall be changed.)

το φθαρτον τουτο ενδυσασθαι αφ

τε γενησεται ὁ λογος ὁ γεγραμμενος· Κατε-
will happen the word that having been written; Was
τη ὁ θανατος εις νικος. 55 Που σου, θανα-
swallowed up the death into victory. Where of thee, O death,
το κεντρον; που σου, ᾁδη, το νικος;
the sting? where of thee, O unseen, the victory?
Το δε κεντρον του θανατου, ἡ ἁμαρτια· ἡ δε
The but sting of the death, the sin; the and
αμις της ἁμαρτιας, ὁ νομος. 57 Τῳ δε θεῳ
power of the sin, the law. To the but God
ρις, τῳ διδοντι ἡμιν, το νικος δια του
thanks, to the one having given to us, the victory through the
ιου ἡμων Ιησου Χριστου. 58 Ὡστε, αδελ-
Lord of us Jesus Anointed. Wherefore, breth-
μου αγαπητοι, ἑδραιοι γινεσθε, αμετακινη-
of me beloved, steadfast be you, unmoveable,
περισσευοντες εν τῳ εργῳ του κυριου
abounding in the work of the Lord
τοτε, ειδοτες, ὁτι ὁ κοπος ὑμων ουκ εστι
times, knowing, that the labor of you not is
ος εν κυριῳ.
in Lord.

clothed with Immortality, then will THAT WORD be accomplished which HAS BEEN WRITTEN, ‡ "DEATH was swallowed up in Victory!"

55 Where, O Death! is Thy STING? Where, O Hades! is Thy Victory?

56 The STING of DEATH is SIN, and the ‡ POWER of SIN is the LAW;

57 ‡ but Thanks to THAT GOD, who GIVES us ‡ the VICTORY, through our LORD, Jesus Christ.

58 ‡ Wherefore, my beloved Brethren, be you settled, unmoved, abounding in the WORK of the LORD at all times, knowing That your LABOR is not in vain in the Lord.

ΚΕΦ. ιϛ'. 16.

Περι δε της λογιας της εις τους ἁγιους,
Concerning and the collection that for the saints,
περ διεταξα ταις εκκλησιαις της Γαλατιας,
as I appointed to the congregations of the Galatia,
ω και ὑμεις ποιησατε. 2 Κατα μιαν σαββα-
also you do. Every first of week
ἑκαστος ὑμων παρ' ἑαυτῳ τιθετω, θησαυ-
each one of you by itself let him place, treasur-
ων, ὁ,τι αν ευοδωται· ἱνα μη ὁταν
ing, what thing he may be prospered; so that not when
ω, τοτε λογιαι γινωνται. 3 Ὁταν δε
I come, then collections may be made. When and
αγενωμαι, οὑς εαν δοκιμασητε, δι' επισ-
I may arrive, whom if you may approve, by let-
ων τουτους πεμψω απενεγκειν την χαριν
these I will send to carry the gift
ων εις Ἱερουσαλημ· 4 εαν δε ᾐ αξιον του
of you to Jerusalem; if but it may be worthy of the
ε πορευεσθαι, συν εμοι πορευσονται.
me to go, with me they shall go.
Ελευσομαι δε προς ὑμας, ὁταν Μακεδονιαν
I will come but to you, when Macedonia
θω (Μακεδονιαν γαρ διερχομαι·)
I may have passed through, (Macedonia for I pass through;)
ος ὑμας δε τυχον παραμενω, η και παρα-
to you and it may happen I will remain, or even I shall

CHAPTER XVI.

1 And concerning ‡ the COLLECTION which is for the SAINTS;—as I directed the CONGREGATIONS of GALATIA, so also do you.

2 † Every ‡ First day of the Week, let each of you lay something by itself, depositing as he may be prospered, so that when I come Collections may not then be made.

3 And when I arrive, ‡ the persons whom you may authorize by Letters, I will send to convey your GIFT to Jerusalem;

4 ‡ and if it be proper that even I should GO, they shall go with me.

5 And I will come to you, ‡ when I have passed through Macedonia; for I am coming by Macedonia;

6 and, perhaps, I shall remain with You, or even

† 2. As *kata polin* signifies every city; and *kata mena*, every month; and Acts xiv. 23, ... in every church; so *kata mian sabbatoon* signifies the first day of every week.—Macknight.

‡ 54. Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14. ‡ 56. Rom. iv. 15; v. 13; vii. 5, 13. ... ‡ 57. 1 John v. 4, 5. ‡ 58. 2 Pet. iii. 14. ‡ 1. Acts xi. ... xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. ‡ 2. Acts xx. 7. ... xiii. 19. ‡ 4. 2 Cor. viii. 4, 19. ‡ 5. Acts xix. 21; 2 Cor. i. 16.

χειμασω, ἱνα ὑμεις με προπεμψητε οὑ εαν πορ-
winter, so that you me may send before where if I may

ευωμαι. 7 Ου θελω γαρ ὑμας αρτι εν παρο-
go. Not I wish for you now in passing

δῳ ιδειν· ελπιζω γαρ χρονον τινα επιμειναι
by to see; I hope for time some to remain

προς ὑμας, εαν ὁ κυριος επιτρεπῃ. 8 Επιμενω
with you, if the Lord should permit. I shall remain

δε εν Εφεσῳ ἑως της πεντηκοστης· 9 θυρα γαρ
but in Ephesus till the pentecost; a door for

μοι ανεῳγε μεγαλη και ενεργης, και αντικειμε-
to me has been opened great and effective, and opposers

νοι πολλοι. 10 Εαν δε ελθῃ Τιμοθεος, βλε-
many. If and should have come Timothy, see

πετε, ἱνα αφοβως γενηται προς ὑμας· το γαρ
you, that without fear he may be to you; the for

εργον κυριου εργαζεται ὡς *[και] εγω· 11 μη
work of Lord he works as [even] I; not

τις ουν αυτον εξουθενησῃ. Προπεμψατε δε
any one therefore him may despise. Send on before and

αυτον εν ειρηνῃ, ἱνα ελθῃ προς με· εκδεχομαι
him in peace, so that he may come to me; I expect

γαρ αυτον *[μετα των αδελφων.] 12 Περι δε
for him [with the brethren.] Concerning and

Απολλω του αδελφου, πολλα παρεκαλεσα
Apollos the brother, much I entreated

αυτον, ἱνα ελθῃ προς ὑμας μετα των
him, that he would go to you with the

αδελφων· και παντως ουκ ην θελημα, ἱνα νυν
brethren; and at all not was will, that now

ελθῃ· ελευσεται δε, ὁταν ευκαιρησῃ. 13 Γρη-
he should go; he will go but, when he may find opportunity. Watch

γορειτε, στηκετε εν τῃ πιστει, ανδριζεσθε,
you, stand you firm in the faith, be you manly,

κραταιουσθε· 14 παντα ὑμων εν αγαπῃ γινεσθω.
be you strong; all things of you in love let be done.

15 Παρακαλω δε ὑμας, αδελφοι· οιδατε την
I entreat and you, brethren; you know the

οικιαν Στεφανα, ὁτι εστιν απαρχη της Αχαιας,
household of Stephanas, that it is a first-fruit of the Achaia,

και εις διακονιαν τοις ἁγιοις εταξαν ἑαυτους·
and for service to the saints they devoted themselves;

16 ἱνα και ὑμεις ὑποτασσησθε τοις τοιουτοις,
that also you should be submissive to the suchlike persons,

pass the winter, th[at you]
may send Me [forward]
wherever I may go.

7 For I do not [wish to]
see You now in p[assing;]
since I hope to [remain]
some Time with yo[u, if]
the Lord permit.

8 But I will rem[ain in]
Ephesus till the Pe[nte-]
cost;

9 for ‡a great and [effec-]
tive Door has been [opened]
to Me; yet there are [many]
‡Opposers.

10 Now, ‡if Ti[mothy]
should have come, [take]
care that he may be [with]
you without fear, fo[r he]
performs the work [of the]
Lord, even as also I [do].

11 ‡Let no one, [there-]
fore, despise him; [but]
send him forward [in]
Peace, that he may [come]
to me; for I am expe[cting]
him with the Brethren.

12 But concerning [Apol-]
los, the brother, [I en-]
treated him much [that he would come to you]
with the brethren; [but]
his Inclination was [not at]
all to come at pre[sent; but]
he will come, [when]
when he may find [op-]
portunity.

13 ‡Watch you! [stand]
firm in the fai[th! be]
manly! ‡Be str[ong!]

14 ‡Let all yo[ur things]
be done in Love.

15 And I entr[eat you,]
Brethren, as you kn[ow the]
‡FAMILY of Ste[phanas,]
That it is ‡a First-[fruit of]
ACHAIA, and th[at they]
have devoted them[selves to]
‡Service for the [saints;]

16 ‡that you [also be]
submissive to su[ch, and]
to Every one [who CO-]
OPERATES and lab[ors.]

* VATICAN MANUSCRIPT.—10. even—omit. 11. with the BRETHREN—omit.

‡ 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. ‡ 9. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8. ‡ 9. Acts xix. 9. ‡ 10. Acts xix. 22; 1 Cor. iv. 17. ‡ Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2. ‡ 11. 1 Tim. iv. 12. ‡ 11. 3 John 6. ‡ 12. 1 Cor. i. 12; iii. 5. ‡ 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6. ‡ 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 2 Thess. ii. 15. ‡ 13. Eph. vi. 10; Col. i. 11. ‡ 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. ‡ 15. 1 Cor. i. 16. ‡ 15. Rom. xvi. 5. ‡ 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. ‡ 16. Heb. xiii. 17.

τῳ συνεργουντι και κοπιωντι. 17 Χαι-
with the one working with and laboring with. I rejoice
τῃ παρουσιᾳ Στεφανα και Φουρτουνα-
the presence of Stephanas and Fortunatus
Αχαικου, ὁτι το ὑμων ὑστερημα οὑτοι
Achaicus, because the of you want these
σαν· 18 ανεπαυσαν γαρ το εμον πνευ-
they refreshed for the my spirit
ὑμων. Επιγινωσκετε ουν τους τοι-
of you. Acknowledge therefore the such
19 Ασπαζονται ὑμας αἱ εκκλησιαι της
Salute you the congregations of the
σπαζονται ὑμας εν κυριῳ πολλα
Salute you in Lord much
αι Πρισκιλλα, συν τῃ κατ' οικον
and Priscilla, with the in house
λησιᾳ. 20 Ασπαζονται ὑμας οἱ αδελ-
congregation. Salute you the breth-
ι. Ασπασασθε αλληλους εν φιλη-
Salute you each other with a kiss
21 Ὁ ασπασμος τῃ εμῃ χειρι Παυ-
The salutation with the my hand of Paul.
τις ου φιλει τον κυριον *[Ιησουν
any one not has affection for the Lord [Jesus
ητω αναθεμα· μαραν αθα. 23 Ἡ
let him be accursed; the Lord comes. The
κυριου Ιησου *[Χριστου] μεθ' ὑμων.
Lord Jesus [Anointed] with you.
η μου μετα παντων ὑμων εν Χριστῳ
of me with all of you in Anointed
[Αμην.]
[So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these brethren supplied the Want of YOU;

18 ‡ for they have refreshed MY Spirit and YOURS. ‡ Acknowledge, therefore, SUCH brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and *Priscilla, ‡ together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BRETHREN salute you. ‡ Salute each other with a holy Kiss.

21 ‡ This is the SALUTATION of Paul, with MY OWN Hand.

22 If any one ‡ loves not the LORD, ‡ let him be accursed. ‡ The Lord comes.

23 ‡ The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

...RST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—omit. 23. Anointed ... 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN ...

‡ 18. 1 Thess. v. 12; Phil. ii. 29. ‡ 19. Rom. xvi. 5, 15; Phil'e. 2. ‡ 20. Rom. xvi. 16. ‡ 21. Col. iv. 18; 2 Thess. iii. 17. ‡ 22. Eph. vi. 24. ‡ 22. Jude 14, 15. ‡ 23. Rom. xvi. 20.

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥ
[OF PAUL AN EPISTLE] TO CORINTHIANS SE

SECOND TO THE CORINTHIANS

ΚΕΦ. α'. 1.

1 Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
θεληματος θεου, και Τιμοθεος ὁ αδελφος, τῃ
will of God, and Timothy the brother, to the
εκκλησιᾳ του θεου τῃ ουσῃ εν Κορινθῳ, συν
congregation of the God to that being in Corinth, with
τοις ἁγιοις πασι τοις ουσιν εν ὁλῃ τῃ Αχαιᾳ·
the saints to all those being in whole the Achaia;
2 χαρις ὑμιν και ειρηνη απο θεου πατρος ἡμων,
favor to you and peace from God a father of you,
και κυριου Ιησου Χριστου. 3 Ευλογητος ὁ θεος
and Lord Jesus Anointed. Worthy of praise the God
και πατηρ του κυριου ἡμων Ιησου Χριστου, ὁ
and father of the Lord of us Jesus Anointed, the
πατηρ των οικτιρμων, και θεος πασης παρα-
father of the mercies, and God of all com-
κλησεως, 4 ὁ παρακαλων ἡμας επι πασῃ τῃ
fort, the one comforting us in all the
θλιψει ἡμων, εις το δυνασθαι ἡμας παρακαλειν
affliction of us, in order that to be able us to comfort
τους εν πασῃ θλιψει, δια της παρακλησεως, ἡς
those in every affliction, by means of the comfort, of which
παρακαλουμεθα αυτοι ὑπο του θεου· 5 ὁτι καθως
we are comforted ourselves by the God; because as
περισσευει τα παθηματα του Χριστου εις ἡμας,
abounds the sufferings of the Anointed in us,
οὑτω δια του Χριστου περισσευει και ἡ παρα-
so by means of the Anointed abounds also the com-
κλησις ἡμων. 6 Ειτε δε θλιβομεθα, ὑπερ
fort of us. Whether but we are afflicted, on behalf
της ὑμων παρακλησεως, *[και σωτηριας·] ειτε
of the of you comfort, [and salvation;] whether
παρακαλουμεθα, ὑπερ της ὑμων παρακλησεως,
we are comforted, on behalf of the of you comfort,
της ενεργουμενης εν ὑπομονῃ των αυτων
of that operating in patient endurance of the same
παθηματων, ὡν και ἡμεις πασχομεν· (και ἡ
sufferings, which also we suffer; (and the
ελπις ἡμων βεβαια ὑπερ ὑμων·) 7 ειδοτες, ὁτι
hope of us stedfast on behalf of you;) knowing, that
ὡσπερ κοινωνοι εστε των παθηματων, οὑτω και
as partakers you are of the sufferings, so also
της παρακλησεως. 8 Ου γαρ θελομεν ὑμας αγ-
of the comfort. Not for we wish you to
νοειν, αδελφοι, ὑπερ της θλιψεως ἡμων της
be ignorant, brethren, concerning the affliction of us of that

CHAPT

1 Paul, ‡
of the *Ano
by the Will o
Timothy the b
THAT CONGRE
GOD which re
‡ together wi
SAINTS who
Whole of Acha
2 ‡ Favor
Peace, from
ther and the
Christ.
3 ‡ Blessed
and Father o
Jesus Christ,
THER of M
God of All Co
4 who COMF
All our AFF
order that w
ABLE to co
in Every Afflic
the COMFORT
ourselves are c
GOD;
5 because ‡
FFERINGS forth
abound in us,
the ANOINTE
also our COMF
6 And wh
afflicted, ‡ it is
of THAT COMF
which OPERAT
tient endura
SAME Sufferin
also suffer; an
on your accou
7 or, whet
comforted, it i
Comfort and
knowing, ‡ Th
are Partakers o
FFERINGS, so al
COMFORT.
8 For we d
you, Brethren,
norant concern

* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS. 1.
Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of you which
by a Patient endurance of the SAME Sufferings which we also suffer; and our
account is firm; or, whether we be comforted, it is for YOUR Comfort and Salvat
ing. That.

‡ 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. ‡ 1. Phil. i. 1;
‡ 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2.
‡ 3. Eph. i. 3; 1 Pet. i. 3. ‡ 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. ‡ 6.
‡ 7. Rom. viii. 17; 2 Tim. ii. 12.

...μενης [8][ἡμιν] εν τῃ Ασιᾳ, ὁτι καθ' ὑπερ-
happening [to us] in the Asia, that according to excess
...λην εβαρηθημεν ὑπερ δυναμιν, ὡστε εξα-
we were pressed above strength, so that to be
...ρηθηναι ἡμας και του ζην· [9] αλλα αυτοι εν
despair us even of the life; but ourselves in
...τοις το αποκριμα του θανατου εσχηκαμεν,
selves the sentence of the death we have,
... μη πεποιθοτες ωμεν εφ' ἑαυτοις, αλλ' επι
that not having trusted we should in ourselves, but in
... Θεῳ τῳ εγειροντι τους νεκρους· [10] ὁς εκ
God that one raising up the dead ones; who from
...λικουτου θανατου ερρυσατο ἡμας, και ρυεται·
so great a death rescued us, and does rescue;
... ὁν ηλπικαμεν, ὁτι και ετι ρυσεται, [11] συνυ-
whom we have hoped, that even still he will rescue, co-
...πουργουντων και ὑμων ὑπερ ἡμων τῃ δεησει,
working also you on behalf of us in the prayer,
... εκ πολλων προσωπων το εις ἡμας χαρισμα
from many faces the for us gift
... πολλων ευχαριστηθῃ ὑπερ ἡμων. [12] Ἡ
...ugh many might be given thanks on behalf of us. The
...ρ καυχησις ἡμων αὑτη εστι, το μαρτυριον της
boasting of us this is, the testimony of the
...ειδησεως ἡμων, ὁτι εν απλοτητι και ειλικρι-
conscience of us, that in simplicity and sincerity
... Θεου, (ουκ εν σοφιᾳ σαρκικῃ, αλλ' εν χαρι-
of God, (not in wisdom fleshly, but in favor
...Θεου) ανεστραφημεν εν τῳ κοσμῳ, περισσο-
of God,) we conducted in the world, more abun-
...ως δε προς ὑμας. [13] Ου γαρ αλλα γραφομεν
...ly but to you. Not for other things we write
...ιν, αλλ' η ἁ αναγινωσκετε, *[η ἁ αναγινωσ-
you, but what you read, [or what you acknow-
...τε·] ελπιζω δε, ὁτι *[και] ἑως τελους επιγ-
...ge;] I hope and, that [even] till end you
...σεσθε, [14] καθως και επεγνωτε ἡμας απο
acknowledge; as also you acknowledged us from
...ους· ὁτι καυχημα ὑμων εσμεν, καθαπερ και
...; because a boasting of you we are, even as also
... ἡμων, εν τῃ ἡμερᾳ του κυριου Ιησου.
... of us, in the day of the Lord Jesus.
[15] Και ταυτῃ τῃ πεποιθησει εβουλομην προς
And in this the confidence I wished to
... ελθειν προτερον, ἱνα δευτεραν χαριν
... to come before, so that a second favor
...ητε· [16] και δι' ὑμων διελθειν εις Μακεδο-
you may have; and through you to pass through into Macedo-
...ιαν, και παλιν απο Μακεδονιας ελθειν προς
...nia, and again from Macedonia to come to

‡ AFFLICTION of ours which HAPPENED in ASIA, That *excessively above Strength we were pressed, so that we despaired even of LIFE;

9 but we had the SENTENCE of DEATH in ourselves, so that we might ‡not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

10 ‡who rescued us from so Great a Death, and *is rescuing; in whom we have hope that he will also yet rescue;

11 you, also, ‡co-operating by PRAYER on our behalf, so that from Many †Mouths thanks may be given by Many on our behalf, ‡for Our GIFT.

12 For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with *the greatest Simplicity and ‡Sincerity, ‡not with fleshly Wisdom, but by the Favor of GOD, we conducted ourselves in the WORLD; but more especially towards you.

13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

14 as also you partially acknowledged us, ‡That we are your Boast, ‡as you also will be ours in the DAY of *the LORD Jesus.

15 And in this CONFIDENCE ‡I was purposing to come to you at first; so that you might have ‡a *Second Favor;

16 and, by You, to pass through into Macedonia; and from Macedonia ‡to come again to you, and by

* VATICAN MANUSCRIPT.—8. to us—omit. 8. excessively above strength we were pressed. 10. will rescue. 12. Pureness and godly Sincerity. 13. or what you acknowledge—omit. 13. even—omit. 14. our LORD Jesus. 15. Second Joy.

† 11. Prosopon, like the Latin persona, is a mask with a open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" ... "character."—Sharpe.

‡ 8. Acts xix. 23; 1 Cor. xv. 32; xvi. 9. ‡ 9. Jer. xvii. 5, 7. ‡ 10. 2 Pet. ii. 9. ‡ 11. Rom. xv. 30; Phil. i. 19; Philemon 22. ‡ 11. 2 Cor. iv. 15. ‡ 12. 2 Cor. ii. 17; ‡ 12. 1 Cor. ii. 4, 13. ‡ 14. 2 Cor. v. 12. ‡ 14. Phil. ii. 16; iv. 1; 1 Thess. ‡ 15. 1 Cor. iv. 9. ‡ 15. Rom. i. 11. ‡ 16. 1 Cor. xvi. 5, 6.

yes yes, and the no no?

ὁτι ὁ λογος ἡμων ὁ προς ὑμας
that the word of us that to you

ναι και ου. 19 Ὁ γαρ του θεο
yes and no. The for of the God

Χριστος, ὁ εν ὑμιν δι' ἡμων
Anointed, that among you by means of us

(δι' εμου και Σιλουανου και
(by means of me and Silvanus and

εγενετο ναι και ου, αλλα ναι εν
became yes and no, but yes in

20 (ὁσαι γαρ επαγγελιαι θεου, εν
(as many for promises of God, in

και εν αυτῳ το αμην,) τῳ θεῳ π
and in him the so be it,) to the God

ἡμων. 21 Ὁ δε βεβαιων ἡμας
of us. The but one establishing us

Χριστον, και χρισας ἡμας, θεος
Anointed, and having anointed us, God;

γισαμενος ἡμας, και δους τον
sealed us, and having given the

πνευματος εν ταις καρδιαις ἡ
spirit in the hearts o

μαρτυρα τον θεον επικαλουμα
a witness the God call upon

ψυχην, ὁτι φειδομενος ὑμων
soul, that sparing you

Κορινθον· 24 ουχ ὁτι κυριευομε
Corinth; not because we lord it ove

τεως, αλλα συνεργοι εσμεν τη
but fellow-workers we are of the

γαρ πιστει ἑστηκατε. ΚΕΦ.
for faith you have stood.

Και εγραψα *[ὑμιν] τουτο αυτο, ἱνα
And I wrote [to you] this same thing, so that
ν λυπην εχω αφ' ὡν εδει με
grief I have from of whom it behoves me
πεποιθως επι παντας ὑμας, ὁτι ἡ εμη
ing confided in all you, that the my
των ὑμων εστιν. 4 Εκ γαρ πολλης
f all of you it is. Out of for much
αι συνοχης καρδιας εγραψα ὑμιν δια
nd anguish of heart I wrote to you through
ακρυων, ουχ ἱνα λυπηθητε, αλλα την
tears, not that you might be grieved, but the
α γνωτε, ἡν εχω περισσοτερως
that you might know, which I have more abundantly
5 Ει δε τις λελυπηκεν, ουκ εμε λελυ-
If but any one has been grieved, not me he has
λλ' απο μερους, ἱνα μη επιβαρω,
t from parts, that not I may bear hard upon,
ας. 6 Ἱκανον τῳ τοιουτῳ ἡ επιτιμια
Sufficient to the such one the censure
τῶν πλειονων· 7 ὡστε τουναντιον
the majority; so that on the other hand
] ὑμας χαρισασθαι και παρακαλεσαι,
you to freely forgive and to comfort,
περισσοτερᾳ λυπῃ καταποθῃ ὁ τοι-
more abundant grief should be swallowed the such
Διο παρακαλω ὑμας κυρωσαι εις
erefore I entreat you to publicly confirm to
την. 9 Εις τουτο γαρ και εγραψα,
In order to this for also I wrote,
την δοκιμην ὑμων, ει εις παντα
know the proof of you, if to all things
εστε. 10 Ὡι δε τι χαριζεσθε, και
you are. To whom but anything you freely forgive, also
γαρ εγω ὁ κεχαρισμαι, ει τι κεχα-
for I what have freely forgiven, if anything I have
δι' ὑμας, εν προσωπῳ Χριστου·
on account of you, in presence of Anointed;
πλεονεκτηθωμεν ὑπο του σατανα· ου
we should be overreached by the adversary; not
τα νοηματα αγνοουμεν.
the devices we are ignorant.
ν δε εις την Τρωαδα εις το ευαγγελιον
come but to the Troas for the glad tidings
του, και θυρας μοι ανεῳγμενης εν
inted, and a door to me having been opened by
εσχηκα ανεσιν τῳ πνευματι μου, τῳ
I had rest in the spirit of me, by the

3 I wrote also this very thing, that coming, ‡ I might not have sorrow from those by whom I ought to rejoice; ‡ having confidence in you all, That MY Joy is the joy of you all.

4 For out of Much Affliction and Distress of Heart I wrote to you through many Tears; ‡ not that you should be grieved, but that you might know the LOVE which I have more abundantly towards you.

5 But ‡ if any one has caused grief, he has not ‡ grieved Me, except from a part; that I may not overcharge you all.

6 Sufficient for SUCH a person is THIS ‡ PUNISHMENT, which was inflicted by the MAJORITY.

7 ‡ So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest SUCH an one should be overwhelmed by EXCESSIVE Sorrow.

8 Wherefore, I entreat you publicly to confirm your Love towards him.

9 Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are ‡ obedient in all things.

10 But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

11 that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

12 But ‡ having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and ‡ a Door having been opened to me by the Lord, ‡ I had no Rest in my SPIRIT, because I

* MANUSCRIPT.—3. to you—omit. 7. rather—omit.

xii. 21. ‡ 3. 2 Cor. vii. 16; viii. 22; Gal. v. 10. ‡ 4. 2 Cor. vii. 8, 9, 12.
1. ‡ 5. Gal. iv. 12. ‡ 6. 1 Cor. v. 4, 5; 1 Tim. v. 20. ‡ 7. Gal.
‡ 9. 2 Cor. vii. 15; x. 6. ‡ 12. Acts xvi. 8; xx. 6. ‡ 12. 1 Cor. xvi. 9.
vi. 1.—

αὐτου φανερουντι δι ημων εν
of himself is manifesting through us in

15 Ὁτι Χριστου ευωδια εσμεν τῳ
That of Anointed a sweet odor we are to the

σωζομενοις και εν τοις απολλυ
being saved and in those perishi

μεν, οσμη θανατου εις θανατον·
indeed, an odor of death into death, to

ζωης εις ζωην. Και προς ταυτα
of life into life. And for these thing

17 Ου γαρ εσμεν ὡς οἱ πολλοι,
Not for we are like the many,

τον λογον του θεου· αλλ' ὡς εξ ειλι
the word of the God; but as from

ὡς εκ θεου, κατενωπιον *[του] θ
as from God, in presence [of the] G

τῳ λαλουμεν. ΚΕΦ. γ'. 3. 1 Α
we speak.

ἑαυτους συνιστανειν; η μη χρηζο
ourselves to commend? or not we n

συστατικων επιστολων προς ὑμα
of recommendation letters to you

*[συστατικων;] 2 Ἡ επιστολ
[of recommendation?] The letter

εστε, εγγεγραμμενη εν ταις κ
are, having been written in the

γινωσκομενη και αναγινωσκομεν
being known and being read

ανθρωπων 3 φανερουμενοι, ὁτι
men; being manifest, that y

ς, αλλα εν πλεξι καρδιαις σαρκιναις.
but on tablets of hearts fleshly.
δε τοιαυτην εχομεν δια του Χρισ-
but such we have through the Anointed
θεον· 5 ουχ ὁτι ἱκανοι εσμεν αφ'
God; not because sufficient we are from
σασθαι τι, ὡς εξ ἑαυτων, αλλ'
reason anything, as from ourselves, but
μων εκ του θεου· 6 ὁς και ἱκανωσεν
of us from of the God; who also qualified
νς καινης διαθηκης, ου γραμματος,
of a new covenant, not of letter,
ατος· το γαρ γραμμα αποκτεινει,
it; the for letter kills,
ζωοποιει. 7 Ει δε ἡ διακονια του
gives life. If but the service of the
γραμμασιν, εντετυπωμενη *[εν]
letters, having been engraved [in]
ηθη εν δοξῃ, ὡστε μη δυνασθαι
in glory, so that not to be able
ς υἱους Ἰσραηλ εις το προσωπον
sons of Israel into the face
α την δοξαν του προσωπου αυτου,
of the glory of the face of him,
μενην· 8 πως ουχι μαλλον ἡ δια-
away; how not rather the ser-
υματος εσται εν δοξῃ; 9 Ει γαρ ἡ
spirit shall be in glory? If for the
κατακρισεως, δοξα· πολλῳ μαλλον
condemnation, glory; much more
διακονια της δικαιοσυνης εν δοξῃ.
service of the righteousness in glory.
ι δεδοξασται το δεδοξασμενον εν
has been glorified that having been glorified in
ρει, ἑνεκεν της ὑπερβαλλουσης
on account of the surpassing
γαρ το καταργουμενον, δια
for that is being annulled, through
ῳ μαλλον το μενον, εν δοξῃ.
more that remaining, in glory.
ν τοιαυτην ελπιδα, πολλῃ παρ-
such a hope, much free-
σα· 13 και ου, καθαπερ Μωυσεως
and not, as Moses
μα επι το προσωπον ἑαυτου, προς
on the face of himself, for
αι τους υἱους Ἰσραηλ εις το τελος
the sons of Israel to the end
μενου. 14 (Ἀλλ' επωρωθη τα
away. [But were blinded the

fleshly Tablets of the Heart.

4 And such Confidence towards GOD we have through the ANOINTED;

5 ‡not That we are qualified of ourselves to reason any thing as from our selves, but ‡our QUALIFICATION is from GOD;

6 who also qualified us to be ‡ Servants of a ‡ New Covenant; not ‡ of the Letter, but of the Spirit; for ‡ the LETTER kills, ‡ but the SPIRIT makes alive.

7 Now, if ‡the DISPENSATION of DEATH, ‡engraved in Letters on Stones, was attended with Glory, ‡ so that the SONS of Israel were unable to look steadily into the FACE of Moses, because of THE BRIGHTNESS of his COUNTENANCE;——which [dispensation] is PASSING AWAY;—

8 how, rather, shall not the ‡ DISPENSATION of the SPIRIT be attended with Glory?

9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY ‡of RIGHTEOUSNESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

11 For if THAT is BEING ANNULLED through Glory, far superior is this REMAINING in Glory.

12 Having therefore such a Persuasion, ‡ we exercise much Confidence;

13 and are not like Moses, ‡ who put a Veil over his FACE, for the SONS of Israel not to GAZE INTENTLY to ‡the END of THAT BEING ABOLISHED.

...ANUSCRIPT.—7. in—omit.

...; 2 Cor. ii. 16. ‡ 5. 1 Cor. xv. 10; Phil. ii. 13. ‡ 6. 1 Cor. iii.
...h. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11. ‡ 6. Jer. xxxi.
...; Heb. viii. 6, 8. ‡ 6. Rom. ii. 27, 29; vii. 6. ‡ 6. Rom. vii.
...11; Gal. iii. 10. ‡ 6. John vi. 63; Rom. viii. 2. ‡ 7. Rom. vii.
...d. xxxiv. 1, 29; Deut. x. 1. ‡ 7. Exod. xxxiv. 29, 30, 35. ‡ 8. Gal.
Rom. i. 17; iii. 21. ‡ 12. 2 Cor. vii. 4; Eph. vi. 19. ‡ 13. Exod.
‡ 13. Rom. x. 4; Gal. iii. 23.

of them lies. When but it may ...
κυριον, περιαιρειται το καλυμμα. [17]
Lord, is taken from around the veil.
το πνευμα εστιν· οὗ δε το πν...
the spirit is; where and the ...
*[εκει] ελευθερια.) [18] Ἡμεις δε ...
[there] freedom.) We but ...
κεκαλυμμενῳ προσωπῳ την δοξαν ...
been unveiled in a face the glory ...
...μενοι, την αυτην εικονα μετ...
ing as in a mirror, the same image ...
απο δοξης εις δοξαν, καθαπερ απο ...
from glory to glory, even as from ...
ματος ΚΕΦ. δ'. 4. [1] Δια τουτο ...
spirit. On account of this ...
διακονιαν ταυτην, καθως ελεηθημε...
service this, even as we received m...
κουμεν· [2] αλλ' απειπαμεθα τα κρυ...
faint; but we refused the secr...
χυνης, μη περιπατουντες εν παν...
not walking in ...
δολουντες τον λογον του θεου, αλ...
falsifying the word of the God, ...
ρωσει της αληθειας συνιστωντες ...
tation of the truth recommending ...
πασαν συνειδησιν ανθρωπων, ενω...
every conscience of men, in pre...
[3] Ει δε και εστι κεκαλυμμενον τ...
If but even it is having been veiled ...
ἡμων, εν τοις απολλυμενοις εστ...
of us, among those being destroyed it is ...
νον· [4] εν οἷς ὁ θεος του αιωνος ...
veiled; in whom the God of the age ...

γαρ ἑαυτους κηρυσσομεν, αλλα Χριστον
for ourselves we proclaim, but Anointed
κυριον· ἑαυτους δε, δουλους ὑμων δια
a Lord; ourselves and, slaves of you through
ν. [6] Ὁτι ὁ θεος ὁ ειπων εκ σκοτους
Because the God that commanding out of darkness
αμψαι, ὁς ελαμψεν εν ταις καρδιαις ἡμων,
shine, who shone in the hearts of us,
φωτισμον της γνωσεως της δοξης του θεου
illumination of the knowledge of the glory of the God
προσωπῳ *[Ιησου] Χριστου. [7] Εχομεν δε
face [of Jesus] Anointed. We have but
θησαυρον τουτον εν οστρακινοις σκευεσιν,
treasure this in earthen vessels,
ἡ ὑπερβολη της δυναμεως ῃ του θεου,
the superabounding of the power may be of the God,
μη εξ ἡμων· [8] εν παντι θλιβομενοι, αλλ' ου
not out of us; in everything being afflicted, but not
στενοχωρουμενοι· απορουμενοι, αλλ' ουκ εξα-
being straitened; being perplexed, but not being
πορουμενοι· [9] διωκομενοι, αλλ' ουκ εγκαταλει-
in despair; being persecuted, but not being forsaken;
πομενοι· καταβαλλομενοι, αλλ' ουκ απολλυμε-
being cast down, but not being des-
νοι· [10] παντοτε την νεκρωσιν του Ιησου εν τῳ
troyed; always the putting to death of the Jesus in the
σωματι περιφεροντες, ἱνα και ἡ ζωη του Ιησου
body bearing about, that also the life of the Jesus
εν τῳ σωματι ἡμων φανερωθῃ. [11] Αει γαρ
in the body of you may be manifested. Always for
ἡμεις οἱ ζωντες, εις θανατον παραδιδομεθα δια
we the living, to death are delivered because of
Ιησουν, ἱνα και ἡ ζωη του Ιησου φανερωθῃ εν
Jesus, that also the life of the Jesus may be manifested in
τῃ θνητῃ σαρκι ἡμων. [12] Ὡστε ὁ θανατος εν
the mortal flesh of us. So that the death in
ἡμιν ενεργειται, ἡ δε ζωη εν ὑμιν. [13] Εχοντες
us works, the but life in you. Having
δε το αυτο πνευμα της πιστεως, κατα το
but the same spirit of the faith, according to that
γεγραμμενον· Επιστευσα, διο ελαλησα· και
having been written; I believed, therefore I spoke; also
ἡμεις πιστευομεν, διο και λαλουμεν· [14] ειδο-
we believe, therefore and we speak; know-
τες ὁτι ὁ εγειρας τον *[κυριον] Ιησουν, και
ing that the one raising up the [Lord] Jesus, also
ἡμας δια Ιησου εγερει, και παραστησει συν
us through Jesus will raise up, and will present with
ὑμιν. [15] Τα γαρ παντα δι' ὑμας, ἱνα ἡ χαρις
you. The for all things on account of you, that the favor

5 ‡ For we do not proclaim Ourselves, but the Anointed Jesus, as Lord; and ourselves ‡ your bond-servants on account of Jesus.

6 Because THAT GOD ‡ who COMMANDED the LIGHT to shine out of Darkness, ‡ shone into our HEARTS for illuminating with the KNOWLEDGE of the GLORY of GOD in the face of Jesus Christ.

7 But we have this TREASURE in ‡ Earthen Vessels, in order ‡ that the EXCELLENCE of the POWER may be of GOD, and not from us;

8 ‡ being afflicted in every thing, but not distressed; being perplexed, but not in despair;

9 being persecuted, but not deserted; being thrown down, but not destroyed;

10 ‡ always carrying about in the BODY, the dying state of JESUS, ‡ that the LIFE of JESUS may also be manifested in our BODY.

11 For we who are LIVING are always delivered up to Death ‡ on account of Jesus; in order that the LIFE of JESUS also may be manifested in our MORTAL Flesh;

12 so that DEATH is working in us, but LIFE in you.

13 But having ‡ the SAME Spirit of FAITH, according to that HAVING BEEN WRITTEN; ‡ "I believed, therefore I spoke;" we also believe, and therefore we speak;

14 knowing That ‡ he who RAISED UP JESUS, will also raise Us up * with Jesus, and will present us with you.

15 For ‡ ALL these things are on your account, ‡ that

* VATICAN MANUSCRIPT.—6. Jesus—omit. 14. LORD—omit. 14. with.

‡ 5. 1 Cor. i. 13, 23; x. 33. ‡ 5. 1 Cor. ix. 19; 2 Cor. i. 24. ‡ 6. Gen. i. 3. ‡ ... Pet. i. 19. ‡ 7. 2 Cor. v. 1. ‡ 7. 1 Cor. ii. 5; 2 Cor. xii. 9. ‡ 8. 2 Cor. ... ‡ 10. 1 Cor. xv. 31; 2 Cor. i. 5—9; Gal. vi. 17; Phil. iii. 10. ‡ 10. Rom. viii. ... Tim. ii. 11, 12; 1 Pet. iv. 13. ‡ 11. Rom. viii. 36. ‡ 13. Rom. i. 11; 2 Pet. i. 1. ... cxvi. 10. ‡ 14. Rom. viii. 11; 1 Cor. vi. 14. ‡ 15. Col. i. 24; 2 Tim. ii. 10. ... Cor. i. 11; viii. 19; ix. 11, 12.

ρον της θλιψεως *[ἡμων,] καθ'
ness of the affliction [of us,] according t

ὑπερβολην αιωνιον βαρος δοξης
an exceeding age-lasting weight of glory

ἡμιν· 18 μη σκοπουντων ἡμων τ
for us; not looking of us the t

αλλα τα μη βλεπομενα· τα γ
but the things not being seen; the things f

προσκαιρα· τα δε μη βλεπομ
transient things; the things but not being se

ΚΕΦ. ε'. 5. 1 Οἰδαμεν γαρ, ὁτ
We know for, tha

γειος ἡμων οικια του σκηνους κα
of us house of the tent should b

δομην εκ θεου εχομεν, οικιαν
ing from God we have, a house

αιωνιον, εν τοις ουρανοις. 2 Και
age-lasting, in the heavens. Even

στεναζομεν, το οικητηριον ἡμων
we groan, the abode of us

επενδυσασθαι επιποθουντες. 3
to be invested earnestly desiring. If a

σαμενοι, ου γυμνοι εὑρεθησομε
been invested, not naked ones we shall be foun

οἱ οντες εν τῳ σκηνει στεναζομ
those being in the tent groan

εφ' ᾡ ου θελομεν εκδυσασθαι,
in which not we wish to be unclothed,

σασθαι, ἱνα καταποθῃ το θ
vested, that may be swallowed up the m

ζωη. 5 Ὁ δε κατεργασαμενος

του κυριου· 7 (δια πιστεως γαρ
the Lord; (by means of faith for

ν, ου δια ειδους·) 8 θαρρουμεν
not by means of sight;) we are confident

κουμεν μαλλον εκδημησαι εκ του
ll-pleased rather to be from home out of the

ι ενδημησαι προς τον κυριον· 9 διο
to be at home with the Lord; wherefore

ουμεθα, ειτε ενδημουντες, ειτε
ambitious, whether being at home, or

ευαρεστοι αυτῳ ειναι. 10 Τους
well-pleasing to him to be. The

ημας φανερωθηναι δει εμπροσ-
we to appear it is necessary before

ατος του Χριστου, ἱνα κομισηται
al of the Anointed, that may receive

δια του σωματος, προς ἁ επ-
gs through the body, according to what was

αγαθον, ειτε κακον.
good, or bad.

ουν τον φοβον του κυριου, ανθρω-
erefore the fear of the Lord, men

ν, θεῳ δε πεφανερωμεθα· ελπιζω
, to God but we have been manifested; I hope

συνειδησεσιν ὑμων πεφανερωσθαι.
consciences of you to have been manifested.

παλιν ἑαυτους συνιστανομεν ὑμιν,
again ourselves do we recommend to you,

ν διδοντες ὑμιν καυχηματος ὑπερ
giving to you of boasting on

ητε προς τους εν προσωπῳ καυχω-
ay have for those in face boasting,

ν καρδιᾳ. 13 Ειτε γαρ εξεστημεν,
in heart. Even if for we are besides ourselves,

σωφρονουμεν, ὑμιν. 14 Ἡ γαρ αγα-
e of sound mind, to you. The for love

του συνεχει ἡμας, 15 κριναντας
ted constrains us, having judged

εις ὑπερ παντων απεθανεν αρα
one on behalf of all died, then

εθανον· και ὑπερ παντων απεθα-
died; and on behalf of all he died,

ντες μηκετι ἑαυτοις ζωσιν, αλλα
ing no longer to themselves should live, but

τῳ αποθανοντι και εγερθεντι.
him having died and having been raised up.

home, away from the LORD;

7 (for ‡we are walking by Faith, not by Sight;)

8 but we are confident, and ‡well-pleased rather to be separated from the BODY, and to be at home with the LORD.

9 And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him.

10 ‡For we must ALL appear before the TRIBUNAL of the ANOINTED ‡so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

11 Knowing therefore the ‡TERROR of the LORD, we are persuading Men; ‡but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

12 We are not ‡recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

13 For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

14 For the LOVE of the ANOINTED one constrains us,

15 judging this, That ‡if one died on behalf of all, then they ALL died; and ‡that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

…ENUSCRIPT.—12. For—omit.

…26, 25; ‡ Cor. iv. 18. ‡ 8. Phil. i. 23. ‡ 10. Rom. xiv. 10.
…Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii. 12. ‡ 11. Job xxxi.
…23. ‡ 11. 2 Cor. iv. 2. ‡ 12. 2 Cor. iii. 1. ‡ 15. Rom.
…vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

passed away, lo, has become new [the all things.]

18 Τα δε παντα εκ του θεου, του καταλλαξαντος
The but all things out of the God, that one having reconciled

ἡμας ἑαυτῳ δια *[Ιησου] Χριστου, και δοντος
us to himself through [Jesus] Anointed, and having given

ἡμιν την διακονιαν της καταλλαγης. 19 Ὡς
to us the service of the reconciliation. Namely

ὅτι θεος ην εν Χριστῳ κοσμον καταλλασσων
that God was in Anointed a world reconciling

ἑαυτῳ, μη λογιζομενος αυτοις τα παραπτωματα
to himself, not reckoning to them the faults

αυτων, και θεμενος εν ἡμιν τον λογον της
of them, and having placed in us the word of the

καταλλαγης. 20 Ὑπερ Χριστου ουν πρεσβευο-
reconciliation. On behalf of Anointed therefore we are ambas-

μεν, ὡς του θεου παρακαλουντος δι' ἡμων·
sadors, as if the God beseeching through us;

δεομεθα ὑπερ Χριστου, καταλλαγητε τῳ θεῳ.
we pray on behalf of Anointed, be you reconciled to the God.

21 Τον *[γαρ] μη γνοντα ἁμαρτιαν, ὑπερ ἡμων
Him [for] not having known sin, on behalf of us

ἁμαρτιαν εποιησεν, ἱνα ἡμεις γινωμεθα δικαιο-
sin was made, that we might become righteous-

συνη θεου εν αυτῳ. ΚΕΦ. ς'. 6. 1 Συνερ-
ness of God in him. Working

γουντες δε και παρακαλουμεν, μη εις κενον
together but also we exhort, not in vain

την χαριν του θεου δεξασθαι ὑμας· 2 (λεγει
the favor of the God to receive you; (he says

γαρ· Καιρῳ δεκτῳ επηκουσα σου και εν ἡμερᾳ
for; In a season acceptable I listened to thee, and in a day

ιδου, νυν ἡμερα σωτηριας.)
lo, now a day of salvation.)
εν μηδενι διδοντες προσκοπην, ἱνα
in any thing giving offence, so that
θη ἡ διακονια· 4 αλλ' εν παντι
blamed the service; but in every thing
ς ἑαυτους ὡς θεου διακονοι, εν ὑπο-
ourselves as of God servants, in pa-
η εν θλιψεσιν, εν αναγκαις, εν στε-
in afflictions, in necessities, in dis-
5 εν πληγαις, εν φυλακαις, εν ακα-
in stripes, in prisons, in tu-
ς, εν κοποις, εν αγρυπνιαις, εν
in labors, in watchings, in
6 εν ἁγνοτητι, εν γνωσει, εν μακρο-
in purity, in knowledge, in long-suf-
χρηστοτητι, εν πνευματι ἁγιῳ, εν
kindness, in spirit holy, in
ανυποκριτῳ, 7 εν λογῳ αληθειας, εν
unfeigned, in a word truth, in
ου· δια των ὁπλων της δικαιοσυνης
God; through the arms of the righteousness
ν και αριστερων, 8 δια δοξης και ατι-
and of lefts, through glory and dis-
δυσφημιας και ευφημιας· ὡς πλανοι
bad fame and good fame; as deceivers
ις· 9 ὡς αγνοουμενοι, και επιγινωσκο-
as being ignorant, and being duly appre-
αποθνησκοντες, και ιδου ζωμεν· ὡς
dying, and lo we live; as
νοι, και μη θανατουμενοι· 10 ὡς λυπου-
d, and not put to death; as being
ι δε χαιροντες· ὡς πτωχοι, πολλους
but rejoicing; as poor, many
ιζοντες· ὡς μηδεν εχοντες, και παντα
rich; as nothing having, and all things
τες. 11 Το στομα ἡμων ανεῳγε προς
The mouth of us has been opened to
ινθιοι, ἡ καρδια ἡμων πεπλατυνται.
thians, the heart of us has been enlarged.
νοχωρεισθε εν ἡμιν· στενοχωρεισθε δε
straitened in us; you are straitened but
σπλαγχνοις ὑμων. 13 Την δε αυτην αντι-
bowels of you. The but same recom-
(ὡς τεκνοις λεγω,) πλατυνθητε και
(as to children I speak,) be enlarged also

γινεσθε ἑτεροζυγουντες απιστοις· τις
be you unequally yoking with unbelievers; what
οχη δικαιοσυνη και ανομιᾳ; τις δε
tion righteousness and lawlessness? what and

well-accepted Season; behold! now is a Day of Salvation;)

3 ‡ giving No Offence in any thing, that the MINISTRATION may not be blamed;

4 but in everything establishing ourselves ‡ as God's Servants, by much patient endurance in Afflictions, in Necessities, in Distresses;

5 ‡ in Stripes, in Prisons, in Tumults; in Labors, in Watchings, in Fastings;

6 by Purity, by Knowledge, by Forbearance; by Kindness, by a holy Spirit, by Love undissembled,

7 ‡ by the Word of Truth, by the Power of God; ‡ through THOSE ARMS of Righteousness, on the RIGHT hand and Left;

8 through Glory and Disgrace; through Bad fame and Good fame; as Deceivers, and yet true;

9 ‡ as being ignorant, yet being duly appreciated; ‡ as dying, yet behold! we live; as chastised, yet not put to death;

10 as grieving, but always rejoicing; as poor, but enriching many; as having Nothing, yet possessing All things.

11 Our MOUTH is opened toward you, O Corinthians! our HEART has been enlarged.

12 You are not straitened in us, ‡ but you are contracted in your own TENDER AFFECTIONS.

13 But as a re-payment for the SAME, (‡ I speak as to Children,) be you also enlarged.

14 ‡ Be not unequally yoked with Unbelievers; for ‡ What Participation has Righteousness with Iniquity? * or what Com-

...an Manuscript.—14. or what.

...c. x. 32. ‡ 4. 1 Cor. iv. 1. ‡ 5. 2 Cor. xi. 23. ‡ 7. 1 Cor. ii. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. ‡ 9. 2 Cor. xi. 6. ‡ 9. 1 Cor. iv. 9; ...iv. 10, 11. ‡ 12. 2 Cor. xii. 15. ‡ 13. 1 Cor. iv. 14. ‡ 14. Lev. xix. ...; 1 Cor. v. 9; vii. 39. ‡ 14. 1 Kings xviii. 21; 1 Cor. x. 21; Eph. v. 7, 11.

as said the God; That

αυτοις, και εμπεριπατησω· και
them, and will walk about in; and

θεος, και αυτοι εσονται μοι λαος.
a God, and they shall be to me a people.

θετε εκ μεσου αυτων και αφορ
you out from midst of them and be you

κυριος, και ακαθαρτου μη ἁπτεσθ
Lord, and of an unclean thing not touch you

ξομαι ὑμας, 18 και εσομαι ὑμιν
ceive you, and I will be to you

ὑμεις εσεσθε μοι εις υἱους και θυ
you shall be to me for sons and

κυριου παντοκρατωρ. ΚΕΦ. ζ'.
Lord Almighty.

ουν εχοντες τας επαγγελιας, α
therefore having the promises,

ρισωμεν ἑαυτους απο παντος μολ
cleanse ourselves from all

και πνευματος, επιτελουντες
and spirit, perfecting

φοβῳ θεου. 2 Χωρησατε ἡμας·
fear of God. Receive you us;

σαμην, ουδενα εφθειραμεν, ουδε
jured, no one we corrupted, no one

σαμεν. 3 Ου προς κατακρισιν λ
Not for condemnation I

γαρ, ὁτι εν ταις καρδιαις ἡμω
for, that in the hearts of us

συναποθανειν και συζην. 4 Π
to die together and to live together. M

ἡμων εις Μακεδονιαν, ουδεμιαν εσχη-
κεν ἡ σαρξ ἡμων, αλλ' εν παντι θλιβο-
μενοι· εξωθεν μαχαι, εσωθεν φοβοι. 6 Αλλ'
ὁ παρακαλων τους ταπεινους, παρεκαλεσεν ἡμας
ὁ Θεος εν τῃ παρουσιᾳ Τιτου· 7 ου μονον δε εν
τῃ παρουσιᾳ αυτου, αλλα και εν τῃ παρακλησει
ᾑ παρεκληθη εφ' ὑμιν, αναγγελλων ἡμιν
την ὑμων επιποθησιν, τον ὑμων οδυρμον, τον
ὑμων ζηλον ὑπερ εμου· ὡστε με μαλλον
χαρηναι. 8 Ὁτι ει και ελυπησα ὑμας εν τῃ
επιστολῃ, ου μεταμελομαι, ει και μετεμελομην·
βλεπω ὁτι ἡ επιστολη εκεινη, ει και προς
ὡραν, ελυπησεν ὑμας. 9 Νυν χαιρω, ουχ ὁτι
ελυπηθητε, αλλ' ὁτι ελυπηθητε εις μετανοιαν·
ελυπηθητε γαρ κατα Θεον, ἱνα εν μηδενι
ζημιωθητε εξ ἡμων. 10 Ἡ γαρ κατα Θεον
λυπη μετανοιαν εις σωτηριαν αμεταμελητον
κατεργαζεται· ἡ δε του κοσμου λυπη θανατον
κατεργαζεται. 11 Ιδου γαρ αυτο τουτο το
κατα Θεον λυπηθηναι *[ὑμας,] ποσην κατειρ-
γασατο ὑμιν σπουδην· αλλα απολογιαν, αλλα
αγανακτησιν, αλλα φοβον, αλλα επιποθησιν,
αλλα ζηλον, αλλ' εκδικησιν· εν παντι συνεσ-
τησατε ἑαυτους αγνους ειναι *[εν] τῳ πραγ-
ματι. 12 Αρα ει και εγραψα ὑμιν ουχ εινεκεν
του αδικησαντος, ουδε εινεκεν του αδικηθεν-
τος, ...

5 For, indeed, ‡ we having come into Macedonia, our FLESH had No Rest, but ‡ we were distressed in every way;—outwardly Fightings; inwardly Fears.

6 But that ‡ GOD who COMFORTS the DISCONSOLATE, comforted us ‡ by the PRESENCE of Titus;

7 and not only by his PRESENCE, but also by the COMFORT with which he was comforted on your account, narrating to us YOUR earnest desire, YOUR Lamentation, YOUR Zeal on my behalf; so that I greatly rejoiced.

8 Because if even I grieved you by the LETTER, I do not *repent; and if even I did repent, I see That that LETTER grieved you but for a short time.

9 I now rejoice, not Because you were grieved, but Because you were grieved in order to Reformation; for you were grieved according to God, so that you might suffer loss from us in nothing.

10 ‡ For the SORROW according to GOD produces Reformation for Salvation, not to be repented of; ‡ but the SORROW of the WORLD produces Death.

11 For behold this very thing,—to be GRIEVED according to God,—How much Earnestness it produced in you! what an Apology! what Indignation! what Fear! what Earnest desire! what Zeal! what a Punishment! In everything you proved yourselves to be pure in this MATTER.

12 If therefore, indeed, I wrote to you, it was not on HIS account WHO suffered the WRONG, * nor indeed on HIS account WHO did the WRONG, ‡ but

* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 11. you—omit. 12. nor indeed on HIS account.

‡ 5. 2 Cor. iv. 8. ‡ 6. 2 Cor. i. 4. ‡ 6. See 2 Cor. ii. 13. ‡ 10. Prov. xvii. 22. ‡ 12. 2 Cor. ii. 4.

τος· αλλ' εἱνεκεν του φανερωθηναι την σπουδην
wrong; but on account of the to have been manifested the diligence
ἡμων την ὑπερ ὑμων προς ὑμας, ενωπιων του
of us that on behalf of you toward you, in presence of the
Θεου. 13 Δια τουτο παρακεκλημεθα επι τῃ παρα-
God. On account of this we were comforted in the com-
κλησει ὑμων· περισσοτερως δε μαλλον εχαρη-
fort of you; more abundantly and rather we re-
μεν επι τῃ χαρᾳ Τιτου, ὁτι αναπεπαυται το
joiced in the joy of Titus, because has been refreshed the
πνευμα αυτου απο παντων ὑμων· 14 ὁτι ει τι
spirit of him from all of you; because if anything
αυτῳ ὑπερ ὑμων κεκαυχημαι, ου κατῃσχυνθην·
to him on behalf of you I have boasted, not I was ashamed;
αλλ' ὡς παντα εν αληθειᾳ ελαλησαμεν ὑμιν,
but as all things in truth we spoke to you,
οὑτω και ἡ καυχησις ἡμων ἡ επι Τιτου, αληθεια
so also the boasting of us that in Titus, truth
εγενηθη· 15 και τα σπλαγχνα αυτου περισσο-
became; and the bowels of him more abun-
τερως εις ὑμας εστιν, αναμιμνησκομενου την
dantly for you is, remembering the
παντων ὑμων ὑπακοην, ὡς μετα φοβου και τρο-
of all of you obedience, as with fear and trem-
μου εδεξασθε αυτον. 16 Χαιρω, ὁτι εν παντι
bling you received him. I rejoice, that in every thing
θαῤῥω εν ὑμιν.
I have confidence in you.

ΚΕΦ. η'. 8.

1 Γνωριζομεν δε ὑμιν, αδελφοι, την χαριν
We make known but to you, O brethren, the favor
του θεου την δεδομενην εν ταις εκκλησιαις της
of the God that having been given by the congregations of the
Μακεδονιας· 2 ὁτι εν πολλῃ δοκιμῃ θλιψεως ἡ
Macedonia; that in much trial of affliction the
περισσεια της χαρας αυτων, και ἡ κατα βα-
abundance of the joy of them, and the in deep
θους πτωχεια αυτων, επερισσευσεν εις τον
poverty of them, abounded to the
πλουτον της ἁπλοτητος αυτων· 3 ὁτι κατα
wealth of the liberality of them; because according to
δυναμιν (μαρτυρω) και ὑπερ δυναμιν αυθαιρετοι,
power (I testify) and beyond power of their own accord,
4 μετα πολλης παρακλησεως δεομενοι ἡμων την
with much earnest entreaty asking of us the
χαριν και την κοινωνιαν της διακονιας της εις
favor even the participation of the service of that for
τους ἁγιους. 5 Και ου καθως ηλπισαμεν, αλλ'
the saints. And not as we expected, but

in order that
GENCE of our
have on your b
be MANIFEST
you in the
GOD.
13 On this
were comfort
our COMFORT,
more abunda
JOY of Titus,
SPIRIT ‡ was
you all.
14 Becaus
boasted in
Him on you
was not ashe
we spoke A
you in Trut
our BOASTIN
became a Tru
15 And his
FECTIONS are
toward you,
‡ the OBEDI
all, how wi
Trembling
him.
16 I rej
every thing
fidence in you

CHAPTE

1 Now,
make you acq
THAT GIFT
has been g
CONGREGATI
CEDONIA;
2 That in a
of Affliction,
DANCE of th
in their ‡
overflowed in
of their LIBER
3 Because
ing to their A
tify, and even
Ability, volunt
4 with Mu
asking us to
GIFT, even
PARTICIPATIO
SERVICE which
SAINTS;
5 and not

* VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort
more abundantly. 14. thus also our BOASTING before Titus.

‡ 15. Rom. xv. 32. ‡ 15. 2 Cor. ii. 9; Phil. ii. 12. ‡ 16. 2 Thess.
8, 21. ‡ 2. Mark xii. 44. ‡ 4. Acts xi. 29; xxiv. 17; Rom.
1, 3, 4; 2 Cor. ix. 1.

ῶκεν πρωτον τῳ κυριῳ, και ἡμιν, δια
they gave first to the Lord, and to us, through
ς θεου· [6] εις το παρακαλεσαι ἡμας
of God; in order that to intreat us
α καθως προενηρξατο, οὑτω και επιτε-
as he before began, so also he would
ὑμας και την χαριν ταυτην. [7] Αλλ᾽
you also the gift this. But
παντι περισσευετε, (πιστει και λογῳ
every thing you abound, (in faith and in word
ει και παση σπουδῃ, και τη εξ ὑμων εν
dge and in all diligence, and in the from of you to
πῃ,) ἱνα και εν ταυτῃ τη χαριτι περισ-
) that also in this the favor you may
[8] ου κατ᾽ επιταγην λεγω, αλλα δια
not according to a command I speak, but through
ων σπουδης, και το της ὑμετερας αγα-
ers diligence, and that of the your love
τιον δοκιμαζων· [9] (γινωσκετε γαρ την
ty am proving; (you know for the
ου κυριου ἡμων Ιησου *[Χριστου,] ὁτι
the Lord of us Jesus [Anointed,] that
μας επτωχευσε πλουσιος ων, ἱνα ὑμεις
f you he became poor rich being, so that you
ου πτωχειᾳ πλουτησητε·) [10] και γνω-
poverty might become rich;) and an opin-
αυτῳ διδωμι. Τουτο γαρ ὑμιν συμφε-
this I give. This for to you is profit-
ρει ου μονον το ποιησαι, αλλα και το
not alone the to do, but also the
προενηρξασθε απο περυσι· [11] νυνι δε και
before began from last year; now but also
ται επιτελεσατε, ὁπως καθαπερ ἡ προ-
do you perfect, that as the prompt-
ου θελειν, οὑτω και το επιτελεσαι εκ
the to will, so also the to finish out of
ειν. [12] Ει γαρ ἡ προθυμια προκειται,
ent. If for the promptness is placed first,
εαν εχῃ *[τις,] ευπροσδεκτος, ου
what may have [any one,] acceptable, not
ουκ εχει. [13] Ου γαρ, ἱνα αλλοις
what not he has. Not for, that to others
ὑμιν δε θλιψις, αλλ᾽ εξ ισοτητος· εν τῳ
to you but affliction, but out of an equality; in the
ρῳ το ὑμων περισσευμα εις το εκεινων
the to you abundance for the of them
α, [14] ἱνα και το εκεινων περισσευμα
so that also the of them abundance
τὸ ὑμων ὑστερημα, ὁπως γενηται
for the of you want, so that may be

pected, but they gave Themselves first to the LORD, and to us, through the Will of God;

6 so that ‡ we DESIRED Titus, that as he had previously began so also he would finish this GIFT among you.

7 But as ‡ you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in YOUR Love to us, see that you abound in This FREE GIFT also.

8 ‡ I do not speak this by Commandment, but through the EARNESTNESS of OTHERS, I am testing also the REALITY of YOUR Love.

9 For you know the FAVOR of our LORD Jesus, ‡ That, being rich, yet on your account he was made poor, so that, by HIS Poverty, you might be enriched.

10 And ‡ in this I give an Opinion; for this is beneficial for you, who, previously began not only to DO, but also to be WILLING, ‡ since the last Year.

11 At present, therefore, finish the DOING also, that according to the PROMPTITUDE to WILL, so also may be the accomplishment, according to ABILITY.

12 ‡ For if READINESS OF MIND be present, one is acceptable according to what he may have, and not according to what he has not.

13 Not, however, that to others may be relief, and to you distress,

14 but an Equality; at THIS Time let YOUR Abundance be for THEIR Deficiency, so that also THEIR Abundance may be for YOUR Deficiency; so that there may be an Equality.

* VATICAN MANUSCRIPT.—9. Anointed—omit. 12. any one—omit.

17; 2 Cor. xii. 8. ‡ 7. 1 Cor. i. 5; xii. 8. ‡ 8. 1 Cor. vii. 7. ‡ 9. ...; Luke ix. 58; Phil. ii. 6, 7. ‡ 10. 1 Cor. vii. 25. ‡ 10. 2 Cor. ix. 2. ... xii. 43, 44; Luke xxi. 3.

ισοτης· [15] καθως γεγραπται· Ὁ το πολυ, ουκ
in equality; even as it has been written; He the much, not
επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε.
had over; and he the little, not had lack.
16 Χαρις δε τῳ θεῳ τῳ διδοντι την αυτην σπου-
Thanks but to the God to that having given the same earnest-
δην ὑπερ ὑμων εν τῃ καρδιᾳ Τιτου· [17] ὁτι την
ness on behalf of you in the heart of Titus; because the
μεν παρακλησιν εδεξατο· σπουδαιοτερος δε
indeed exhortation he received; more earnest but
ὑπαρχων, αυθαιρετος εξηλθε προς ὑμας.
being, of his own accord he went out to you.
18 Συνεπεμψαμεν δε μετ' αυτου τον αδελφον,
We sent together and with him the brother,
οὗ ὁ επαινος εν τῳ ευαγγελιῳ δια πασων
of whom the praise in the glad tidings through all
των εκκλησιων· [19] ου μονον δε, αλλα και χει-
of the congregations; not only and, but also having
ροτονηθεις ὑπο των εκκλησιων συνεκδημος
been voted by the congregations a fellow-traveler
ἡμων συν τῃ χαριτι ταυτῃ, τῃ διακονουμενῃ
of us with the gift this, that being administered
ὑφ' ἡμων προς την *[αυτου] του κυριου
by us for the [same] the Lord
δοξαν και προθυμιαν ἡμων· [20] στελλομενοι
glory and readiness of mind of us; avoiding
τουτο, μη τις ἡμας μωμησηται εν τῃ αδροτητι
this, not any one us should blame in the abundance
ταυτῃ τῃ διακονουμενῃ ὑφ' ἡμων· [21] προνοουμε-
this the being served by us; we are purpos-
νοι γαρ καλα ου μονον ενωπιον κυριου, αλλα
ing for good things not only in presence of Lord, but
και ενωπιον ανθρωπων. [22] Συνεπεμψαμεν δε
also in presence of men. We sent together and
αυτοις τον αδελφον ἡμων, ὁν εδοκιμασαμεν εν
with them the brother of us, whom we proved in
πολλοις πολλακις σπουδαιον οντα, νυνι δε πολυ
many things many times diligent being, now but much
σπουδαιοτερον, πεποιθησει πολλῃ τῃ εις ὑμας.
more diligent, confidence great in that for you.
23 Ειτε ὑπερ Τιτου, κοινωνος εμος και εις ὑμας
And if on behalf of Titus, partner my and for you
συνεργος· ειτε αδελφοι ἡμων, αποστολοι εκ-
a fellow-laborer; and if brethren of us, apostles of
κλησιων, δοξα Χριστου. [24] Την ουν ενδειξιν
congregations, glory of Anointed. The therefore proof
της αγαπης ὑμων, και ἡμων καυχησεως ὑπερ
of the love of you, and of us boasting on behalf
ὑμων, εις αυτους ενδειξασθε εις προσωπον των
of you. for them point you out in face of the
εκκλησιων.
congregations.

15 even as it has been written, ‡"He who had MUCH, had no excess; and he who had little had no deficiency."
16 But Thanks to GOD who put into the HEART of Titus the Same Earnestness on your behalf;
17 ‡because he indeed, the EXHORTATION; but being very earnest, went away of his own accord to you.
18 And we sent with him ‡the BROTHER, whose PRAISE by the GLAD TIDINGS is throughout all the CONGREGATIONS;
19 and not only so, ‡also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is being DISPENSED by us for the Glory of the Lord, and of our Earnestness;
20 avoiding this, that no one should blame us in this ABUNDANCE which IS BEING DISPENSED by us.
21 ‡for we are purposing excellent things, not only in the presence of the Lord, but also in the presence of Men.
22 And we have sent with them our Brother (whom we have often found diligent in many things, but now much more diligent,) by THAT great Confidence reposed in you.
23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are Delegates of the CONGREGATIONS, and the Glory of Christ.
24 Show, therefore, to them the PROOF of your LOVE, and of OUR boasting on your behalf, before the CONGREGATIONS.

* VATICAN MANUSCRIPT.—19. Same—omit.

‡ 15. Exod. xvi. 18. ‡ 17. verse 6. ‡ 18. 2 Cor. xii. 18. ‡ 19. ... 8, 4. ‡ 19. 2 Cor. iv. 15. ‡ 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. ... Phil. ii. 25. ‡ 24. 2 Cor. vii. 14; ix. 2.

ΚΕΦ. θʹ. 9.

...εν γαρ της διακονιας της εις τους
...ed for the service of that for the
...ισσον μοι εστι το γραφειν ὑμιν.
...erfluous for me it is the to write to you.
...την προθυμιαν ὑμων, ἡν ὑπερ ὑμων
...the readiness of mind of you, which on behalf of you
...Μακεδοσιν, ὁτι Αχαια παρεσκευασ-
...Macedonians, because Achaia has been prepared
...υσι· και ὁ εξ ὑμων ζηλος ηρεθισε
...year, and the from of you zeal stirred up
...ας. 3 Επεμψα δε τους αδελφους, ἱνα
I sent but the brethren, so that
...ημα ἡμων το ὑπερ ὑμων κενωθη εν
...ing of us that on behalf of you should be vain in
...υτῳ· ἱνα, καθως ελεγον, παρεσκευ-
...this, so that, as I said, having been
...τε· 4 μηπως εαν ελθωσι συν εμοι
...be; lest perhaps if should come with me
... και εὑρωσιν ὑμας απαρασκευαστους,
and find you unprepared,
...ωμεν ἡμεις (ἱνα μη λεγωμεν ὑμεις)
...med we (that not we may say you)
...ποστασει ταυτῃ. 5 Αναγκαιον ουν
...ent expectation this. Necessary therefore
...παρακαλεσαι τους αδελφους, ἱνα προ-
to exhort the brethren, that they
...εις ὑμας, και προκαταρτισωσι την
to you, and would make ready before the
...ελμενην ευλογιαν ὑμων, ταυτην
...ised blessing of you, this
...ναι οὑτως ὡς ευλογιαν, και μη ὡς
be thus as a blessing, and not as
... 6 Τουτο δε, ὁ σπειρων φειδομενως,
This but, the one sowing sparingly,
... και θερισει· και ὁ σπειρων επ'
also shall reap; and the one sowing in
...επ' ευλογιαις και θερισει. 7 Ἑκασ-
in blessings also shall reap. Each
...προαιρειται τῃ καρδιᾳ· μη εκ λυπης,
he purposes in the heart; not from grief,
...ης· ἱλαρον γαρ δοτην αγαπᾳ ὁ θεος.
...y; a cheerful for giver loves the God.
...δε ὁ θεος πασαν χαριν περισσευσαι
...ut the God every favor to make abound
...ἱνα εν παντι παντοτε πασαν αυταρκειαν
that in every thing always all-sufficiency
...περισσευητε εις παν εργον αγαθον·
you may abound in every work good,
...γεγραπται· Εσκορπισεν, εδωκε τοις
...been written; He has dispersed, he gave to the
... δικαιοσυνη αυτου μενει εις τον αιω-
...righteousness of him abides for the age.

CHAPTER IX.

1 For, indeed, concerning ‡ THAT SERVICE which is for the SAINTS it is superfluous for me to WRITE to you;

2 for I know ‡ your PROMPTITUDE, ‡ of which I am boasting on your behalf to the Macedonians, That ‡ Achaia was prepared last Year, and YOUR Zeal has excited MANY.

3 ‡ But I sent the BRETHREN, lest THAT BOASTING of ours on your behalf should be vain in this RESPECT; in order that you may be prepared;

4 lest, perhaps, if the Macedonians should come with me, and find you unprepared, we, not to say you, should be ashamed in this CONFIDENT EXPECTATION.

5 I thought it necessary, therefore, to exhort the BRETHREN, to go on before to you, and to first make ready this PREVIOUSLY ANNOUNCED GIFT of yours, that thus it may be ready as a Gift, and not as an Extortion.

6 But this I say, ‡ HE who sows sparingly, will also reap sparingly; and HE who sows bountifully, will reap also bountifully;

7 even as each one purposes in his HEART, ‡ not from Grief, or from Necessity; for ‡ GOD loves a Cheerful Giver.

8 ‡ And GOD is able to make Every Favor abound to you, so that always having All Sufficiency in every thing, you may abound in Every good Work.

9 as it has been written, ‡ "He has dispersed, he "has given to the POOR; "his RIGHTEOUSNESS remains for the AGE."

...29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. ‡ 2. 2 Cor. ... ‡ 2. 2 Cor. viii. 24. ‡ 2. 2 Cor. viii. 10. ‡ 3. 2 Cor. viii. 6, 17, 18, 22. ...; xix. 17; xxii. 9; Gal. vi. 7, 9. ‡ 7. Deut. xv. 7. ‡ 7. Exod. xxv. ...xv. xi. 25; Rom. xii. 8; 2 Cor. viii. 12. ‡ 8. Prov. xi. 24, 25; xxviii. 27; ‡ 9. Psa. xi. 2, 9.

να. 10 Ὁ δε επιχορηγων σπερμα τῳ σπει-
The and one supplying seed to the one
ροντι και αρτον εις βρωσιν, χορηγησει και
sowing and bread for food, will supply and
πληθυνει τον σπορον ὑμων, και αυξησει τα
will multiply the sowing of you, and will increase the
γεννηματα της δικαιοσυνης ὑμων· 11 εν παντι
products of the righteousness of you; in everything
πλουτιζομενοι εις πασαν απλοτητα, ἡτις κατερ-
being enriched for all liberality, which works
γαζεται δι' ἡμων ευχαριστιαν τῳ θεῳ· 12 ὁτι
out through us thanksgiving to the God; because
ἡ διακονια της λειτουργιας ταυτης ου μονον
the dispensing of the public service this not only
εστι προσαναπληρουσα τα ὑστερηματα των
is abundantly supplying the wants of the
ἁγιων, αλλα και περισσευουσα δια πολλων
saints, but also is abounding through many
ευχαριστιων τῳ θεῳ· 13 δια της δοκιμης της
thanksgivings to the God; on account of the proof of the
διακονιας ταυτης δοξαζοντες τον θεον επι τῃ
service this they are glorifying the God at the
ὑποταγῃ της ὁμολογιας ὑμων εις το ευαγγελιον
subjection of the profession of you to the glad tidings
του Χριστου, και απλοτητι της κοινωνιας εις
of the Anointed one, and liberality of the contribution for
αυτους και εις παντας, 14 και αυτων δεησει
them and for all, and of them by prayer
ὑπερ ὑμων, επιποθουντων ὑμας, δια την ὑπερ-
on behalf of you, ardently loving you, because of the sur-
βαλλουσαν χαριν του θεου εφ' ὑμιν. 15 Χαρις
passing favor of the God on you. Thanks
*[δε] τῳ θεῳ επι τῃ ανεκδιηγητῳ αυτου
[but] to the God for the inexpressible of him
δωρεᾳ.
free gift.

ΚΕΦ. ι'. 10.

1 Αυτος δε εγω Παυλος παρακαλω ὑμας δια
Same and I Paul beseech you on account
της πρᾳοτητος και επιεικειας του Χριστου, ὁς
of the meekness and gentleness of the Anointed, who
κατα προσωπον μεν ταπεινος εν ὑμιν, απων
according to face indeed humble among you, being absent
δε θαρρω εις ὑμας· 2 δεομαι δε, το μη παρων
but am bold toward you; I pray but, that not being present
θαρρησαι τῃ πεποιθησει, ᾑ λογιζομαι τολμη-
to be bold with the confidence, with which I reckon to have dar-
σαι επι τινας τους λογιζομενους ἡμας ὡς κατα
ing toward some those reckoning us as according to
σαρκα περιπατουντας. 3 Εν σαρκι γαρ περιπα-
flesh walking. In flesh for walk-

10 And he ...
PLIES Seed to ...
and Bread for ...
multiply your ...
and increase ...
DUCTS of your ...
OUSNESS;
11 you bei...
in everything ...
ality, ‡ which ...
through us Th...
* to GOD;
12 because ...
SING of this ...
VICE, not only ...
supplying the ...
the SAINTS, ...
abounding th...
Thanksgiving ...
GOD;
13 for ‡ they ...
ing GOD on ac...
PROOF of this ...
TION in you...
SUBJECTION ...
TIDINGS of th...
ONE, and the ...
the ‡ CONTRI...
them and for a...
14 and by ...
on your beha...
loving you ...
the SURPASSIN...
GOD bestowed ...
15 Thanks ...
his INEXPRES...
Gift!

CHAPT...

1 Now ‡ I, ...
Paul, ‡ who, ...
sure, indeed, ...
among you, be...
sent am bol...
you,) exhort ...
MEEKNESS and ...
of the ANOINT...
2 and I pr...
may not be ...
present, with ...
DENCE which ...
daring to ...
SOME who ...
walking accord...
Flesh.
3 For thoug...

* VATICAN MANUSCRIPT.—11. of God. 12. to the ANOINTED. 1...
1. on account of you.

‡ 10. Isa. lv. 10. ‡ 10. Hoshea x. 12; Matt. vi. 1. ‡ 11. 1 Cor. ...
‡ 12. 2 Cor. viii. 14. ‡ 13. Matt. v. 16. ‡ 13. Heb. xiii. 16. ...
viii. 1. ‡ 15. James i. 17. ‡ 1. Rom. xii. 1. ...
‡ 2. 1 Cor. iv. 21; 2 Cor. xiii. 2, 10.

ες, ου κατα σαρκα στρατευομεθα, 4 (τα
not according to flesh warring. (the
πλα της στρατειας ἡμων ου σαρκικα, αλλα
arms of the warfare of us not fleshly, but
α τῳ θεῳ προς καθειρεσιν οχυρωματων,)
in the God for a casting down of fortresses,)
σμους καθαιρουντες και παν ὑψωμα επαι-
casting down and every height raising
ον κατα της γνωσεως του θεου, και αιχ-
against the knowledge of the God, and lead-
τιζοντες παν νοημα εις την ὑπακοην του
every mind into the obedience of the
ου, 6 και εν ἑτοιμῳ εχοντες εκδικησαι
and in preparation having to punish
παρακοην, ὁταν πληρωθῃ ὑμων ἡ ὑπα-
disobedience, when may be fulfilled of you the obe-
7 Τα κατα προσωπον βλεπετε; Ει τις
The things according to face do you see? If any one
θεν ἑαυτῳ Χριστου ειναι, τουτο λογιζεσθω
himself of Anointed to be, this let him consider
αφ' ἑαυτου ὁτι καθως αυτος Χριστου,
from himself that even as he of Anointed,
και ἡμεις. 8 Εαν τε γαρ και περισσοτερον
also we. If indeed for even more abundantly
καυχησωμαι περι της εξουσιας
I should boast concerning the authority
ἡς εδωκεν ὁ κυριος *[ἡμιν,] εις οικοδο-
which gave the Lord [to us,] for building
και ουκ εις καθειρεσιν ὑμων, ουκ αισχυνη-
and not for casting down of you, not I shall be
μαι. 9 Ἱνα μη δοξω ὡς αν εκφοβειν ὑμας
So that not I may seem as I would terrify you
των επιστολων· 10 (ὁτι αἱ μεν επιστολαι,
of the letters; (because the indeed letters,
βαρειαι και ισχυραι· ἡ δε παρουσια του
weighty and powerful; the but presence of the
τος ασθενης, και ὁ λογος εξουθενημενος·)
weak, and the word having been despised;)
τω λογιζεσθω ὁ τοιουτος, ὁτι οἱοι εσμεν
let consider the such as one, that such ones we are
γῳ δι' επιστολων αποντες, τοιουτοι και
word through letters being absent, such like ones also
τες τῳ εργῳ. 12 Ου γαρ τολμωμεν εγκρι-
present in the work. Not for we dare to rank
συγκριναι ἑαυτους τισι των ἑαυτους συ-
to compare ourselves with some of those themselves com-

walking in the Flesh, we are not warring according to the Flesh.

4 ‡ since the ARMS ‡ of our WARFARE are not of Flesh, but ‡ DIVINELY powerful for the Demolition of Fortresses;

5 ‡ demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of GOD, and leading captive Every Mind to the OBEDIENCE of the ANOINTED ONE;

6 and ‡ being prepared to punish All Disobedience, when ‡ Your OBEDIENCE may be completed.

7 ‡ Do you look on THINGS according to Appearance? ‡ If any one * seems to trust in himself That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.

8 For if indeed I should boast somewhat more abundantly ‡ of our AUTHORITY, which the LORD gave for your Building up, and not for your overthrowing, ‡ I shall not be ashamed;

9 so that I may not seem as if I would terrify you by LETTERS;

10 because "the LETTERS," says he, "are weighty and powerful; but ‡ the BODILY PRESENCE is weak, and ‡ SPEECH contemptible."

11 Let SUCH a one consider this, That such as we are in WORD through Letters, being absent, such also will we be in WORK, being present.

12 ‡ For * we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

* VATICAN MANUSCRIPT.—7. seems to trust in himself. 8. to us—omit. 12. ...

‡ ... Eph. vi. 13; 1 Thess. v. 8. ‡ 4. 1 Tim. i. 18; 2 Tim. ii. 3. ‡ 4. Acts vii. ... ; 2 Cor. vi. 7; xiii. 3, 4. ‡ 5. 1 Cor. i. 19; iii. 19. ‡ 6. 2 Cor. xiii. 2. ‡ 6. 2 Cor. ii. 9; vii. 15. ‡ 7. John vii. 24; 2 Cor. v. 12; xi. 18. ‡ 7. 1 Cor. ... ; 1 John iv. 6. ‡ 8. 2 Cor. xiii. 10. ‡ 8. 2 Cor. vii. 14; xii. 6. ‡ 10. ... 2, 6; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. ‡ 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ... ‡ 12. 2 Cor. iii. 1; v. 12.

νιστανοντων· αλλα αυτοι εν ἑαυτοις ἑαυτους
mending; but they by themselves themselves
μετρουντες, και συγκρινοντες ἑαυτους ἑαυτοις,
measuring, and comparing themselves with themselves,
ου συνιουσιν. 13 Ἡμεις δε ουχι εις τα αμε-
not are intelligent. We and not for the things un-
τρα καυχησωμεθα, αλλα κατα το μετρον του
measured we will boast, but according to the measure of the
κανονος, οὑ εμερισεν ἡμιν ὁ θεος μετρου, εφι-
rule, of which distributed to us the God of measure, to
κεσθαι αχρι και ὑμων. 14 Ου γαρ, ὡς μη εφικ-
reach to even you. Not for, as not reach-
νουμενοι εις ὑμας, ὑπερεκτεινομεν ἑαυτους·
ing to you, we overstretch ourselves;
(αχρι γαρ και ὑμων εφθασαμεν εν τῳ ευαγγελιῳ
to for even you we came in the glad tidings
του Χριστου·) 15 ουκ εις τα αμετρα καυχωμε-
of the Anointed,) not for the things unmeasured boasting
νοι εν αλλοτριοις κοποις, ελπιδα· δε εχοντες,
in others labors, a hope; but having,
αυξανομενης της πιστεως ὑμων, εν ὑμιν μεγα-
being increased of the faith of you, by you to be
λυνθηναι κατα τον κανονα ἡμων εις περισ-
enlarged according to the rule you into superabun-
σειαν, 16 εις τα ὑπερεκεινα ὑμων ευαγγελισασ-
dance, to the parts beyond of you to announce glad
θαι· ουκ εν αλλοτριῳ κανονι εις τα ἑτοιμα
tidings, not by another rule for the things ready
καυχησασθαι. 17 Ὁ δε καυχωμενος, εν κυριῳ
to boast. The but one boasting, in Lord
καυχασθω. 18 Ου γαρ ὁ ἑαυτον συνιστων,
let him boast. Not for he himself commending,
εκεινος εστι δοκιμος, αλλ' ὁν ὁ κυριος συνιστη-
he is approved, but whom the Lord com-
σιν.
mends.

ΚΕΦ. ια'. 11.

1 Οφελον ανειχεσθε μου μικρον τῃ αφροσυνῃ·
I wish you would bear with me a little in the foolishness,
αλλα και ανεχεσθε μου. 2 Ζηλω γαρ ὑμας θεου
but even you do bear with me. I am zealous for you of God
ζηλῳ· ἡρμοσαμην γαρ ὑμας ἑνι ανδρι, παρθενον
with a zeal, I espoused for you to one husband, a virgin
ἁγνην παραστησαι τῳ Χριστῳ· 3 φοβουμαι δε,
pure to present to the Anointed; I fear but,
μηπως ὡς ὁ ὀφις Ευαν εξηπατησεν εν τῃ παν-
lest as the serpent Eve deceived by the craft
ουργιᾳ αὑτου, *[οὑτω] φθαρῃ τα νοηματα
of himself, [so] should be corrupted the minds

but these, measur[ing] Themselves by them[selves] and comparing them[selves] with themselves, ar[e not] intelligent.

13 ‡ But we wil[l not] boast respecting un[meas]ured Things, but a[ccord]ing to the measure [of the] rule which the G[od of] Measure assigned to [us, to] reach even to you.

14 For we do not, [as not] reaching to You, [over]stretch ourselves; [for] we came even to Yo[u with] the glad tidings [of the] Anointed;)

15 not boasting [with] reference to unmea[sured] Things, in ‡ the La[bors of] Others; but hav[ing a] Hope, your faith [being] increased, to be [enlarged] among you, accor[ding to] our rule, for abu[n]dance;

16 to announce [the glad] tidings in parts [beyond] you; not to boast [of] ...ing Things prepar[ed by] Another's Rule.

17 ‡ But he [who] boasts, let him [boast in] the Lord;

18 for ‡ not he co[m]mending Himself [is ap]proved, but ‡ wh[om the] Lord commends.

CHAPTER X[I.]

1 I wish you wo[uld bear] with me *some l[ittle in] my foolishness; [but in]deed you do be[ar with] me.

2 For I am zeal[ous] ... to you ... Zeal; ‡ because I ... you for one Hu[sband, a] chaste Virgin ‡ to [present] to the Anointed.

3 But I am afr[aid lest] as ‡ the serpent [deceived] Eve by his craft[, your] minds ‡ may be ...

*Vatican Manuscript.—1. some little in my foolishness. 3. so—omit.

‡ 13. verse 15. ‡ 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. ‡ 15. Rom. xv. 20. ...
Isa. lxv. 16; Jer. ix. 24; 1 Cor. i. 31. ‡ 18. Prov. xxvii. 2. ‡ 18. ...
1 Cor. iv. 5. ‡ 2. verse 16; 2 Cor. v. 13. ‡ 2. 1 Cor. iv. 15. ‡ 2. ...
‡ 3. Gen. iii. 4; John viii. 44. ‡ 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. ...
xiii. 9; 2 Pet. iii. 17.

ων απο της απλοτητος της εις τον Χριστον.
from the simplicity of that into the Anointed.

μεν γαρ ὁ ερχομενος αλλον Ιησουν κηρυσ-
indeed for the one coming another Jesus proclaims

ὃν ουκ εκηρυξαμεν, η πνευμα ἑτερον λαμ-
whom not we proclaimed, or a spirit another you

ετε ὃ ουκ ελαβετε, η ευαγγελιον ἑτερον ὃ
which not you received, or glad tidings other which

εδεξασθε, καλως ανειχεσθε. [5] Λογιζομαι
you embraced, well you might bear. I reckon

μηδεν ὑστερηκεναι των ὑπερλιαν αποστο-
nothing to have been behind those in the highest degree apos-

[6] Ει δε και ιδιωτης τῳ λογῳ, αλλ' ου τῃ
If but even a simple person in the word, yet not in the

σει· αλλ' εν παντι φανερωθεντες εν πασιν
knowledge; but in everything having been manifested in all things

ὑμας. [7] Η ἁμαρτιαν εποιησα, εμαυτον
you. Or sin did I commit, myself

πεινων, ἱνα ὑμεις ὑψωθητε; ὁτι δωρεαν το
humbling, so that you might be exalted? because freely the

θεου ευαγγελιον ευηγγελισαμην ὑμιν;
God glad tidings I announced to you?

λλας εκκλησιας εσυλησα, λαβων οψωνιον
other congregations I robbed, having taken wages

ς την ὑμων διακονιαν· και παρων προς ὑμας
the of you service; and being present with you

ὑστερηθεις, ου κατεναρκησα ουδενος·
having been in want, not did I lazily burden any one;

το γαρ ὑστερημα μου προσανεπληρωσαν οἱ
the for want of me supplied before the

ελφοι ελθοντες απο Μακεδονιας·) και εν
brethren having come from Macedonia;) and in

παντι αβαρη ὑμιν εμαυτον ετηρησα, και
everything unburdensome to you myself I kept, and

ρησω. [10] Εστιν αληθεια Χριστου εν εμοι,
will keep. It is a truth of Anointed in me,

ἡ καυχησις αὑτη ου φραγησεται εις εμε εν
the boasting this not shall be stopped concerning me in

κλιμασι της Αχαιας. [11] Διατι; *[ὁτι] ουκ
regions of the Achaia. Why? [because] not

πω ὑμας; Ὁ θεος οιδεν. [12] Ὁ δε ποιω, και
love you? The God knows. What but I do, even

ησω, ἱνα εκκοψω την αφορμην των θελοντων
will do, so that I may cut off the opportunity of those wishing

ορμην, ἱνα εν ᾡ καυχωνται, ευρεθωσι
opportunity, so that in what they boast, they may be found

(3) that SIMPLICITY and THAT PURENESS which is in the ANOINTED.

4 For if HE who is COMING proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or ‡other Glad tidings which you did not embrace, you might well bear with it.

5 * And ‡I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

6 But even if ‡I am a simple person in SPEECH, yet not ‡in KNOWLEDGE; but in every way ‡we have by all things been manifested among you.

7 Did I commit Sin ‡in humbling Myself that you might be exalted? or Because I gratuitously announced to you the GLAD TIDINGS of GOD?

8 I stripped Other Congregations, taking Wages for serving YOU; and being present with you, and in want, ‡I did not incommode any one;

9 for ‡the BRETHREN having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself ‡ from being a burden to you.

10 ‡It is a Truth of Christ by me, ‡that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAIA.

11 Why? ‡Because I love you not? GOD knows.

12 But what I am doing, I even will do, ‡that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as we.

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED. 5. And I reckon. 11. because—omit.

‡ 4. Gal. i. 7, 8. ‡ 5. 2 Cor. xii. 11; Gal. ii. 6. ‡ 6. 1 Cor. i. 17; ii. 1, 13; 2 Cor. x. 10. ‡ 6. Eph. iii. 4. ‡ 6. 2 Cor. iv. 2; v. 11; xii. 12. ‡ 7. Acts xviii. 3; 1 Cor. ix. 12; 2 Cor. x. 1. ‡ 8. Acts xx. 33; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. ‡ 9. Phil. iv. 10, 15, 16. ‡ 9. 2 Cor. xii. 14, 16. ‡ 10. Rom. ix. 1. ‡ 10. 1 Cor. ix. 15. ‡ 11. 2 Cor. vi. 11; vii. 3; xii. 15. ‡ 12. 1 Cor. ix. 12.

καθως και ἡμεις. 13 Οἱ γαρ τοιουτοι ψευδαποσ-
as even we. The for such ones false apostles
τολοι εργαται δολιοι, μετασχηματιζομενοι εις
workers deceitful, transforming themselves into
αποστολους Χριστου. 14 Και ου θαυμαστον·
apostles of Anointed. And not it is wonderful,
αυτος γαρ ὁ σατανας μετασχηματιζεται εις
himself for the adversary is transformed into
αγγελον φωτος· 15 ου μεγα ουν, ει και οἱ διακο-
a messenger of light; not great therefore, if also the servants
νοι αυτου μετασχηματιζονται ὡς διακονοι δικαι-
of him are transformed as servants of righte-
οσυνης· ὡν το τελος εσται κατα τα εργα
ousness; of whom the end shall be according to the works
αυτων.
of them.

16 Παλιν λεγω, μη τις με δοξῃ αφρονα
Again I say, not any one me should think unwise
ειναι· ει δε μηγε, καν ὡς αφρονα δεξασθε
to be; if but otherwise, even as unwise do you receive
με, ἱνα κἀγω μικρον τι καυχησωμαι. 17 Ὁ
me, so that even I a little somewhat may boast. What
λαλω, ου λαλω κατα κυριον, αλλ᾽ ὡς εν αφ-
I speak, not I speak according to Lord, but as in fool-
ροσυνῃ, εν ταυτῃ τῃ ὑποστασει της καυχη-
ishness, in this the confidence of the boast-
σεως. 18 Επει πολλοι καυχωνται κατα την
ing. Since many boast according to the
σαρκα, κἀγω καυχησομαι. 19 Ἡδεως γαρ ανε-
flesh, also I will boast. Willingly for you
χεσθε των αφρονων, φρονιμοι οντες· 20 ανεχεσ-
bear with the unwise, wise ones being; you bear
θε γαρ, ει τις ὑμας καταδουλοι, ει τις κατεσ-
for, if any one you enslaves, if any one eats you
θιει, ει τις λαμβανει, ει τις επαιρεται, ει τις
up, if any one takes you, if any one raises himself up, if any one
ὑμας εις προσωπον δερει. 21 Κατα ατιμιαν
you on face beats. According to dishonor
λεγω, ὡς ὁτι ἡμεις ησθενησαμεν· εν ᾡ δ᾽ αν
I speak, as that we were weak; in what but
τις τολμᾳ, (εν αφροσυνῃ λεγω,) τολμω
any one may be bold, (in foolishness I speak,) bold
κἀγω. 22 Ἑβραιοι εισι; κἀγω· Ισραηλιται
also I. Hebrews are they? also I; Israelites
εισι; κἀγω· σπερμα Αβρααμ εισι; κἀγω·
are they? also I; seed of Abraham are they? also I;
23 διακονοι Χριστου εισι; (παραφρονων λαλω,)
servants of Anointed are they? (being a very fool I speak,)
ὑπερ εγω· εν κοποις περισσοτερως, εν πληγαις
above I; in labors more abundant, in stripes

13 For such ‡false apostles, ‡deceitful Workmen, are transforming themselves into Apostles of Christ.

14 And it is not surprising, for the ADVERSARY himself transforms himself into an Angel of Light.

15 It is therefore no great wonder, if his SERVANTS also transform themselves as ‡Servants of Righteousness; ‡Whose END will be according to their WORKS.

16 Again ‡I say, Let no one think Me a Simpleton; but if otherwise, then receive me as a Simpleton, so that I also may boast a little.

17 What I speak ‡in This CONFIDENCE of BOASTING, I do not speak according to the Lord, but as in Folly.

18 ‡Since many boast according to the Flesh, I also will boast.

19 ‡For being wise yourselves, you readily bear with the UNWISE.

20 For you endure if one enslave you; if one eat you up; if one take from you; if one raise himself up; if one beat you in the Face.

21 As concerning reproach, I say ‡That we were weak; yet ‡in what any one is daring, (I speak foolishly,) I also am daring.

22 Are they Hebrews? ‡so am I. Are they Israelites? so am I. Are they the Seed of Abraham? so am I.

23 Are they Servants of Christ? (I speak as being beside myself) I am superior; ‡in Labors exceedingly abundant, in

‡ 13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. ‡ 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. ‡ 14. [illegible] ‡ 15. Phil. iii. 19. ‡ 16. verse 1; 2 Cor. xii. 6, 11. ‡ 17. 1 Cor. [illegible] ‡ 18. Phil. iii. 3, 4. ‡ 19. 1 Cor. iv. 10. ‡ 20. Gal. ii. 4; iv. 9. ‡ 21. 2 Cor. x. 10. ‡ 22. Phil. iii. 4. ‡ 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. ‡ 23. 1 Cor. xv. 10.

...βαλλοντως. εν φυλακαις περισσοτερως, εν
...above measure, in prisons more frequently, in
...ατοις πολλακις· 24 (ὑπο Ιουδαιων πεντακις
...deaths often; (by Jews five times
...σαρακοντα παρα μιαν ελαβον, 25 τρις ερραβ-
forty except one I received, thrice I was
...θην, ἁπαξ ελιθασθην, τρις εναυαγησα,
...with rods, once I was stoned, thrice I was shipwrecked,
...θημερον εν τῳ βυθῳ πεποιηκα·) 26 ὁδοιπο-
...night and day in the deep I have passed;) in jour-
...ις πολλακις· κινδυνοις ποταμων, κινδυνοις
...often; in dangers of rivers, in dangers
...στων, κινδυνοις εκ γενους, κινδυνοις εξ εθ-
...robbers, in dangers from kindred, in dangers from Gen-
...ν, κινδυνοις εν πολει, κινδυνοις εν ερημιᾳ,
in dangers in city, in dangers in desert,
...δυνοις εν θαλασσῃ, κινδυνοις εν ψευδαδελ-
dangers at sea, in dangers among false-breth-
...οις· 27 *[εν] κοπῳ και μοχθῳ, εν αγρυπνιαις
[in] labor and toil, in watchings
...λλακις, εν λιμῳ και διψει, εν νηστειαις πολ-
often, in hunger and thirst, in fastings often,
...κις, εν ψυχει και γυμνοτητι. 28 Χωρις των
in cold and nakedness. Besides the
...εκτος, ἡ επισυστασις μου ἡ καθ' ἡμεραν, ἡ
outward things, the crowding of me that every day, the
...μνα πασων των εκκλησιων. 29 Τις ασθενει,
care of all of the congregations. Who is weak,
...ι ουκ ασθενω; τις σκανδαλιζεται, και ουκ
and not I am weak? who is made to stumble, and not
...γω πυρουμαι; 30 Ει καυχασθαι δει, τα
burn? If to boast is necessary, the things
...ης ασθενειας *[μου] καυχησομαι. 31 Ὁ θεος
of the weakness [of me] I will boast. The God
...ι πατηρ του κυριου ἡμων Ιησου *[Χριστου]
and father of the Lord of us Jesus [Anointed]
...δεν, ὁ ὢν ευλογητος εις τους αιωνας, ὁτι ου
knows, he being blessed for the ages, that not
...ευδομαι· 32 εν Δαμασκῳ ὁ εθναρχης Αρετα του
I utter falsehood; in Damascus the ethnarch Aretas of the
...σιλεως εφρουρει την Δαμασκηνων πολιν,
king guarded the Damascenes city,
...σαι με *[θελων·] 33 και δια θυριδος εν σαρ-
to seize me [wishing;] and through an opening in a rope
...γανῃ εχαλασθην δια του τειχους, και εξεφυ-
basket I was lowered through the wall, and escaped
...ον τας χειρας αυτου. ΚΕΦ. ιβ'. 12. 1 Καυ-
the hands of him. To

*Prisons frequently, ‡in Scourges to excess, ‡in Deaths often.

24 Five times I received, by the Jews, ‡forty stripes less one;

25 three times I was ‡beaten with rods; ‡once I was stoned; three times ‡I was shipwrecked; a night and day I have spent in the DEEP.

26 During frequent Journeys, in Dangers from Rivers; in Dangers from Robbers; ‡in Dangers from Kindred; ‡in Dangers from Gentiles; in Dangers in Cities; in Dangers in the Desert; in Dangers at Sea; in Dangers among False-brethren;

27 in Labor and Toil; ‡in frequent Watchings; ‡in Hunger and Thirst; in frequent Fastings; in Cold and Nakedness.

28 Besides these OUTWARD troubles, ‡the ANXIOUS CARE for All the CONGREGATIONS, which is CROWDING ME EVERY DAY.

29 ‡Who is weak, and I am not weak? Who is made to Stumble, and I do not burn?

30 If it is necessary to boast, ‡I will boast of the THINGS which concern my WEAKNESS.

31 ‡GOD, even the Father of our LORD Jesus, HE ‡who is the BLESSED ONE for the AGES, knows That I do not falsify.

32 ‡In Damascus, the ETHNARCH of Aretas, the KING, guarded the CITY of the DAMASCENES, wishing to seize me;

33 but I was through an Opening lowered down the WALL in a Rope-basket, and escaped from his hands.

* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often. ... of me—omit. 31. Anointed—omit. 32. wishing—omit.

‡ 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. ‡ 23. 1 Cor. xv. 30–32; 2 Cor. i. 9, ... iv. 11; vi. 9. ‡ 24. Deut. xxv. 3. ‡ 25. Acts xvi. 22. ‡ 25. Acts xiv. 19. ... Acts xxvii. 41. ‡ 26. Acts ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxiii. 10, 11; ... ‡ 26. Acts xiv. 5; xix. 23. ‡ 27. Acts xx. 31; 1 Cor. vi. 5. ‡ 27. 1 Cor. ... ‡ 27. 1 Cor. viii. 13; ix. 22. ‡ 29. 2 Cor. xii. 5, 9, 10. ‡ 31. Rom. ... ix. 5; 2 Cor. i. 23; Gal. i. 20; 1 Thess. ii. 5. ‡ 31. Rom. ix. 5. ‡ 32. Acts ix. 24, 25.

χασθαι δη ου συμφερει *[μοι·] ελευσομαι
boast indeed not is profitable [for me;] I will come
γαρ εις οπτασιας και αποκαλυψεις κυριου.
for to visions and revelations of Lord.
2 Οιδα ανθρωπον εν Χριστῳ, προ ετων δεκατεσ-
I know a man in Anointed, above years fourteen,
σαρων, (ειτε εν σωματι, ουκ οιδα· ειτε εκτος
(whether with a body, not I know; or without
*[του] σωματος, ουκ οιδα· ὁ θεος οιδεν·) αρπα-
[the] body, not I know; the God knows;) having
γεντα τον τοιουτον ἑως τριτου ουρανου.
been snatched away the such a one to third heaven.
3 Και οιδα τον τοιουτον ανθρωπον, (ειτε εν
And I know the such a man, (whether in
σωματι, ειτε εκτος του σωματος, ουκ οιδα· ὁ
a body, or without the body, not I know, the
θεος οιδεν·) 4 ὁτι ἡρπαγη εις τον παραδει-
God knows,) that he was snatched away into the paradise,
σον, και ηκουσεν αρρητα ῥηματα, ἁ ουκ
and heard indescribable things spoken, which not
εξον ανθρωπῳ λαλησαι. 5 Ὑπερ του τοι-
being possible for a man to speak. Concerning the such
ουτου καυχησομαι· ὑπερ δε εμαυτου ου καυχη-
a one I will boast; on behalf but of myself not I will
σομαι, ει μη εν ταις ασθενειαις *[μου.] 6 Εαν
boast, if not in the weaknesses [of me.] If
γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων·
for I should desire to boast, not I shall be unwise;
αληθειαν γαρ ερω· φειδομαι δε, μη τις εις
truth for I will say; I forbear but, lest any one to
εμε λογισηται ὑπερ ὁ βλεπει με, η ακουει τι
me should impute beyond what he sees me, or hears anything
εξ εμου. 7 Και τῃ ὑπερβολῃ των αποκαλυψεων
from of me. And by the transcendancy of the revelations
ἱνα μη ὑπεραιρωμαι, εδοθη μοι σκολοψ τῃ
that not I should be over-elated, was given to me a thorn in the
σαρκι, αγγελος σαταν, ἱνα με κολαφιζῃ, ἱνα μη
flesh, a messenger adversary, that me it might buffet, that not
ὑπεραιρωμαι. 8 Ὑπερ τουτου τρις τον κυριον
I might be over-elated. Concerning this thrice the Lord
παρεκαλεσα, ἱνα αποστῃ απ' εμου· 9 και
I entreated, that it might be removed from me, and
ειρηκε μοι· Αρκει σοι ἡ χαρις μου· ἡ γαρ δυνα-
he said to me, Is enough for thee the favor of me, the for power,
μις *[μου] εν ασθενειᾳ τελειουται. Ἡδιστα
[of me] in weakness is perfected. Most gladly
ουν μαλλον καυχησομαι εν ταις ασθενειαις
therefore rather I will boast in the weaknesses
*[μου,] ἱνα επισκηνωσῃ επ' εμε ἡ δυναμις του
[of me,] so that may dwell upon me the power of the

CHAPTE[R]
1 Is it nece[ssary]
it is not profi[table]
but I will co[me]
Visions and Re[velations]
the Lord.
2 I know
Christ, who a[bove]
Years since—
a Body, I k[now]
without a B[ody]
not; God kno[ws]
one ‡ sudde[nly]
away to the
3 And I kn[ow]
Man, (wheth[er]
or without
know not; G[od]
4 That he
conveyed aw[ay]
DISE, and h[eard]
able things
it is not pe[rmitted]
to relate.
5 Respect[ing]
son I will b[oast]
pecting my
boast, unles[s]
NESSES.
6 For ‡ if
to boast, I
wise; for I
Truth; but
any one sho[uld]
Me more
sees me to
hears from
7 And
might not
by the TR
of the RE
Thorn in
given to m[e]
adversary—
afflict me;
not be too
8 ‡ Con[cerning]
entreated t[hree]
times, that
moved from
9 but he
FAVOR is s[ufficient]
for POWER
Weakness.
then, I will
WEAKNESS
POWER of
may abide

* VATICAN MANUSCRIPT.—1. Is it necessary to boast? It is not profital[ble]
will come even to Visions and Revelations of the Lord. 1. for me—[omit.]
—omit. 5. of me—omit. 9. of me—omit. 9. of me—omit.

‡ 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22. ‡ 2. Acts xxii. 17. See
‡ 4. Luke xxiii. 43. ‡ 5. 2 Cor. xi. 30. ‡ 6. 2 Cor. x. 8; xi. 16.
v. 13, 14. ‡ 7. Job ii. 7; Luke xiii. 16. ‡ 8. See Deut. iii. 23–2[7]

10 Διο ευδοκω εν ασθενειαις, εν
[illegible] I am well-pleased with weaknesses, with
[illegible]αναγκαις, εν διωγμοις, εν στενο-
necessities, with persecutions, with distres-
[illegible] Χριστου· όταν γαρ ασθενω, τοτε
[illegible] of Anointed; when for I may be weak, then
11 Γεγονα αφρων· ὑμεις με ηναγ-
I have become unwise; you me have
[illegible] γαρ ωφειλον ὑφ' ὑμων συνιστασ-
for ought by you to be com-
[illegible]ρ ὑστερησα των ὑπερλιαν αποσ-
[illegible] I was behind those in highest degree apos-
[illegible] ουδεν ειμι. 12 Τα μεν σημεια του
nothing I am. The indeed signs of the
[illegible]τειργασθη εν ὑμιν εν παση ὑπο-
were worked out among you in all pa-
[illegible]μονη, σημειοις και τερασι και δυναμεσι.
[illegible] and prodigies and powers.
[illegible]τιν ὁ ηττηθητε ὑπερ τας λοιπας
[illegible] which you were inferior beyond the other
[illegible] μη ὁτι αυτος εγω ου κατεναρκη-
[illegible] not that myself I not was burden-
[illegible] Χαρισασθε μοι την αδικιαν ταυτην.
Forgive to me the injustice this.
[illegible] τουτο ἑτοιμως εχω ελθειν προς
[illegible] this in readiness I am to come to
[illegible] καταναρκησω *[ὑμων·] ου γαρ
[illegible] I will burden [you;] not for
[illegible] ὑμων, αλλ' ὑμας. Ου γαρ οφειλει
of you, but you. Not for it is fitting
[illegible] γονευσι θησαυριζειν, αλλ' οἱ γο-
[illegible] parents to treasure up, but the par-
[illegible]νοις. 15 Εγω δε ἡδιστα δαπανησω
[illegible] I but most gladly will spend
[illegible]ηθησομαι ὑπερ των ψυχων ὑμων·
[illegible] spent on behalf of the souls of you;
[illegible]οτερως ὑμας αγαπων, ἡττον αγα-
[illegible] abundantly you loving, less I am
16 Εστω δε· εγω ου κατεβαρησα ὑμας·
Let it be so but; I not did burden you;
[illegible]χων πανουργος, δολῳ ὑμας ελαβον.
[illegible] crafty, with guile you I took.
[illegible] ὡν απεσταλκα προς ὑμας, δι' αυτου
[illegible] whom I have sent to you, through him
[illegible]ησα ὑμας; 18 Παρεκαλεσα Τιτον, και
[illegible] you? I exhorted Titus, and
[illegible]ιλα τον αδελφον· μητι επλεονεκτη-
[illegible] the brother; not overreached
[illegible] Τιτος; ου τῳ αυτῳ πνευματι περιε-
[illegible] Titus? not in the same spirit we
[illegible]; ου τοις αυτοις ιχνεσι; 19 Παλιν
[illegible] not in the same steps? Again

10 Wherefore, ‡I am contented with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Christ; ‡since when I am weak, then I am strong.

11 Have I become ‡a Simpleton? You have constrained Me; for I ought to be commended by You; ‡for in nothing I was inferior to those VERY EMINENT Apostles—even if I am nobody.

12 ‡The SIGNS of the APOSTLE, surely, were performed among you with All Patience, by Signs and Prodigies and Powers.

13 ‡For in what is it that you were inferior to the OTHER Congregations, unless That ‡I myself was not a burden to you? Forgive me this INJUSTICE!

14 ‡Behold, this third time I hold myself ready to come to you, and I will not be burdensome; ‡because I seek not YOUR Property, but you; ‡for the CHILDREN are not obliged to treasure up for the PARENTS, but the PARENTS for the CHILDREN.

15 And ‡I most gladly will spend and be utterly spent ‡on behalf of your SOULS; even if the more abundantly loving You, the less I be loved.

16 Be it so then. ‡I did not burden you; but, [it is said,] "being cunning, I took You by Artifice."

17 ‡Did I defraud you by any of those whom I sent to you?

18 ‡I requested Titus, and I sent ‡the BROTHER with him. Did Titus defraud you? Did we not walk in the SAME Spirit,—in the very SAME Steps?

* [illegible] by Manuscript.—14. you—omit.

[illegible] 2 Cor. vii. 4. ‡ 10. 2 Cor. xiii. 4. ‡ 11. 2 Cor. xi. 1, 16, 17. [illegible] ‡ 12. Rom. xv. 18, 19; 1 Cor. ix. 2; 2 Cor. iv. 2; vi. 4; xi. 6. ‡ 13. [illegible] ‡ 13. 1 Cor. ix. 12; 2 Cor. xi. 9. ‡ 14. 2 Cor. xiii. 1. ‡ 14. Acts [illegible] Cor. x. 21. ‡ 14. 1 Cor. iv. 14, 15. ‡ 15. 1 Thess. ii. 8; Phil. ii. 17. [illegible] 2 Cor. i. 6; Col. i. 24; 2 Tim. ii. 10. ‡ 16. 2 Cor. xi. 9. ‡ 17. [illegible] ‡ 18. 2 Cor. viii. 6, 16, 22. ‡ 18. 2 Cor. viii. 18.

[δ]οκειτε, ότι ὑμιν απολογουμεθα; Κατενωπιον
[do] you think, that to you we apologize? In presence
του θεου, εν Χριστῳ, λαλουμεν
of the God, in Anointed, we speak
ταδε παντα, αγαπητοι, ὑπερ της ὑμων οικο-
but all things, beloved ones, on behalf of the you build-
δομης. 20 Φοβουμαι γαρ, μηπως ελθων ουχ
ing up. I am afraid for, lest perhaps having come not
οἱους θελω εὑρω ὑμας, καγω εὑρεθω ὑμιν
such ones I wish I should find you, and I should be found by you
οἱον ου θελετε· μηπως ερεις, ζηλοι, θυμοι,
such a one not you wish; lest perhaps strifes, jealousies, angers,
εριθειαι, καταλαλιαι, ψιθυρισμοι, φυσιωσεις,
contentions, evil-speakings, whisperings, puffings up,
ακαταστασιαι· 21 μη παλιν ελθοντα με ταπει-
disturbances; lest again having come me should
νωσῃ ὁ θεος μου προς ὑμας, και πενθησω πολ-
humble the God of me before you, and I should lament over many
λους των προημαρτηκοτων, και μη μετανοησαν-
of those having previously sinned, and not having reformed
των επι τῃ ακαθαρσιᾳ και πορνειᾳ και ασελγειᾳ,
in respect to the impurity and fornication and lewdness,
ᾗ επραξαν.
which they practiced.

ΚΕΦ. ιγ'. 13.

1 Τριτον τουτο
Third time this
ερχομαι προς ὑμας· επι στοματος δυο μαρτυ-
I come to you; in mouth of two wit-
ρων και τριων σταθησεται παν ῥημα. 2 Προει-
nesses and of three shall be established every word. I have
ρηκα και προλεγω, (ὡς παρων,) το δευτε-
said before and I tell beforehand, (as being present,) the second
ρον, (και απων νυν,) τοις προημαρτηκοσι και
time, (and being absent now,) to those having previously sinned and
τοις λοιποις πασιν, ὁτι εαν ελθω εις το
to the others to all, that if I should come to the
παλιν, ου φεισομαι. 3 Επει δοκιμην ζητειτε
again, not I will spare. Since a proof you seek
του εν εμοι λαλουντος Χριστου, (ὁς εις ὑμας
of the in me speaking Anointed, (who towards you
ουκ ασθενει, αλλα δυνατει εν ὑμιν· 4 και γαρ ει
not is weak, but is powerful in you; even for if
εσταυρωθη εξ ασθενειας, αλλα ζῃ εκ δυνα-
he was crucified from weakness, yet he lives from power
μεως θεου· και γαρ ἡμεις ασθενουμεν εν αυτῳ,
of God; also for we are weak with him,
αλλα ζησομεθα συν αυτῳ εκ δυναμεως θεου
but we shall live with him from power of God
* [εις ὑμας·]) 5 εαυτους πειραζετε, ει εστε εν
[towards you;]) yourselves try you, if you are in

19 ‡ Again, do you t[illegible] That we are apolo[illegible] You? In the pre[illegible] God ‡ we speak by [illegible] ‡ but ALL things, [illegible] loved, for your Edi[illegible]
20 For I am afraid [illegible] perhaps, having [illegible] may find you such [illegible] not wish; and ‡ I [illegible] found by you such [illegible] do not wish,—lest [illegible] Strifes, * Jealousies, [illegible] Feuds, Contentions, [illegible] speakings, secret [illegible] proud Swellings, [illegible] ances;—
21 lest, having [illegible] again, my God ‡ [illegible] ble me before you, [illegible] should lament for [illegible] of those ‡ who have [illegible] VIOUSLY SINNED, and [illegible] not reformed from [illegible] PURITY, and ‡ Fornication [illegible] and Lewdness [illegible] they practised.

CHAPTER XIII.

1 ‡ This third [illegible] come to you; [illegible] Mouth of Two [illegible] or three, Every [illegible] be established.
2 ‡ I have [illegible] and I say before [illegible] when present the [illegible] time, though [illegible] to THOSE ‡ who [illegible] VIOUSLY SINNED, [illegible] all the OTHERS, [illegible] come AGAIN, [illegible] spare.
3 Since you [illegible] of the ANOINTED [illegible] ING by me; ([illegible] towards You, [illegible] ful among you;
4 ‡ for though [illegible] he was crucified [illegible] Weakness, yet [illegible] God's Power; and [illegible] we are weak with [illegible] we shall live with [illegible] God's Power.)
5 ‡ try yourselves [illegible]

* VATICAN MANUSCRIPT.—20. Jealousy. 4. towards you—omit.

‡ 19. 2 Cor. v. 12. ‡ 19. Rom. ix. 1; 2 Cor. xi. 31. ‡ 19. 1 Cor. x. 33. ‡ 20. 1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. ‡ 21. 2 Cor. ii. 1, 4. ‡ 21. 1 Cor. v. 1. ‡ 1. 2 Cor. xii. 14. ‡ 1. Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; John viii. 17; Heb. x. 28. ‡ 2. 2 Cor. x. 2. ‡ 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. ‡ 4. Phil. ii. 7, 8; 1 Pet. iii. 18. 2 Cor. i. 23. ‡ 5. 1 Cor. xi. 28.

...τους δοκιμαζετε. Η ουκ επιγι-
...selves prove you. Or not do you
...ς, ότι Ιησους Χριστος εν ὑμιν
...that Jesus Anointed in you
...μητι αδοκιμοι εστε. [7] Ελπιζω δε
...not without proof you are. I hope but
ότι ἡμεις ουκ εσμεν αδοκιμοι.
that we not are without proof.
...ρος τον θεον, μη ποιησαι ὑμας
to the God, not to do you
ουχ ἱνα ἡμεις δοκιμοι φανωμεν,
not that we approved ones may appear,
το καλον ποιητε, ἡμεις δε ὡς
the good may do, we but as
[8] Ου γαρ δυναμεθα τι κατα
Not for we have power any against
αλλ' ὑπερ της αληθειας. [9] Χαι-
but on behalf of the truth. We
...ταν ἡμεις ασθενωμεν, ὑμεις δε
...when we may be weak, you but
τουτο *[δε] και ευχομεθα, την
this [but] even we wish, the
...σιν. [10] Δια τουτο ταυτα απων
On account of this these things being absent
παρων μη αποτομως χρησωμαι,
being present not severity I may use,
εξουσιαν, ἡν εδωκε μοι ὁ κυριος
authority, which gave to me the Lord
και ουκ εις καθαιρεσιν. [11] Λοιπον,
and not for pulling down. Lastly,
...ρετε, καταρτιζεσθε, παρακαλεισθε,
...you, be you restored, be you comforted,
...νειτε, ειρηνευετε· και ὁ θεος της
...think you, be you at peace; and the God of the
ειρηνης εσται μεθ' ὑμων. [12] Ασπα-
peace shall be with you. Salute
...λους εν ἁγιῳ φιληματι· ασπαζονται
...other with a holy kiss; salute
...οἱ παντες. [13] Ἡ χαρις του κυριου
all. The favor of the Lord
...στου,] και ἡ αγαπη του θεου, και
...ointed,] and the love of the God, and
του ἁγιου πνευματος μετα παντων
...of the holy spirit with all

whether you are in the FAITH; prove Yourselves. Or do you not know yourselves, ‡That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And *I wish before GOD, that you may do nothing Evil; not that we may appear approved, but that you may do what is GOOD, ‡though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, ‡when we are weak, and you are strong; and this we wish, YOUR complete restoration.

10 ‡On this account, being absent, I write these things, so that, being present, ‡I may not use Severity, ‡according to the AUTHORITY which the LORD gave to me for Building up, and not for Pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; ‡mind the SAME thing; cultivate peace; and the GOD of LOVE and ‡Peace shall be with you.

12 ‡Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The ‡FAVOR of the LORD Jesus, and the LOVE of GOD, and ‡the JOINT PARTICIPATION of the HOLY Spirit be with you all.

...D TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

...ANUSCRIPT.—5. is—omit. 7. we wish. 9. but—omit. 14. ...Subscription—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

...10; Gal. iv. 19. ‡ 7. 2 Cor. vi. 9. ‡ 9. 1 Cor. iv. 10; 2 Cor. xi. ‡ 10. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 2; xii. 20, 21. ‡ 10. Titus i. 13. ‡ 11. 1 Cor. i. 10; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. ‡ 11. Rom. ... 12. Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14. ‡ 14. ‡ 14. Phil. ii. 1.

θεου πατρος του εγειραντος αυτο
God a father of the having raised him

2 και οἱ συν εμοι παντες αδελφοι,
and those with me all brethren,

σιαις της Γαλατιας· 3 χαρις ὑμι
gations of the Galatia; favor to y

απο θεου πατρος, και κυριου ἡμων
from God a father, and Lord of us

του, 4 του δοντος ἑαυτον περι
of the having given himself concerning

ἡμων, ὁπως εξεληται ἡμας εκ το
of us, in order that he might rescue us out of the

αιωνος πονηρου, κατα το θελημα
an age of evil, according to the will

πατρος ἡμων, 5 ᾧ ἡ δοξα εις το
father of us, to whom the glory for the

αιωνων· αμην. 6 Θαυμαζω, ὁτι
ages; so be it. I wonder, because

μετατιθεσθε απο του καλεσαν
you are being changed from the one having c

χαριτι Χριστου εις ἑτερον ευαγγ
favor of Anointed to other glad t

εστιν αλλο· ει μη τινες εισιν οἱ
is other; if not some are who

ὑμας, και θελοντες μεταστρεψαι τ
you, and wishing to turn about th

του Χριστου. 8 Αλλα και εαν ἡμ
of the Anointed. But even if we

εξ ουρανου ευαγγελιζηται ὑ
from heaven should announce glad tidings to

ὁ ευηγγελισαμεθα ὑμιν, αναθεμα
what we announced to you, accursed

προειρηκαμεν, και αρτι παλιν
we before said, even now again

Θεον; η ζητω ανθρωποις αρεσκειν; ει
God? or do I seek men to please? if
ετι ανθρωποις ηρεσκον, Χριστου δουλος
still men I pleased, of Anointed a slave
ουκ αν ημην. 11 Γνωριζω δε ὑμιν, αδελφοι, το
I should be. I make known but to you, brethren, the
ευαγγελιον το ευαγγελισθεν ὑπ' εμου, ὁτι
glad tidings the having been announced by me, that
ουκ εστι κατα ανθρωπον· 12 ουδε γαρ εγω
it is according to man; neither for I
παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην,
from man received it nor was I taught,
αλλα δι' αποκαλυψεως Ιησου Χριστου. 13 Ηκουσατε
but through a revelation of Jesus Anointed. You heard
γαρ την εμην αναστροφην ποτε εν τῳ
for the my conduct formerly when in the
Ιουδαϊσμῳ, ὁτι καθ' ὑπερβολην εδιωκον την
Judaism, that exceedingly I persecuted the
εκκλησιαν του θεου, και επορθουν αυτην· 14 και
congregation of the God, and ravaged her; and
προεκοπτον εν τῳ Ιουδαϊσμῳ ὑπερ πολλους
advanced in the Jewish religion beyond many
συνηλικιωτας εν τῳ γενει μου, περισσοτερως
of same age among the race of me, more earnestly
ζηλωτης ὑπαρχων των πατρικων μου παραδοσεων.
zealous being of the fathers of me traditions.
15 'Οτε δε ευδοκησεν *[ὁ θεος,] ὁ αφορισας
When but it pleased [the God,] that having
με εκ κοιλιας μητρος μου, και καλεσας
me from womb of mother of me, and having called
δια της χαριτος αὐτου, 16 αποκαλυψαι τον υἱον
through the favor of himself, to reveal the son
αυτου εν εμοι, ἱνα ευαγγελιζωμαι αυτον εν
of him in me, so that I might announce him to
τοις εθνεσιν· ευθεως, ου προσανεθεμην σαρκι
the nations; immediately, not I consulted with flesh
και αἱματι, 17 ουδε ανηλθον εις Ἱεροσολυμα
and blood, nor I went up to Jerusalem
προς τους προ εμου αποστολους, αλλ' απηλθον
to those before me apostles, but I went
εις Αραβιαν, και παλιν ὑπεστρεψα εις Δαμασκον.
into Arabia, and again returned to Damascus.
18 Επειτα μετα ετη τρια ανηλθον εις Ἱεροσολυμα
Then after years three I went up to Jerusalem,
ἱστορησαι Πετρον, και επεμεινα προς αυτον
to visit Peter, and I remained with him
ἡμερας δεκαπεντε· 19 ἑτερον δε των αποστολων
days fifteen; other but of the apostles
ουκ ειδον, ει μη Ιακωβον τον αδελφον του
not I saw, if not James the brother of the
κυριου. 20 ('Α δε γραφω ὑμιν, ιδου ενωπιον
Lord. (What now I write to you, lo in presence

‡ seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

11 But I make known to you, Brethren, That THOSE GLAD TIDINGS which were ANNOUNCED by me, that they are not according to Man;

12 for ‡ I neither received nor learned them from a Man, ‡ but through a Revelation from Jesus Christ.

13 For you heard of MY Conduct formerly in JUDAISM, ‡ That I Exceedingly persecuted the CONGREGATION of GOD, and ‡ laid it waste;

14 and made proficiency in Judaism beyond Many of the same age among my OWN RACE, ‡ being an excessive Zealot for ‡ the TRADITIONS of my FATHERS.

15 But when it pleased THAT GOD who SET me APART from my Birth, and CALLED me by HIS FAVOR,

16 to reveal his SON to me, ‡ that I might announce him to the NATIONS, I did not immediately consult with ‡ Flesh and Blood;

17 nor did I go up to Jerusalem to THOSE who were APOSTLES before me, but I went away into Arabia, and returned again to Damascus.

18 Then, after three Years, ‡ I went up to Jerusalem to visit *Cephas, and remained with him fifteen Days;

19 and I saw no other of the APOSTLES except † ‡ James, the BROTHER of the LORD.

20 (Now, the things I

* Vatican Manuscript.—10. For—omit. 15. the God—omit. 18. Cephas.

† 19. The Hebrews called all near relations brothers. This James was the son of Alpheus ... the sister of our Lord's mother.—Macknight.

‡ 10. 1 Thess. ii. 4; James iv. 4. ‡ 11. 1 Cor. xv. 1. ‡ 12. Eph. iii. 3. ‡ 13. ... xxvi. 11; 1 Tim. i. 13. ‡ 13. Acts viii. 3. ‡ 14. Acts xxii. 3; Phil. iii. 6. ‡ 14. Matt. xv. 2; Mark vii. 5. ‡ 16. Acts ix. 15; xxii. 21; ... Rom. xi. 13; Eph. iii. 8. ‡ 16. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12. ... ix. 26. ‡ 19. Matt. xiii. 55; Mark vi. 3.

but hearing they were, That the one

νυν ευαγγελιζεται την πιστι
now proclaims as glad tidings the faith

θει· 24 και εδοξαζον εν εμοι τ
w...., and they were glorifying in me t

2. 1 Επειτα δια δεκατεσσαρω
Then through fourteen

βην εις 'Ιεροσολυμα μετα Β
up to Jerusalem with B

λαβων και Τιτον. 2 Ανεβην
a companion also Titus. I went up

ψιν, και ανεθεμην αυτοις το ε
tion, and submitted to them the

ρυσσω εν τοις εθνεσι· κατ' ιδ
publish among the Gentiles; by one'

σι, μηπως εις κενον τρ
somewhat, lest for a vain thing I sh

3 Αλλ' ουδε Τιτος ὁ συν
But not even Titus he with

ηναγκασθη περιτμηθηναι.
was under a necessity to be circumcised.

παρεισακτους ψευδαδελφους·
secretly introduced false brethren;

ηλθον κατασκοπησαι την ελ
in to have spied out the

εχομεν εν Χριστω Ιησου, ἱν
we hold in Anointed Jesus, so t

λωσωνται·) 5 οἱς ουδε προς

προς υμας. [6] Απο δε των δοκουν-
with you. From but of those appearing
τι, όποιοι ποτε ησαν, ουδεν
nothing, of what sort once they were, nothing
- (προσωπον θεος ανθρωπου ου
(a face God of a man not
εμοι γαρ οἱ δοκουντες ουδεν
to me for those appearing somewhat nothing
α, [7] αλλα τουναντιον, ιδοντες, ότι
but on the contrary, seeing, that
το ευαγγελιον της ακροβυσ-
and with the glad tidings of the uncircum-
Πετρος της περιτομης, [8] ὁ γαρ
Peter of the circumcision, he for
Πετρῳ εις αποστολην της
wrought in Peter for an apostleship of the
ενηργησε και εμοι εις τα εθνη,)
inwardly wrought also in me for the gentiles,)
ς την χαριν την δοθεισαν μοι,
the favor that having been given to me,
Κηφας και Ιωαννης, οἱ δοκουντες
Kephas and John, those seeming
δεξιας εδωκαν εμοι και Βαρναβᾳ
right hands they gave to me and Barnabas
α ἡμεις μεν εις τα εθνη, αυτοι δε
we indeed for the gentiles, they but
ιτομην· [10] μονον των πτωχων ἱνα
circumcision; only of the poor ones that
εν· ὁ και εσπουδασα αυτο τουτο
which also I strove earnestly same thing this
[11] 'Οτε δε ηλθε Πετρος εις Αντιο-
When but came Peter to Antioch,
προσωπον αυτῳ αντεστην, ὁτι
face to him I opposed, because
ωος ην. [12] Προ του γαρ ελθειν
he was. Before of the for to have come
ακωβου, μετα των εθνων συνησθιεν·
James, with the Gentiles he was eating;
ν, ὑπεστελλε και αφωριζεν ἑαυ-
he was withdrawing and was separating him-
μενος τους εκ περιτομης. [13] Και
those of circumcision. And
σαν αυτῳ και οἱ λοιποι Ιουδαιοι·
with him also the other Jews;
αρναβας συναπηχθη αυτων τῃ ὑποκ-
Barnabas was led astray of them by the hypoc.
λλ' ὁτε ειδον, ὁτι ουκ ορθοποδουσι
But when I saw, that not they walk straight

TIDINGS might remain with you.

6 But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; (‡ God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—‡ perceiving That I ‡ was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, ‡ operated in me also for the GENTILES;)

9 ‡ and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and they for the CIRCUMCISION;

10 only urging that we should be mindful of the POOR,—‡ which very thing I was even ardently hastening to perform.

11 But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

MANUSCRIPT.—11. Cephas.

...34; Rom. ii. 11. ‡ 7. 1 Thess. ii. 4. ...Gal. i. 16; Col. i. 25. ‡ 10. See 1 Cor. xvi. 1; 2 Cor. viii. 1x.

‡ 7. Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; ‡ 8. Acts ix. 15; xiii. 2; xxii. 21; xxvi. 17, 18; ‡ 9. Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10;

προς την αληθειαν του ευαγγελιου, ειπον
with respect to the truth of the glad tidings, I said
τῳ Πετρῳ εμπροσθεν παντων· Ει συ, Ιουδαιος
to the Peter in presence of all, If thou, a Jew
ὑπαρχων, εθνικως ζῃς και ουκ Ιουδαικως,
being, like Gentiles thou livest and not like Jews,
πως τα εθνη αναγκαζεις Ιουδαιζειν. 15 Ἡμεις
how the Gentiles dost thou compel to Judaize. We
φυσει Ιουδαιοι, και ουκ εξ εθνων ἁμαρτωλοι·
by nature Jews, and not of Gentiles sinners,
16 ειδοτες δε, οτι ου δικαιουται ανθρωπος εξ
knowing and, that not is justified a man by
εργων νομου, εαν μη δια πιστεως Ιησου Χρισ-
works of law, if not on account of faith of Jesus Anointed,
του· και ἡμεις εις Χριστον Ιησουν επιστευσα-
and we into Anointed Jesus believed,
μεν, ἱνα δικαιωθωμεν εκ πιστεως Χριστου, και
so that we may be justified by faith of Anointed, and
ουκ εξ εργων νομου· διοτι εξ εργων νομου ου
not by works of law; because by works of law not
δικαιωθησεται πασα σαρξ. 17 Ει δε ζητουντες
will be justified all flesh. If but seeking
δικαιωθηναι εν Χριστῳ εὑρεθημεν και αυτοι
to have been justified in Anointed we were found even we ourselves
ἁμαρτωλοι, αρα Χριστος ἁμαρτιας διακονος;
sinners, then Anointed of sin a servant?
Μη γενοιτο. 18 Ει γαρ ἁ κατελυσα, ταυτα
Not let it be. If for what I pull down, these things
παλιν οικοδομω, παραβατην εμαυτον συνισ-
again I build, a transgressor myself I con-
τανω. 19 Εγω γαρ δια νομου νομῳ απεθανον
stitute. I for on account of law by law died
ἱνα θεῳ ζησω. 20 Χριστῳ συνεσταυρωμαι·
so that by God I may live. With Anointed I have been crucified;
ζω δε, ουκετι εγω, ζῃ δε εν εμοι Χριστος· ὁ
I live but, no longer I, lives but in me Anointed; the
δε νυν ζω εν σαρκι, εν πιστει ζω τῃ του υἱου
but now I live in flesh, by faith I live in the of that son
του θεου, του αγαπησαντος με και παραδοντος
of the God, of that having loved me and having delivered up
ἑαυτον ὑπερ εμου. 21 Ουκ αθετω την χαριν
himself in behalf of me. Not I set aside the favor
του θεου· ει γαρ δια νομου δικαιοσυνη, αρα
of the God; if for through law justification, then
Χριστος δωρεαν απεθανεν.
Anointed without cause died.

ΚΕΦ. γ'. 3.

1 Ω
O

[illegible]

CHAPTER III.

1 O [illegible]

* Vatican Manuscript.—14. Cephas. 16. Christ Jesus. 20. by that Faith of that God and Christ, who loved me.

‡ 14. verse 5. ‡ 14. 1 Tim. v. 20. ‡ 14. Acts x. 28; xi. 2. ‡ 15. Eph. ii. 3, 12. ‡ 16. Acts xiii. 38, 39. ‡ 16. Rom. i. 17; iii. 22; ix. 11; Gal. iii. 24; Heb. vii. 18, 19. ‡ 16. Psa. cxliii. 2; Rom. iii. 20; Gal. iii. 11. ‡ 19. Rom. vi. 14; vii. 4, 6. ‡ 19. Rom. vii. 11; 2 Cor. v. 15; Rom. viii. 2. ‡ 19. Rom. xiv. 7. ‡ 19. 1 Pet. iv. 2. ‡ 20. Rom. vi. 6; Gal. v. 24; vi. 14. v. 10; Heb. ix. 14; 1 Pet. iv. 2. ‡ 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. Gal. iii. 21; Heb. vii. 11.

ατai, τις ὑμας εβασκανε; οἱς
tians, who you deluded? to whom
μους Ιησους Χριστος προεγραφη
Jesus Anointed was before set forth
ταυρωμενος. 2 Τουτο μονον θελω
ing been crucified. This thing only I wish
ὑμων εξ εργων νομου το πνευ-
you; on account of works of law the spirit
η εξ ακοης πιστεως; 3 Οὑ-
or on account of a hearing of faith? So
στε; εναρξαμενοι πνευματι, νυν
e you? having begun in spirit, now
λεισθε; 4 Τοσαυτα επαθετε
made perfect? So many things you suffered
ε και εικη. 5 Ὁ ουν επιχο-
ed even without cause. He then supply-
πνευμα, και ενεργων δυναμεις εν
spirit, and working miracles among
εργων νομου, η εξ ακοης
works of law, or on account of obedience
θως Αβρααμ επιστευσε τῳ θεῳ,
as Abraham believed in the God,
αυτῳ εις δικαιοσυνην. 7 Γινωσ-
to him for righteousness. Know you
οἱ εκ πιστεως, οὑτοι εισιν υἱοι
those of faith, these are sons
οιδουσα δε ἡ γραφη, ὁτι εκ πισ-
before seen and the writing, that by faith
α εθνη ὁ θεος, προευηγγελισατο
nations the God, before announced glad tidings
Ὁτι ενευλογηθησονται εν σοι
That shall be blessed in thee
. 9 Ὡστε οἱ εκ πιστεως, ευλο-
So that those of faith, are
ῳ πιστῳ Αβρααμ. 10 Ὁσοι γαρ
believing Abraham. As many as for
εισιν, ὑπο καταραν εισιν· γεγ-
are, under a curse they are; it has
Ὁτι επικαταρατος πας ὁς ουκ εμ-
accursed every one who not con-
ταις γεγραμμενοις εν τῳ βιβλιῳ
those having been written in the book
ου ποιησαι αυτα. 11 Ὁτι δε εν
the to have done them. That but by
καιουται παρα τῳ θεῳ, δηλον·
is justified before the God, clear;
εκ πιστεως, ζησεται· 12 ὁ δε
by faith, shall live; the but

tians! ‡who has deluded You, before whose Eyes Jesus Christ was previously represented as having been crucified.

2 This only I desire to learn from you;—‡ Did you receive the SPIRIT on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thoughtless? ‡Having begun in Spirit, are you now being made perfect in Flesh?

4 Have you suffered so Much for nothing? if indeed it is for nothing.

5 ‡ HE then SUPPLYING to you the SPIRIT, and performing Miracles among you, does he these on account of Works of Law, or on account of Obedience of Faith?

6 even as Abraham ‡"believed GOD, and it was "counted to him for Right-"eousness;"

7 Know you, certainly, ‡ That THOSE of Faith, these are Sons of Abraham.

8 And the SCRIPTURE, having foreseen That GOD would justify the NATIONS by Faith, previously announced glad tidings to ABRAHAM, That ‡"In thee "shall All the NATIONS be "blessed."

9 THOSE of Faith, therefore, are blessed with BELIEVING Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, ‡"Accursed is "every one who continues "not in All those THINGS "HAVING BEEN WRITTEN "in the BOOK of the LAW "to do them."

11 Besides, That no one ‡is justified by Law before GOD is clear; Because, ‡ "The RIGHTEOUS "by Faith, shall live."

…SCRIPT.—1. among you—omit.

‡ 2. Acts viii. 15; Eph. i. 13. ‡ 3. Gal. iv. 9. ‡ 5. 2 Cor. … Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. ‡ 7. John. viii. 39; ‡ 8. Gen. xii. 3; xviii. 18; xxii. 18; Acts iii. 25. ‡ 10. Deut. … ‡ 11. Gal. ii. 16. ‡ 11. Hab. ii. 4; Rom. i. 17; Heb. x. 38.

νομος ουκ εστιν εκ πιστεως· αλλ' ὁ ποιησας
law not is of faith; but the one having done
αυτα, ζησεται εν αυτοις. [13] Χριστος ἡμας
these things, shall live by them. Anointed us
εξηγορασεν εκ της καταρας του νομου, γενομε-
bought off from the curse of the law, having be-
νος ὑπερ ἡμων καταρα· (γεγραπται γαρ· Επι-
come on behalf of us a curse; (it has been written for; Ac-
καταρατος πας ὁ κρεμαμενος επι ξυλου·)
cursed every one he being hung on a tree;)
[14] ἱνα εις τα εθνη ἡ ευλογια του Αβρααμ γενη-
so that for the nations the blessing of the Abraam might
ται εν Χριστῳ Ιησου, ἱνα την επαγγελιαν του
be in Anointed Jesus, that the annunciation of the
πνευματος λαβωμεν δια της πιστεως. [15] Αδελ-
spirit we might receive through the faith. Brethren,
φοι, κατα ανθρωπον λεγω· ὁμως ανθρωπου
according to man I speak; though of a man
κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-
having been ratified a covenant no one sets aside or superadds.
σεται. [16] Τῳ δε Αβρααμ ερῥηθησαν αἱ επαγγε-
To the now Abraam were spoken the promi-
λιαι, και τῳ σπερματι αυτου. Ου λεγει· Και
ses, even for the seed of him. Not he says, And
τοις σπερμασιν, ὡς επι πολλων, αλλ' ὡς εφ'
to the seeds, as concerning many, but as concerning
ἑνος· Και τῳ σπερματι σου· ὁς εστι Χριστος.
one; And to the seed of thee; who is Anointed.
[17] Τουτο δε λεγω· διαθηκην προκεκυρωμενην
This but I say, a covenant previously ratified
ὑπο του θεου *[εις Χριστον,] ὁ μετα τετρακο-
by the God [concerning Anointed,] that after four hun-
σια και τριακοντα ετη γεγονως νομος ουκ ακυ-
dred and thirty years having become a law not an-
ροι, εις το καταργησαι την επαγγελιαν· [18] ει
nuls, so as the to have canceled the promise; if
γαρ εκ νομου ἡ κληρονομια, ουκετι εξ επαγγε-
for by law the inheritance, no longer by promise;
λιας· τῳ δε Αβρααμ δι' επαγγελιας κεχαρισ-
to the but Abraam through promise has freely
ται ὁ θεος. [19] Τι ουν ὁ νομος. Των παραβα-
given the God. Why then the law? The transgres-
σεων χαριν ετεθη, (αχρις ου ελθη
sions on account of it was appointed, (to which time should have come
το σπερμα, ᾡ επηγγελται,) διαταγεις
the seed, to whom it has been promised,) having been instituted
δι' αγγελων, εν χειρι μεσιτου. [20] Ὁ δε
by means of messengers, in hand of a mediator. The but
μεσιτης ἑνος ουκ εστιν· ὁ δε θεος εις εστιν.
mediator of one not he is; the but God one is.

* Vatican Manuscript.—concerning Anointed—*omit.*

‡ 12. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; Rom. x. 5. ‡ 13. ... v. 21; Gal. iv. 5. ‡ 13. ... xxi. 23. ‡ 14. Rom. iv. 9, 16. ‡ 16. Gen. xii. 7. ‡ 17. ... xii. 40, 41. ‡ 17. Rom. iv. 13; Rom. iv. 14. ‡ 19. ... 16. ‡ 19. Acts vii. 53; Heb. ii. 2. ... 19, 21, 22; Deut. v. 5, 22, 23, 27, 31. ‡ 20. Rom. iii. 29, 30.

κατα των επαγγελιων *[του
ontrary to the promises [of the

νοιτο. Ει γαρ εδοθη νομος ὁ
it be. If for was given a law that

οιησαι, οντως αν εκ νομου ην ἡ
ade alive, truly by law was the

λλα συνεκλεισεν ἡ γραφη τα
But shut up together the scripture the

τιαν, ἱνα ἡ επαγγελια εκ
, in order that the promise by

Χριστου δοθη τοις πιστευουσι.
Anointed might be given to the believers

ελθειν την πιστιν, ὑπο νομον
have come the faith, under law

υγκεκλεισμενοι εις την μελλου-
eing shut up together for the being

καλυφθηναι. 24 Ὡστε ὁ νομος
een been revealed. So that the law

ν γεγονεν, εις Χριστον, ἱνα εκ
has become, to Anointed, that by

θωμεν· 25 ελθουσης δε της πισ-
justified; having come but the faith,

το παιδαγωγον εσμεν. 26 Παν-
er a child-leader we are. All

ιου εστε δια της πιστεως εν
God you are through the faith by

27 ὁσοι γαρ εις Χριστον εβαπ-
as many as for into Anointed were

ον ενεδυσασθε. 28 Ουκ ενι Ιου-
d you were clothed. Not there is a

λην· ουκ ενι δουλος, ουδε ελευ-
ek; not there is a slave, nor a

αρσεν και θηλυ· παντες γαρ
male and female; all for

Χριστῳ Ιησου· 29 ει δε ὑμεις
Anointed Jesus; if but you

ου Αβρααμ σπερμα εστε, *[και]
f the Abraam seed you are, [and]

λιαν κληρονομοι. ΚΕΦ. δ'. 4.
heirs.

ὁσον χρονον ὁ κληρονομος
as long as a time the heir

ουδεν διαφερει δουλου, κυριος
othing he differs a slave, lord

21 Is the LAW then contrary to the PROMISES? By no means; for if a Law were given which was able to make alive, certainly RIGHTEOUSNESS would come from that Law;

22 but the SCRIPTURE has shut up together ALL under Sin, ‡ in order that the PROMISE by Faith of Jesus Christ might be given to the BELIEVERS.

23 And before the COMING of that FAITH, we were guarded under Law, being shut up together for the FAITH BEING ABOUT to be revealed.

24 So that the LAW has become our † Pedagogue to lead to Christ, ‡ that we might be justified by Faith.

25 But the FAITH having come, we are no longer under a Pedagogue;

26 since you are all ‡ Sons of God, through the FAITH, by Christ Jesus.

27 Besides, ‡ as many of you as were immersed into Christ, were clothed with Christ.

28 ‡ In him there is not Jew nor Greek; there is not a Slave nor a Freeman; there is not Male and Female; for YOU all are ‡ one in Christ Jesus;

29 and if you belong to Christ, certainly you are ABRAHAM'S Seed, ‡ and Heirs according to Promise.

CHAPTER IV.

1 Now I say, for as long a Time as the HEIR is a Child, he differs in nothing from a Slave, Lord of all though he be;

…SCRIPTS.—21. of GOD—omit. 23. and—omit.

…, from pais, a child, and agoges, a leader, which among the Greeks … servant whose business it was constantly to attend on his young mas… … behavior, and particularly to lead (ageia) him to and from school, … These paidagogos were generally slaves, capricious and severe, … ded to the Jewish teachers and Jewish law, to which the term is ap… …ied.

…10, 22; xi. 32. ‡ 24. Acts xiii. 37; Gal. ii. 16. ‡ 23. John i. … Gal. iv. 4, 15; 1 John iii. 1, 2. ‡ 27. Rom. vi. 3. ‡ 28. Rom. x. 12; …. 11. ‡ 29. Eph. ii. 14–16; iv. 4, 15. ‡ 29. Rom. viii. 17.

ὁ θεος τον υἱον αὑτου, γενομενον
the God the son of himself, having been bor
γενομενον ὑπο νομον, 5 ἱνα το
having been born under law, in order that t
εξαγοραση, ἱνα την υἱοθεσιαν
he might buy off, that the sonship
6 Ὁτι δε εστε υἱοι, εξαπεστειλ
Because and you are sons, he sent forth
το πνευμα του υἱου αὑτου εις τας
the spirit of the son of himself into the
κραζον· Αββα, ὁ πατηρ. 7 Ὡστ
crying; Abba, the father. So tha
δουλος, αλλ' υἱος· ει δε υἱος, κ
a slave, but a son; if but a son, al
θεου [δια Χριστου.] 8 Αλλα
of God [through Anointed.] But
ειδοτες θεον, εδουλευσατε τοις
knowing God, you were enslaved to those
θεοις· 9 νυν δε, γνοντες θεον, μα
gods; now but, having known God, m
θεντες ὑπο θεου, πως επιστρεφετ
been known by God, how do you turn bac
ασθενη και πτωχα στοιχεια, οἱς
weak and poor rudiments, to whic
δουλευειν θελετε; 10 Ἡμερας
be in subjection you wish? Days y
και μηνας και καιρους και ενιαυτ
and moons and seasons and year
μαι ὑμας, μηπως εικη κεκοπιακα
afraid you, lest perhaps in vain I labored hard
12 Γινεσθε ὡς εγω, ὁτι καγω ὡ
Become you as I, for even I a
φοι, δεομαι ὑμων· ουδεν με ηδικ
ren, I entreat you; nothing me you

ιν το προτερον. 14 και τον πειρασμον
you the formerly, and the temptation
τη σαρκι μου ουκ εξουθενησατε ουδε
the flesh of me not you despised nor
ε· αλλ' ὡς αγγελον θεου εδεξασθε
but as a messenger of God you received
ιστου Ιησουν. 15 Τις ουν ην ὁ μακα-
inted Jesus. What then was the benedic-
ων; μαρτυρω γαρ ὑμιν, ὁτι, ει δυνα-
of? I testify for to you, that, if able,
οφθαλμους ὑμων εξορυξαντες αν εδω-
eyes of you having dug out would you
16 Ὡστε εχθρος ὑμων γεγονα αλη-
So that an enemy of you have I become speak-
ν; 17 Ζηλουσιν ὑμας ου καλως·
? They show affection towards you not honorably;
λεισαι ὑμας θελουσιν, ἱνα αυτους ζη-
shut out you they wish, so that them you
18 Καλον δε *[το] ζηλουσθαι εν
e. Honorable but [the] to be ardently devoted in
παντοτε, και μη μονον εν τῳ παρειναι
all times, and not only in the to be present
ας. 19 Τεκνια μου, οὑς παλιν ωδινω,
O little children of me, whom again I am bearing,
μορφωθῃ Χριστος εν ὑμιν· 20 ηθελον
been formed Anointed in you; I could wish
αι προς ὑμας αρτι, και αλλαξαι την
with you now, and to change the
ν ὁτι απορουμαι εν ὑμιν. 21 Λεγετε
, because I am perplexed with you. Speak you
ὑπο νομον θελοντες ειναι, τον νομον
under law desiring to be, the law
ετε; 22 Γεγραπται γαρ, ὁτι Αβρααμ
hear? It has been written for, that Abraam
εσχεν· ἑνα εκ της παιδισκης, και
had; one from the bond-woman, and
ς ελευθερας. 23 Αλλ' ὁ *[μεν] εκ της
free-woman. But that [indeed] from the
, κατα σαρκα γεγεννηται· ὁ δε εκ
according to flesh has been born; that but from
ερας, δια της επαγγελιας. 24 Ἁτινα
woman, through the promise. Which things
αλληγορουμενα· αὑται γαρ εισι δυο
to another meaning; these for are two
μια μεν απο ορους Σινι, εις δουλειαν
was indeed from mount Sinai, for servitude

nounced glad tidings to you;
14 and *THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me ‡as a Messenger of God, ‡even as Christ Jesus.
15 *What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.
16 So that I have become your Enemy, ‡by telling you the truth!
17 They love you ardently, not honorably; but they desire *to exclude us, so that you may love Them ardently.
18 Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you,
19 O my Little children! ‡whom I am bearing again, till Christ be formed in you;
20 and I could wish to be present with you now, and to change my tone; Because I am perplexed concerning you.
21 Tell me, YOU who are DESIRING to be under Law, do you not hear the LAW?
22 For it has been written, That Abraham had Two Sons; ‡one from the BOND-WOMAN, and ‡one from the FREE-WOMAN.
23 Now, ‡the one from the BOND-WOMAN was naturally produced; ‡but the other from the FREE-WOMAN was through the PROMISE.
24 Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

n MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where
17. to exclude us, so that. 18. the—*omit.* 23. Indeed—*omit.*

xix. 27; Mal. ii. 7. ‡ 14. John xiii. 20. ‡ 15. Gal. ii. 5, 14.
15; 1 Th... ...; James i. 18. ‡ 22. Gen. xvi. 15. * 22. Gen. xxi.
Rom. ix. 7. ‡ 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

εστιν, ἥτις εστι μητηρ ἡμων·
is, who is a mother of us;

Ευφρανθητι στειρα ἡ ου τικ
Be thou made glad O barren who not is b

βοησον ἡ ουκ ωδινουσα· ὁτ
shout thou who not is bringing to birth; bec

της ερημου μαλλον η της εχ
of the deserted one more than of the

28 Ἡμεις δε, αδελφοι, κατα Ι
We now, brethren, like

τεκνα εσμεν. 29 Αλλ' ὡσπερ
children are. But just as

γεννηθεις εδιωκε τον κατα
being born persecuted him according to

νυν. 30 Αλλα τι λεγει ἡ γρ
now. But what says the wri

παιδισκην και τον υἱον αυτης·
bond-woman and the son of her;

ρονομηση ὁ υἱος της παιδισκ
inherit the son of the bond-wom

της ελευθερας. 31 Αρα, αδε
of the free-woman. Then, bre

παιδισκης τεκνα, αλλα της
of bond-woman children, but of the

ε'. 5. 1 Τῃ ελευθερια ᾗ
In the freedom with whic

ηλευθερωσε, στηκετε, και μη
made free, stand you firm, and not

λειας ενεχεσθε. 2 Ιδε, εγω, Π
bondage be you held fast. Lo, I,

...εσθε, Χριστος ὑμας ουδεν ωφε-
...ircumcised, Anointed you nothing will
...τυρομαι δε παλιν παντι ανθρωπῳ
...I testify but again to every man
...ῳ, ὁτι οφειλετης εστιν ὁλον τον
...d, that a debtor he is whole the
...αι. [4] Κατηργηθητε απο *[του]
...-out. You are set free from [the]
...ες εν νομῳ δικαιουσθε· της
...ver by law are justifying yourselves; of the
...εσατε. [5] Ἡμεις γαρ πνευματι εκ
...alled. We for in spirit from
...πιδα δικαιοσυνης απεκδεχομεθα.
...ope of righteousness we wait for.
...στῳ *[Ιησου] ουτε περιτομη τι
...nted [Jesus] neither circumcision anything
... ακροβυστια· αλλα πιστις δι' αγα-
...uncircumcision; but faith through love
...μενη. [7] Ετρεχετε καλως· τις ὑμας
...ing. You were running well; who you
...τῃ] αληθειᾳ μη πειθεσθαι. [8] Ἡ
...the] truth not to confide. The
...κ εκ του καλουντος ὑμας. [9] Μικρα
...from the one calling you. A little
...ο φυραμα ζυμοι. [10] Εγω πεποιθα
...mass it leavens. I have confidence
...[εν κυριῳ,] ὁτι ουδεν αλλο φρο-
...[in Lord,] that no one other thing you
...ς ταρασσων ὑμας βαστασει το κρι-
...d the troubling you shall bear the judg-
...ν ῃ. [11] Εγω δε, αδελφοι, ει περι-
...he may be. I but, brethren, if circum-
...κηρυσσω, τι ετι διωκομαι; αρα
...I publish, why still am I persecuted? then
... το σκανδαλον του σταυρου.
...the stumbling-block of the cross.
... και αποκοψονται οἱ αναστατουντες
...even they shall be cut off those overturning
...Ὑμεις γαρ επ' ελευθερια εκληθητε,
...You for to freedom were invited,
...ονον μη την ελευθεριαν εις αφορμην
...only not the freedom for an occasion

you, ‡ That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, ‡ That he is bound to perform the Whole LAW.

4 ‡ Whoever of you are justifying yourselves by Law, are separated from Christ; ‡ you are fallen off from the FAVOR.

5 We, however, are waiting, in Spirit, for a † Hope of Righteousness from Faith.

6 For, ‡ in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but ‡ Faith operating in us by Love.

7 You were running well; who hindered You from confiding in the Truth?

8 This PERSUASION is not from ‡ HIM INVITING you.

9 ‡ A Little Leaven ferments the Whole MASS.

10 ‡ I have confidence respecting you, That you will not regard any other thing; but ‡ HE who TROUBLES you, whoever he be, ‡ shall bear the JUDGMENT.

11 ‡ And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, ‡ the SCANDAL of the CROSS been removed?

12 † I wish it was;—but THOSE who are SUBVERTING you shall be cut off.

13 Now, Brethren, you were invited to Freedom; only ‡ take care lest this FREEDOM become an Oc-

Mss.—4. the—omit. 6. Jesus—omit. 7. In the—omit. 10. in Lord—omit.

...ward says "after all, it may be doubted whether the Greek language will ad... being construed with a future verb; * * * nor do I know that any one in... h a construction has been yet produced from any approved Greek writer. ...tfulness of the phraseology in Gal. v. 12, is farther increased by the insertion of ...ai before apokopsontai." Bengelius in Gnomon, reads as follows: "Is then the ...e cross taken away? I wish it was. And they shall be cut off that trouble ...rendering has been adopted.

...v. 1. ‡ 3. Gal. iii. 10. ‡ 4. Rom. ix. 31, 32; Gal. ii. 21. ‡ 4. ... † 5. Rom. viii. 24, 25; 2 Tim. iv. 8. ‡ 6. 1 Cor. vii. 19; Gal. iii. 28; ...vi. 15. ‡ 6. 1 Thess. i. 3; James ii. 18, 20, 22. ‡ 8. Gal. i. 6. ‡ 9. ...v. 33. ‡ 10. 2 Cor. ii. 3; viii. 22. ‡ 10. Gal. i. 7. ‡ 10. 2 Cor. ... Gal. vi. 12. ‡ 11. 1 Cor. i. 23. ‡ 13. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4.

you devour, take you care, lest by

θητε.
consumed.

16 Λεγω δε· πνευματι περι
I say but, by spirit wal

μιαν σαρκος ου μη τελεσητε
of flesh not not you should fulf

επιθυμει κατα του πνευματο
desires against the spirit,

κατα της σαρκος· ταυτα δε
against the flesh; these and

ται, ἱνα μη, ἁ αν θελητ
so that not, the things you would wi

18 Ει δε πνευματι αγεσθε, ουκ
If but by spirit you be led, not

19 Φανερα δε εστι τα εργα τ
Manifest but it is the works of t

εστι πορνεια, ακαθαρσια, ασε
it is fornication, impurity, deba

τρεια, φαρμακεια, εχθραι, ερε
sorcery, enmities, quarr

εριθειαι, διχοστασιαι, αἱρεσεις
brawlings, factions, sects,

νοι,] μεθαι, κωμοι, και τ
ders,] drunkennesses, revellings, and the t

ἁ προλεγω ὑμιν, καθως
which things I tell before to you, even as

ὁτι οἱ τα τοιαυτα πρασσοντες
that they the these things practising

ου κληρονομησουσιν. 22 Ὁ δε
not shall inherit. The but

ματος εστιν αγαπη, χαρα, ειρ
is love, joy, pea

χρηστοτης, αγαθωσυνη, πιστι
kindness, goodness, fidelity

κρατεια· 23 κατα των τοιουτων

...θημασι και ταις επιθυμιαις· [25] Ει
passions and the desires. If

...ματι, πνευματι και στοιχωμεν.
...by spirit also we should walk.

...θα κενοδοξοι, αλληλους προκα-
...become vain-glorious, each other provoking,

...λληλοις φθονουντες. ΚΕΦ. ς΄. 6.
each other envying.

...αν, και προληφθη ανθρωπος εν
...even should be surprised a man in

...ματι, ὑμεις οἱ πνευματικοι καταρ-
...you the spiritual ones do you

τοιουτον εν πνευματι πρᾳοτητος·
such like with a spirit of meekness;

...τον, μη και συ πειρασθῃς. [2] Αλλη-
...lest also thou shouldst be tempted. Of each

...βασταζετε, και οὑτως αναπληρω-
bear you, and thus fulfil you

...μον του Χριστου. [3] Ει γαρ δοκει
of the Anointed. If for thinks

...ι, μηδεν ων, ἑαυτον φρεναπατᾳ·
...thing, nothing being, himself he deceives.

... ἑαυτου δοκιμαζετω *[ἑκαστος,]
of himself let him try [each one,]

ἑαυτον μονον το καυχημα ἑξει, και
himself alone the boasting he will have, and

...ἑτερον· [5] ἑκαστος γαρ το ἰδιον φορ-
...other; each one for the his own bur-

...σει. [6] Κοινωνειτω δε ὁ κατηχου-
...Let him communicate but the one being

...λογον, τῳ κατηχουντι, εν πασιν
word, to the one teaching, in all

...η πλανασθε· θεος ου μυκτηριζεται.
...do you mistake; God not is to be mocked at.

...σπειρῃ ανθρωπος, τουτο και θερισει·
may sow a man, this also he will reap;

...ρων εις την σαρκα ἑαυτου, εκ της
...sowing for the flesh of himself, from the

...ισει φθοραν· ὁ δε σπειρων εις το
...reap corruption; the but one sowing for the

... του πνευματος θερισει ζωην αιωνιον.
...of the spirit he will reap life age-lasting.

...λον ποιουντες μη εκκακωμεν· καιρῳ
...doing not we should flag; in season

... θερισομεν, μη εκλυομενοι. [10] Αρα
we shall reap, not fainting. So

...καιρον εχομεν, εργαζωμεθα το αγαθον
...opportunity we have, we should work the good

with the PASSIONS and DESIRES.

25 ‡ If we live by Spirit, WE should also walk by Spirit.

26 ‡ We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

1 Brethren, ‡ if a Man should be surprised by some Fault, do YOU, the SPIRITUAL, reinstate SUCH person with a Spirit of Meekness; ‡ watching thyself, lest thou also shouldst be tempted.

2 ‡ Bear you each other's BURDENS, and thus fulfil ‡ the LAW of the ANOINTED one.

3 For ‡ if any one think he is something, being nothing, he deceives himself;

4 but ‡ let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

5 for ‡ each one shall bear his OWN Burden.

6 ‡ Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

7 Do not mistake; ‡ God is not to be derided. ‡ For whatever a Man may sow, this also he will reap;

8 ‡ because the one SOWING for his FLESH, will from the FLESH reap Corruption; but the one SOWING for the SPIRIT, will from the SPIRIT reap aionian Life.

9 Therefore, ‡ we should not flag in Doing WELL; for we shall reap, at the proper season, ‡ if we do not relax.

10 So then, as we have Opportunity, ‡ we should

...AN MANUSCRIPT.—4. each one—*omit*.

...Thess. viii. 4, 5; verse 16. ‡ 26. Phil. ii. 3. ‡ 1. Heb. xii. 13; James v. 19. ...Cor. x. 12. ‡ 2. Rom. xv. 1. ‡ 2. John xiii. 14, 15, 34; 1 John iv. 21. ...xiii. 3. ‡ 4. 2 Cor. xiii. 5. ‡ 5. 1 Cor. iii. 8. ‡ 6. Rom. xv. 27; ...xi. 14. ‡ 7. Job xiii. 9. ‡ 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6. ...ii. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18. ...Thess. iii. 13; 1 Cor. xv. 58. ‡ 9. Heb. x. 36; Rev. ii. 10. ‡ 10. 1 Thess. v. 15.

circumcised themselves a law do
θελουσιν ὑμας περιτεμνεσθαι,
they wish you to be circumcised,
τερῃ σαρκι καυχησωνται. 14
flesh they might boast.
το καυχασθαι, ει μη εν τῳ στα
to boast, if not in the
ἡμων Ιησου Χριστου· δι' ο
of us Jesus Anointed; through wh
εσταυρωται, κᾳγω *[τῳ] κο
has been crucified, and I [to the]
γαρ *[Χριστου Ιησου] ουτε περ
for [Anointed Jesus] neither circu
ουτε ακροβυστια, αλλα καινη
neither uncircumcision, but a new
ὁσοι τῳ κανονι τουτῳ στοιχη
as many as by the rule this will
επ' αυτους και ελεος, και επι τ
on them and mercy, and on th
Θεου. 17 Του λοιπου, κοπους μοι
God. Of the remaining, troubles to me
χετω· εγω γαρ τα στιγματα του
furnish; I for the brand-marks of the
σου εν τῳ σωματι μου βασταζω.
sus in the body of me bear.
του κυριου ἡμων Ιησου Χριστου μ
of the Lord of us Jesus Anointed w
ματος ὑμων, αδελφοι. Αμην.
of you, brethren. So be it.

*TO THE GALATIANS.

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* VATICAN MANUSCRIPT.—12. the ANOINT
—omit. 15. Anointed Jesus—omit.
GALATIANS. WRITTEN FROM ROME.

† 17. The apostle calls the scars he receive
Christ, (compare 2 Cor. xi. 24 ...

*TO THE EPHESIANS.

ΚΕΦ. α'. 1.

[1] Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
θεληματος θεου, τοις ἁγιοις τοις ουσιν εν Εφε-
will of God, to the saints to those being in Ephe-
σῳ και πιστοις εν Χριστῳ Ιησου· [2] χαρις ὑμιν
sus and to believers in Anointed Jesus; favor to you
και ειρηνη απο θεου πατρος ἡμων, και κυριου
and peace from God a father of us, and Lord
Ιησου Χριστου. [3] Ευλογητος ὁ θεος *[και
Jesus Anointed. Worthy of praise the God [and
πατηρ] του κυριου ἡμων Ιησου Χριστου, ὁ
father] of the Lord of us Jesus Anointed, he
ευλογησας ἡμας εν πασῃ ευλογιᾳ πνευματικῃ
having blessed us with every blessing spiritual
εν τοις επουρανιοις εν Χριστῳ· [4] καθως εξελεξ-
in the heavenlies in Anointed; even as he chose
ατο ἡμας εν αυτῳ προ καταβολης κοσμου, ειναι
us in him before a casting down of a world, to have
ἡμας ἁγιους και αμωμους κατενωπιον αὐτου·
us holy ones and blameless ones in sight of him;
[5] εν αγαπῃ προορισας ἡμας εις υἱοθεσιαν δια
in love having previously marked out us for sonship through
Ιησου Χριστου εις αυτον, κατα την ευδοκιαν
Jesus Anointed for himself, according to the good pleasure
του θεληματος αὐτου, [6] εις επαινον δοξης της
of the will of himself, for a praise of glory of the
χαριτος αὐτου, εν ᾗ εχαριτωσεν ἡμας εν τῳ
favor of himself, with which he favored us in the
ηγαπημενῳ, [7] εν ᾧ εχομεν την απολυτρωσιν
one having been beloved, by whom we have the redemption
δια του αἱματος αυτου, την αφεσιν των παραπ-
through the blood of him, the forgiveness of the faults,
τωματων, κατα τον πλουτον της χαριτος αυτου,
according to the wealth of the favor of him,
[8] ἡς επερισσευσεν εις ἡμας εν πασῃ σοφιᾳ και
which he caused to abound towards us in all wisdom and
φρονησει, [9] γνωρισας ἡμιν το μυστηριον του
intelligence, having made known to us the secret of the
θεληματος αὐτου κατα την ευδοκιαν αὐτου, ἡν
will of himself according to the good pleasure of himself, which
προεθετο εν αὐτῳ, [10] εις οικονομιαν του πλη-
he before purposed in himself, for an administration of the ful-

CHAPTER I.

1 Paul, an Apostle of *Christ Jesus, ‡through God's Will, to THOSE SAINTS who are in Ephesus, even to Believers in Christ Jesus;

2 ‡Favor to you, and Peace from God our Father, and from the Lord Jesus Christ.

3 ‡Blessed be THAT GOD of our LORD Jesus Christ, who has BLESSED us with Every spiritual Blessing in the HEAVENLIES, by Christ;

4 even as ‡he chose us in him before the Foundation of the World, ‡that we might be holy and blameless in his presence;

5 having in Love previously marked us out ‡for Sonship through *Christ Jesus for himself, according to the GOOD PLEASURE of his WILL,

6 to the Praise of his Glorious Beneficence, with which he graciously favored us in ‡the BELOVED one;

7 ‡by whom, through his blood, we possess the REDEMPTION—the FORGIVENESS of OFFENCES—according to the OPULENCE of his FAVOR,

8 which he caused to overflow towards us, in All Wisdom and Intelligence,

9 ‡having made known to us the SECRET of his WILL, according to his OWN BENEVOLENT DESIGN, which he previously purposed in himself,

10 in regard to an Administration of the FUL-

* VATICAN MANUSCRIPT.—Title—TO THE EPHESIANS. 1. Christ Jesus. 3. and father—omit. 5. Christ Jesus.

‡ 1. 2 Cor. i. 1. ‡ 2. Gal. i. 3; Titus i. 4. ‡ 3. 2 Cor. i. 3; 1 Pet. i. 3. ‡ 4. [illegible] Eph. ii. [illegible] ‡ 5. John i. 12; Rom. viii. 15; 2 Cor. [illegible] ‡ 6. Matt. iii. 17; [illegible] ‡ 7. Acts xx. 28; Rom. [illegible] Heb. ix. 12; 1 Pet. i. 19; Rev. v. 9. ‡ 9. Rom. xvi. 25; Eph. iii. 4. [illegible]

design of the the things all

βουλην του θεληματος αὑτου, 12
counsel of the will of himself, in

ἡμας εις επαινον *[της] δοξης αυ
us for a praise [of the] glory of

ηλπικοτας εν τῳ Χριστῳ· 13 εν
been before hopers in the Anointed; in

(ακουσαντες τον λογον της αληθ
(having heard the word of the trut

γελιον της σωτηριας ὑμων,) εν
tidings of the salvation of you,) in wh

σαντες εσφραγισθητε τῳ πνευμα
believed you were sealed with the spirit

λιας τῳ ἁγιῳ, 14 ὁς εστιν αρῥαβω
with the holy, which is a pledge

νομιας ἡμων εις απολυτρωσιν της
tance of us in a redemption of the

εις επαινον της δοξης αυτου.
for a praise of the glory of him.

κἀγω ακουσας την καθ' ὑμας πι
even I having heard the in you fa

ριῳ Ιησου, και την αγαπην την
Jesus, and the love that

ἁγιους, 16 ου παυομαι ευχαριστ
holy ones, not I cease giving thanks

μνειαν *[ὑμων] ποιουμενος ε
a remembrance [of you] making

χων μου· 17 ἱνα ὁ Θεος του κυρ
of me; that the God of the Lor

Χριστου, ὁ πατηρ της δοξης, δ
Anointed, the father of the glory, may

σοφιας και αποκαλυψεως εν ε
of wisdom and of revelation in f

18 Πεφωτισμενους τους οφθαλμ

[illegible]ρονομιας αυτου εν τοις ἁγιοις,
[illegible] inheritance of him in the holy ones,
[illegible]βαλλον μεγεθος της δυναμεως
[illegible]passing greatness of the power
[illegible], τους πιστευοντας κατα την
those believing according to the
[illegible]κρατους της ισχυος αυτου, 20 ἡν
strength of the might of him, which
[illegible] τῳ Χριστῳ, εγειρας αυτον εκ
the Anointed, having raised up him out of
[illegible]εκαθισεν εν δεξιᾳ αὑτου εν τοις
seated at right of himself in the
[illegible] 21 ὑπερανω πασης αρχης και εξου-
far above every government and author-
[illegible]ως και κυριοτητος, και παντος
and lordship, and every
[illegible]ζομενου ου μονον εν τῳ αιωνι
[illegible] named not only in the age
[illegible] και εν τῳ μελλοντι· 22 και παντα
also in the one about coming; and all things
[illegible] τους ποδας αυτου· και αυτον
the feet of him; and him
[illegible]λην ὑπερ παντα τῃ εκκλησιᾳ,
over all things for the congregation,
[illegible] το σωμα αυτου, το πληρωμα του
the body of him, the completeness of him
[illegible] εν πασι πληρουμενου· ΚΕΦ. β'.
with all things is filling.
[illegible] οντας νεκρους τοις παραπτωμασι
being dead ones in the faults
[illegible]τιαις· 2 (εν αἱς ποτε περιεπατη-
(in which once you walked
[illegible] αιωνα του κοσμου τουτου, κατα
age of the world this, according to
[illegible] της εξουσιας του αερος, του πνευ-
of the authority of the air, of the spirit
[illegible] ενεργουντος εν τοις υἱοις της
operating in the sons of the
[illegible] οἱς και ἡμεις παντες ανεστρα-
whom also we all lived
[illegible] ταις επιθυμιαις της σαρκος ἡμων,
the desires of the flesh of us,
[illegible] θεληματα της σαρκος και των
wishes of the flesh and of the
[illegible] ημεν τεκνα φυσει οργης, ὡς και
we were children by nature of wrath, as also
[illegible] 4 [illegible] δε θεος, πλουσιος ων εν ελεει,
but God, rich being in mercy,
[illegible]λην αγαπην αὑτου, ἡν ηγαπησεν
love of himself, with which he loved

his ‡ INHERITANCE among the SAINTS,

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, ‡ according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, ‡ having raised him from the Dead, and * having ‡ seated him at his own Right hand in the HEAVENS

21 ‡ far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and ‡ subjected All things under his FEET; and constituted Him ‡ a Head over all things for that CONGREGATION,

23 ‡ which is his BODY, ‡ the FULL DEVOLOPMENT of HIM who is FILLING ALL things with all.

CHAPTER II.

1 And you, ‡ being dead in OFFENCES and * SINS,

2 (in which you ‡ once walked according to the AGE of this WORLD, according to the ‡ RULER of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 ‡ among whom, also, we all once lived in ‡ the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but GOD, ‡ being rich in Mercy, on account of his GREAT Love with which he loved us,)

[illegible] MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVENS [illegible] Every Authority, and Government. 1. your LUSTS, in which.

[illegible] ‡ 19. Eph. iii. 7; Col. i. 29; ii. 12. ‡ 20. Acts ii. 24, 33. [illegible] Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. ‡ 21. Phil. ii. 9, 10; Col. [illegible] ‡ 22. Psa. viii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. ‡ 22. [illegible] Col. i. 18; Heb. ii. 7. ‡ 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Eph. iv. 12; [illegible] 18, 24. ‡ 23. Col. ii. 10. ‡ 1. verse 5. ‡ 2. Eph. iv. 22; [illegible] ‡ 2. Eph. vi. 12. ‡ 3. Titus iii. 3; 1 Pet. iv. 3. ‡ 3. Gal. v. 16. [illegible] x. 12; Gal. i. 7.

5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώ-
and being us dead ones in the offences

[μασι], συνεζωοποίησε τῷ Χριστῷ (χάριτί
he quickened together with the Anointed, (by favor

[ἐστε] σεσωσμένοι·) 6 καὶ συνήγειρε, καὶ συνε-
are having been saved;) and raised up together, and seated

[κάθ]ισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ·
together in the heavenlies by Anointed Jesus;

[7] ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις
that he may point out in the ages those coming

τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὑτοῦ,
the surpassing wealth of the favor of himself

ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
by kindness towards us in Anointed Jesus.

8 Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ *[τῆς]
By the for favor you are having been saved through (the)

πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ
(faith) and this not from you; of God the

δῶρον, 9 οὐκ ἐξ ἔργων· ἵνα μή τις καυχήσηται.
gift, not from works, so that not any one should boast.

10 Αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χρισ-
Of him for we are a work having been formed in Anointed

τῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν
Jesus for works good, in which before prepared

ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. 11 Διὸ
the God that in them we should walk. Therefore

μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί,
remember, that you once the gentiles in flesh,

(οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
(Those being called uncircumcision by that being called

περιτομῆς ἐν σαρκὶ χειροποιήτου,) 12 ὅτι ἦτε
circumcision in flesh done by hand,) that you were

*[ἐν] τῷ καιρῷ ἐκείνῳ, χωρὶς Χριστοῦ, ἀπηλ-
[in] the season that, without Anointed, having

λοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ, καὶ
been aliens from the commonwealth of the Israel, and

ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
strangers from the covenants of the promise, a hope

μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ κόσμῳ· 13 νυνὶ δέ,
not having, and godless ones, in the world; now but,

ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακράν,
in Anointed Jesus, you those once being far off,

ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.
near were made by the blood of the Anointed.

14 Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας
He for is the peace of us, the one having made

5 ‡ we also being [illegible]
* in OFFENCES, ‡ [illegible]
alive together [illegible]
ANOINTED [illegible]
for you have been [illegible]
6 and raised [illegible]
gether, and seated [illegible]
gether in the HEAV[illegible]
by Christ Jesus, [illegible]
7 in order that [illegible]
exhibit, in the [illegible]
which are APP[illegible]
the SURPASSIN[illegible]
of his FAVOR, [illegible]
ness towards us [illegible]
Jesus.
8 ‡ By that [illegible]
deed, you have [illegible]
through the F[illegible]
this is not fr[illegible]
is God's GIFT; [illegible]
9 ‡ not fr[illegible]
that no one [illegible]
10 for we [illegible]
Work, having [illegible]
in Christ Je[illegible]
Works, for [illegible]
before prep[illegible]
we might w[illegible]
11 There[illegible]
ber, that [illegible]
TILES in [illegible]
CALLED the [illegible]
sion by [illegible]
TERMED [illegible]
sion done by [illegible]
the Flesh;)
12 ‡ That [illegible]
that TIME, [illegible]
Anointed one, [illegible]
the POLITY of [illegible]
Strangers from [illegible]
ENANTS of the [illegible]
not possessing [illegible]
and ‡ Godless [illegible]
WORLD.
13 But now, in Chri[illegible]
Jesus, you, who [illegible]
WERE ‡ far off, [illegible]
near by the BLOOD of [illegible]
ANOINTED one.
14 For ‡ he [illegible]
The HAVING MA[illegible]

* VATICAN MANUSCRIPT.—5. In OFFENCES and LUSTS, he made alive together [illegible] ANOINTED ONE. 8. the—omit. 13. In—omit.

‡ 5. Rom. v. 6, 8, 10; verse 1. ‡ 5. Rom vi. 4, 5; Col. ii. 13, 18; iii. 1, 3, [illegible] iii. 4. ‡ 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. ‡ 8. John iii. [illegible] 15, 17. ‡ 9. Rom. iii. 20, 27, 28; iv. 2; xi. 11; 1 Cor. i. 29—31. [illegible] Eph. iv. 24. ‡ 11. Eph. v. 8; Col. i. 21; ii. 13. ‡ 11. Col. ii. 11. [illegible] iv. 18. ‡ 12. Rom. ix. 4, 8. ‡ 12. Gal. iv. 8; 1 Thess. iv. 5. [illegible] ‡ 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. [illegible]

...α ἑν, και το μεσοτοιχον του
one, and the middle wall of the
..., [15] την εχθραν· εν τῃ σαρκι
... up, the enmity; by the flesh
...ων των εντολην εν δογμασι
... of the commandments in ordinances
... ἱνα τους δυο κτισῃ εν ἑαυτῳ
... so that the two he might form in himself
...ανθρωπον, ποιων ειρηνην· [16] και
... man, making peace; and
... τους αμφοτερους εν ἑνι σωματι
... the both in one body
...ου σταυρου, αποκτεινας την
... the cross, having killed the
.... [17] Και ελθων ευηγγελι-
And having come he announced as glad
...μιν τοις μακραν και τοις εγγυς,
... you to those far off and to those near,
...ου εχομεν την προσαγωγην οἱ
... we have the access the
...νι πνευματι προς τον πατερα.
... one spirit to the father.
...τι εστε ξενοι και παροικοι, αλλα
... you are strangers and sojourners, but
...ων ἁγιων και οικειοι του θεου,
... the holy ones and family-members of the God,
...εντες επι τῳ θεμελιῳ των αποσ-
... on the foundation of the apos-
...φητων, οντος ακρογωνιαιου αυτου
... prophets, being a corner-foundation of it
... [21] εν ᾡ πασα *[ἡ] οικοδομη
on which all [the] building
...ουμενη αυξει εις ναον ἁγιον εν
... together grows up into a temple holy in
... και ὑμεις συνοικοδομεισθε, εις
... also you are built up together, for
... του θεου εν πνευματι. ΚΕΦ.
... of the God in spirit.
...ου χαριν εγω Παυλος, ὁ δεσμιος
... cause I Paul, the prisoner
... Ιησου ὑπερ ὑμων των εθνων·
... Jesus because of you of the Gentiles,
...ε την οικονομιαν της χαριτος
... the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

15 ‡having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the TWO in himself into ‡One New Man,—making Peace;

16 and might ‡reconcile BOTH in One Body to GOD, through the CROSS, ‡having destroyed the ENMITY by it.

17 And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

18 Because, through him, we BOTH have ‡the INTRODUCTION to the FATHER, with One Spirit.

19 So then you are no longer Strangers and Sojourners, but * you are ‡Fellow-citizens with the SAINTS, and of the ‡Family of GOD;

20 having been built on the FOUNDATION of ‡the APOSTLES and Prophets, * Christ Jesus being ‡a Foundation corner-stone of it;

21 on which All the BUILDING being fitly compacted together, increases into ‡a holy Temple for the Lord;

22 ‡on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

1 For This Cause I, Paul, am ‡the PRISONER of the ANOINTED Jesus on account of ‡you of the GENTILES;

2 (since indeed, you heard ‡the ADMINISTRA-

...ENMITY.—17. Peace to the NEAR.
22. the ANOINTED.
19. you are Fellow-citizens.

... ‡ 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. ‡ 16. Col. i. 20—22.
...; Col. ii. 14. ‡ 18. Eph. iii. 12. ‡ 19. Phil. iii. 20; Heb.
‡ 19. Gal. vi. 10. ‡ 20. Matt. xvi. 18. ‡ 20. Isa. xxviii. 16
...; 2 Cor. vi. 16. ‡ 22. 1 Pet. ii. 5. ‡ 1. Acts xxviii. 17
... ‡ 1. Col. ii. ... ‡ 2. Rom. i. 5; Col. i. 25.

of herself;

εστιν, ἡτις εστι μητηρ ἡμων· 27 γεγρ
is, who is a mother of us; It has be

Ευφρανθητι στειρα ἡ ου τικτουσα.
Be thou made glad O barren who not is bearing, bur

βοησον ἡ ουκ ωδινουσα· ὁτι πολλα
shout thou who not is bringing to birth; because many

της ερημου μαλλον η της εχουσης
of the deserted one more than of the one having

28 Ἡμεις δε, αδελφοι, κατα Ισαακ,
We now, brethren, like Isaac,

τεκνα εσμεν. 29 Αλλ᾽ ὡσπερ τοτε ὁ
children are. But just as then be

γεννηθεις εδιωκε τον κατα πνευμα
being born persecuted him according to spirit,

νυν. 30 Αλλα τι λεγει ἡ γραφη;
now. But what says the writing?

παιδισκην και τον υἱον αυτης· ου
bond-woman and the son of her, not

ρονομηση ὁ υἱος της παιδισκης μ
inherit the son of the bond-woman w

της ελευθερας. 31 Αρα, αδελφοι
of the free-woman. Then, brethren,

παιδισκης τεκνα, αλλα της ελευ
of bond-woman children, but of the free-

ε΄. Γ. 1 Τῃ ελευθερια ᾗ
In the freedom with which

ηλευθερωσε, στηκετε, και μη πα
made free, stand you firm, and not ag

λειας ενεχεσθε. 2 Ιδε, εγω, Παυ
held fast. Lo, I, Pa

...τεμνησθε, Χριστος ὑμας ουδεν ωφε-
...circumcised, Anointed you nothing will
...τυρομαι δε παλιν παντι ανθρωπῳ
I testify but again to every man
...νῳ, ὁτι οφειλετης εστιν ὁλον τον
...that a debtor he is whole the
...αι. 4 Κατηργηθητε απο *[του]
... You are set free from [the]
...ες εν νομῳ δικαιουσθε· της
...by law are justifying yourselves; of the
...σατε. 5 Ἡμεις γαρ πνευματι εκ
... We for in spirit from
...ιδα δικαιοσυνης απεκδεχομεθα.
... of righteousness we wait for.
...στῳ *[Ιησου] ουτε περιτομη τι
... [Jesus] neither circumcision anything
...ακροβυστια· αλλα πιστις δι' αγα-
...uncircumcision; but faith through love
...μενη. 7 Ετρεχετε καλως· τις ὑμας
...working. You were running well; who you
*[τῃ] αληθειᾳ μη πειθεσθαι. 8 Ἡ
[in the] truth not to confide. The
...ουκ εκ του καλουντος ὑμας. 9 Μικρα
...from the one calling you. A little
...το φυραμα ζυμοι. 10 Εγω πεποιθα
...the mass it leavens. I have confidence
*[εν κυριῳ,] ὁτι ουδεν αλλο φρο-
[in Lord,] that no one other thing you
...ταρασσων ὑμας βαστασει το κρι-
...one troubling you shall bear the judg-
...ῃ. 11 Εγω δε, αδελφοι, ει περι-
...he may be. I but, brethren, if circum-
κηρυσσω, τι ετι διωκομαι; αρα
I publish, why still am I persecuted? then
το σκανδαλον του σταυρου.
the stumbling-block of the cross.
...αι αποκοψονται οἱ αναστατουντες
...they shall be cut off those overturning
...ς γαρ επ' ελευθεριᾳ εκληθητε,
...for to freedom were invited,
...μη την ελευθεριαν εις αφορμην
...not the freedom for an occasion

you. ‡ That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, ‡ That he is bound to perform the Whole LAW.

4 ‡ Whoever of you are justifying yourselves by Law, are separated from Christ; ‡ you are fallen off from the FAVOR.

5 We, however, are waiting, in Spirit, for a ‡ Hope of Righteousness from Faith.

6 For, ‡ in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but ‡ Faith operating in us by Love.

7 You were running well; who hindered You from confiding in the Truth?

8 This PERSUASION is not from ‡ HIM INVITING you.

9 ‡ A Little Leaven ferments the Whole MASS.

10 ‡ I have confidence respecting you, That you will not regard any other thing; but ‡ HE who TROUBLES you, whoever he be, ‡ shall bear the JUDGMENT.

11 ‡ And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, ‡ the SCANDAL of the CROSS been removed?

12 ‡ I wish it was;—but THOSE who are SUBVERTING you shall be cut off.

13 Now, Brethren, you were invited to Freedom; only ‡ take care lest this FREEDOM become an Oc-

...4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

...rs "after all, it may be doubted whether the Greek language will ad-
...construed with a future verb; * * * nor do I know that any one in-
...nstruction has been yet produced from any approved Greek writer.
...of the phraseology in Gal. v. 12, is farther increased by the insertion of
...apokopsontai." Bengelius in Gnomon, reads as follows: "Is them the
...taken away? I wish it was. And they shall be cut off that trouble
...has been adopted.

‡ 2. Gal. iii. 10. ‡ 4. Rom. ix. 31, 32; Gal. ii. 21. ‡ 4.
Rom. viii. 24, 25; 2 Tim. iv. 8. ‡ 6. 1 Cor. vii. 19; Gal. iii. 28;
‡ 6. 1 Thess. i. 3; James ii. 18, 20, 22. ‡ 8. Gal. i. 6. ‡ 9.
‡ 10. 2 Cor. ii. 3; viii. 22. ‡ 10. Gal. i. 7. ‡ 10. 2 Cor.
12. ‡ 11. 1 Cor. i. 23. ‡ 13. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4.

τῃ σαρκι, αλλα δια της αγαπης δουλευετε αλ-
the flesh, but through the love be you subservient to
ληλοις. 14 Ὁ γαρ πας νομος εν ενι λογῳ πλη-
each other. The for whole law in one word is fully
ρουται, εν τῳ· Ἀγαπησεις τον πλησιον σου ὡς
set forth, in this; Thou shalt love the neighbour of thee as
σεαυτον. 15 Ει δε αλληλους δακνετε και
thyself. If but each other you bite and
κατεσθιετε, βλεπετε, μη ὑπο αλληλων αναλω-
you devour, take you care, lest by each other you may be
θητε.
consumed.
16 Λεγω δε· πνευματι περιπατειτε, και επιθυ-
I say but, by spirit walk you, and a desire
μιαν σαρκος ου μη τελεσητε. 17 Ἡ γαρ σαρξ
of flesh not not you should fulfil. The for flesh
επιθυμει κατα του πνευματος, το δε πνευμα
desires against the spirit, of the and spirit
κατα της σαρκος· ταυτα δε αλληλοις αντικει-
against the flesh; these and to each other are opposed,
ται, ἱνα μη, ἁ αν θελητε, ταυτα ποιητε.
so that not, the things you would wish, these you should do.
18 Ει δε πνευματι αγεσθε, ουκ εστε ὑπο νομον.
If but by spirit you be led, not you are under law.
19 Φανερα δε εστι τα εργα της σαρκος· ἁτινα
Manifest but it is the works of the flesh; which things
εστι πορνεια, ακαθαρσια, ασελγια, 20 ειδωλολα-
it is fornication, impurity, debauchery, idolatry,
τρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι,
sorcery, enmities, quarrels, jealousies, resentments,
εριθειαι, διχοστασιαι, αἱρεσεις, 21 φθονοι, *[φο-
brawlings, factions, sects, envyings, [mur-
νοι,] μεθαι, κωμοι, και τα ὁμοια τουτοις·
ders,] drunkennesses, revellings, and the things like to them;
ἁ προλεγω ὑμιν, καθως *[και] προειπον,
which things I tell before to you, even as [also] I said before,
ὁτι οἱ τα τοιαυτα πρασσοντες βασιλειαν θεου
that they the these things practising a kingdom of God
ου κληρονομησουσιν. 22 Ὁ δε καρπος του πνευ-
not shall inherit. The but fruit of the spirit
ματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια,
is love, joy, peace, forbearance,
χρηστοτης, αγαθωσυνη, πιστις, πρᾳοτης, εγ-
kindness, goodness, fidelity, meekness, self-
κρατεια· 23 κατα των τοιουτων ουκ εστι νομος.
control; against the such like not is a law.
24 Οἱ δε του Χριστου, την σαρκα εσταυρωσαν
Those but of the Anointed, the flesh crucified

caution for the [illegible]
‡ through love [illegible]
subservient to [illegible]
14 For ‡ the [illegible]
Law is fully set forth [illegible]
this single [illegible]
‡ "Thou shalt [illegible]
"NEIGHBOR as [illegible]
15 But if you [illegible]
devour each other [illegible]
lest you be consumed [illegible]
each other.
16 Now I say [illegible]
by the Spirit [illegible]
not the [illegible]
Flesh.
17 For [illegible]
sires the [illegible]
SPIRIT, and [illegible]
contrary of [illegible]
* for these [illegible]
each other, [illegible]
do not perform [illegible]
which you [illegible]
18 But [illegible]
Spirit, you [illegible]
Law.
19 Now [illegible]
the FLESH [illegible]
these;—[illegible]
purity, [illegible]
20 Idol[illegible]
mities, Q[illegible]
sies, Resent[illegible]
tions, F[illegible]
21 Envy[illegible]
Revelling[illegible]
SIMILAR [illegible]
ing which [illegible]
even as I [illegible]
you, ‡ [illegible]
PRACTIS[illegible]
shall no[illegible]
Kingdom [illegible]
22 B[illegible]
the SPIR[illegible]
Peace, F[illegible]
ness, ‡ G[illegible]
Meekness [illegible]
23 ‡ [illegible]
THINGS [illegible]
24 And [illegible]
long to [illegible]
have cr[illegible]

* VATICAN MANUSCRIPT.—17. for these. 20. Jealousy. 21. also—omit. 24. Christ Jesus.

‡ 13. 1 Cor. ix. 19; Gal. vi. 2. ‡ 14. Matt. vii. 12; xxii. 40; [illegible] Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9. ‡ 16. Rom. xi. [illegible] verse 25; 1 Pet. ii. 11. ‡ 17. Rom. vii. 23; viii. 6, 7. ‡ 18. Rom. vi. 14; viii. 2. ‡ 19. 1 Cor. iii. 3; Eph. v. 3; Col. [illegible] ‡ 21. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15. ‡ [illegible] ‡ 22. Col. iii. 12; James iii. 17. ‡ 22. Rom. xv. 14. ‡ [illegible]

θημασι και ταις επιθυμιαις· [25] ει
passions and the desires. If
ατι, πνευματι και στοιχωμεν.
rit, by spirit also we should walk.
θα κενοδοξοι, αλληλους προκα-
come vain-glorious, each other provoking,
λληλοις φθονουντες. ΚΕΦ. ς΄. 6.
each other envying.
οι, και προληφθη ανθρωπος εν
even should be surprised a man in
ματι, ὑμεις οἱ πνευματικοι καταρ-
you the spiritual ones do you
τοιουτον εν πνευματι πρᾳοτητος·
such like with a spirit of meekness;
τον, μη και συ πειρασθης. [2] Αλλη-
lf, lest also thou shouldst be tempted. Of each
βασταζετε, και οὑτως αναπληρω-
bear you, and thus fulfil you
ον του Χριστου. [3] Ει γαρ δοκει
of the Anointed. If for thinks
, μηδεν ων, ἑαυτον φρεναπατᾳ
thing, nothing being, himself he deceives
ἑαυτου δοκιμαζετω *[ἑκαστος,]
of himself let him try [each one,]
ἑαυτον μονον το καυχημα ἑξει, και
himself alone the boasting he will have, and
τερον· [5] ἑκαστος γαρ το ιδιον φορ-
other; each one for the his own bur-
τει. [6] Κοινωνειτω δε ὁ κατηχου-
Let him communicate but the one being
λογον, τῳ κατηχουντι, εν πασιν
word, to the one teaching, in all
η πλανασθε· θεος ου μυκτηριζεται.
do you mistake; God not is to be mocked at.
σπειρῃ ανθρωπος, τουτο και θερισει·
ay sow a man, this also he will reap;
ων εις την σαρκα ἑαυτου, εκ της
wing for the flesh of himself, from the
σει φθοραν· ὁ δε σπειρων εις το
eap corruption; the but one sowing for the
του πνευματος θερισει ζωην αιωνιον.
the spirit he will reap life age-lasting.
ν ποιουντες μη εκκακωμεν· καιρῳ
doing not we should flag; in season
ρισομεν, μη εκλυομενοι. [10] Αρα
shall reap, not fainting. So
ν εχομεν, εργαζωμεθα το αγαθον
ity we have, we should work the good

with the PASSIONS and DESIRES.

25 ‡ If we live by Spirit, we should also walk by Spirit.

26 ‡ We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

1 Brethren, ‡ if a Man should be surprised by some Fault, do YOU, the SPIRITUAL, reinstate SUCH person with a Spirit of Meekness; ‡ watching thyself, lest thou also shouldst be tempted.

2 ‡ Bear you each other's BURDENS, and thus fulfil ‡ the LAW of the ANOINTED one.

3 For ‡ if any one think he is something, being nothing, he deceives himself;

4 but ‡ let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

5 for ‡ each one shall bear his OWN Burden.

6 ‡ Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

7 Do not mistake; ‡ God is not to be derided. ‡ For whatever a Man may sow, this also he will reap;

8 ‡ because the one SOWING for his FLESH, will from the FLESH reap Corruption; but the one SOWING for the SPIRIT, will from the SPIRIT reap aionian Life.

9 Therefore, ‡ we should not flag in Doing WELL; for we shall reap, at the proper season, ‡ if we do not relax.

10 So then, as we have Opportunity, ‡ we should

* Vatican Manuscript.—4. each one—omit.

ii. 4, 5; verse 16. ‡ 26. Phil. ii. 3. ‡ 1. Heb. xii. 13; James v. 19.
‡ 2. Rom. xv. 1. ‡ 2. John xiii. 14, 15, 34; 1 John iv. 21.
‡ 4. 2 Cor. xiii. 5. ‡ 5. 1 Cor. iii. 8. ‡ 6. Rom. xv. 27;
‡ 7. Job xiii. 9. ‡ 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.
Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.
12; 1 Cor. xv. 58. ‡ 9. Heb. x. 36; Rev. ii. 10. ‡ 10. 1 Thess. v. 15.

you to be circumcised; only, that
του Χριστου διωκωνται. 13 Ουδε
of the Anointed they should be persecuted. Not even
τεμνομενοι αυτοι νομον φυλασσ
circumcised themselves a law do they
θελουσιν ὑμας περιτεμνεσθαι, ἱνα
they wish you to be circumcised, so that
τερᾳ σαρκι καυχησωνται. 14 Εμοι
flesh they might boast. For me
το καυχασθαι, ει μη εν τῳ σταυρῳ
to boast, if not in the cross
ἡμων Ιησου Χριστου· δι' οὗ
of us Jesus Anointed; through which
εσταυρωται, καγω *[τῳ] κοσμῳ
has been crucified, and I [to the] world.
γαρ *[Χριστου Ιησου] ουτε περιτο
for [Anointed Jesus] neither circumcis
ουτε ακροβυστια, αλλα καινη κτι
neither uncircumcision, but a new crea
ὁσοι τῳ κανονι τουτῳ στοιχησου
as many as by the rule this will walk,
επ' αυτους και ελεος, και επι τον
on them and mercy, and on the
Θεου. 17 Του λοιπου, κοπους μοι μη
God. Of the remaining, troubles to me
γετω· εγω γαρ τα στιγματα του *[
furnish; I for the brand-marks of the
σου εν τῳ σωματι μου βασταζω.
sus in the body of me bear.
του κυριου ἡμων Ιησου Χριστου μετα
of the Lord of us Jesus Anointed with
ματος ὑμων, αδελφοι. Αμην.
of you, brethren. So be it.

*TO THE GALATIANS. W

* Vatican Manuscript.—12. the Anointed
—omit. 15. Anointed Jesus—omit.
Galatians. Written from Rome.

† 17. The apostle calls the *scars* he received fr
Christ, (compare 2 Cor. xi. 23

[illegible] TO THE EPHESIANS.

ΚΕΦ. α΄. 1.

ἀποστολος Ιησου Χριστου δια
an apostle of Jesus Anointed through
[illegible]ου, τοις ἁγιοις τοις ουσιν εν Εφε-
[illegible] God, to the saints to those being in Ephe-
[illegible]οις εν Χριστῳ Ιησου· [2] χαρις ὑμιν
[illegible] in Anointed Jesus; favor to you
[illegible] θεου πατρος ἡμων, και κυριου
[illegible] God a father of us, and Lord
[illegible]ου. [3] Ευλογητος ὁ θεος *[και
[illegible] Worthy of praise the God [and
[illegible] κυριου ἡμων Ιησου Χριστου, ὁ
[illegible] Lord of us Jesus Anointed, he
[illegible] ἡμας εν πασῃ ευλογιᾳ πνευματικῃ
us with every blessing spiritual
[illegible] εν Χριστῳ· [4] καθως εξελεξ-
[illegible] in Anointed; even as he chose
[illegible] αυτῳ προ καταβολης κοσμου, ειναι
him before a casting down of a world, to have
[illegible] και αμωμους κατενωπιον αὐτου·
and blameless ones in sight of him;
προορισας ἡμας εις υἱοθεσιαν δια
[illegible] previously marked out us for sonship through
[illegible]ου εις αυτον, κατα την ευδοκιαν
[illegible] for himself, according to the good pleasure
[illegible]τος αὐτου, [6] εις επαινον δοξης της
of himself, for a praise of glory of the
[illegible]ου, εν ᾗ εχαριτωσεν ἡμας εν τῳ
[illegible], with which he favored us in the
[illegible], [7] εν ᾧ εχομεν την απολυτρωσιν
[illegible], by whom we have the redemption
[illegible]ατος αυτου, την αφεσιν των παραπ-
blood of him, the forgiveness of the faults,
κατα τον πλουτον της χαριτος αυτου,
[illegible] to the wealth of the favor of him,
[illegible]σευσεν εις ἡμας εν πασῃ σοφιᾳ και
he caused to overflow towards us in all wisdom and
[9] γνωρισας ἡμιν το μυστηριον του
having made known to us the secret of the
αὐτου κατα την ευδοκιαν αὐτου, ἡν
of himself according to the good pleasure of himself, which
εν αὐτῳ, [10] εις οικονομιαν του πλη-
in himself, for an administration of the ful-

CHAPTER I.

1 Paul, an Apostle o[illegible]
*Christ Jesus, ‡ through
God's Will, to THOSE
SAINTS who are in Eph[illegible]
sus, even to Believers in
Christ Jesus;
2 ‡ Favor to you, and
Peace from God our Fa-
ther, and from the L[illegible]
Jesus Christ.
3 ‡ Blessed be THAT
GOD of our LORD Jesus
Christ, who has [illegible]
us with Every [illegible]
Blessing in the HEAVEN-
LIES, by Christ;
4 even as ‡ he chose us
in him before the Founda-
tion of the World, ‡ that
we might be holy and
blameless in his presence;
5 having in Love pre-
viously marked us out ‡ for
Sonship through *Christ
Jesus for himself, accord-
ing to the GOOD PLEASURE
of his WILL,
6 to the Praise of his
Glorious Beneficence, with
which he graciously fa-
vored us in ‡ the BELOVED
one;
7 ‡ by whom, through
his blood, we possess the
REDEMPTION—the FOR-
GIVENESS of OFFENCES—
according to the OPULENCE
of his FAVOR,
8 which he caused to
overflow towards us, [illegible]
All Wisdom and Intel[illegible]
gence,
9 ‡ having made known
to us the SECRET of [illegible]
WILL, according to [illegible]
OWN BENEVOLENT DE-
SIGN, which he previously
purposed in himself,
10 in regard to an Ad-
ministration of the FUL-

[illegible] 1. Christ Jesus. 3. and

ἡμας εις επαινον *[της] δοξ
us for a praise [of the] glo
ηλπικοτας εν τῳ Χριστῳ·
been before hopers in the Anointed;
(ακουσαντες τον λογον της
(having heard the word of the
γελιον της σωτηριας ὑμων,)
tidings of the salvation of you,)
σαντες εσφραγισθητε τῳ πνε
believed you were sealed with the sp
λιας τῳ ἁγιῳ, 14 ὁς εστιν αρ
with the holy, which is a p
νομιας ἡμων εις απολυτρωσιν
tance of us in a redemption o
εις επαινον της δοξης αυτο
for a praise of the glory of him
καγω ακουσας την καθ' ὑμας
even I having heard the in you
ριῳ Ιησου, και την αγαπην τη
Jesus, and the love that
ἁγιους, 16 ου παυομαι ευχαριστ
holy ones, not I cease giving than
μνειαν *[ὑμων] ποιουμενος
a remembrance [of you] making
χων μου· 17 ἱνα ὁ θεος του κυρ
of me; that the God of the Lor
Χριστου, ὁ πατηρ της δοξης, δ
Anointed, the father of the glory, may
σοφιας και αποκαλυψεως εν επ
of wisdom and of revelation in ful

δοξης της κληρονομιας αυτου εν τοις ἁγιοις,
glory of the inheritance of him in the holy ones,
19 και τι το ὑπερβαλλον μεγεθος της δυναμεως
and what the surpassing greatness of the power
αυτου εις ἡμας, τους πιστευοντας κατα την
of him towards us, those believing according to the
ενεργειαν του κρατους της ισχυος αυτου, 20 ἡν
operation of the strength of the might of him, which
ενηργησεν εν τῳ Χριστῳ, εγειρας αυτον εκ
he exerted in the Anointed, having raised up him out of
νεκρων· και εκαθισεν εν δεξιᾳ αὑτου εν τοις
dead ones; and seated at right of himself in the
επουρανιοις, 21 ὑπερανω πασης αρχης και εξου-
heavenlies, far above every government and author-
σιας και δυναμεως και κυριοτητος, και παντος
ity and power and lordship, and every
ονοματος ονομαζομενου ου μονον εν τῳ αιωνι
name being named not only in the age
τουτῳ, αλλα και εν τῳ μελλοντι· 22 και παντα
this, but also in the one about coming; and all things
ὑπεταξεν ὑπο τους ποδας αυτου· και αυτον
placed under the feet of him; and him
εδωκε κεφαλην ὑπερ παντα τῃ εκκλησιᾳ,
he gave a head over all things for the congregation,
23 ἡτις εστι το σωμα αυτου, το πληρωμα του
which is the body of him, the completeness of him
τα παντα εν πασι πληρουμενου· ΚΕΦ. β'.
the things all with all things is filling.
2. 1 και ὑμας οντας νεκρους τοις παραπτωμασι
and you being dead ones in the faults
και ταις ἁμαρτιαις· 2 (εν αἱς ποτε περιεπατη-
and the sins; (in which once you walked
σατε κατα τον αιωνα του κοσμου τουτου, κατα
according to the age of the world this, according to
τον αρχοντα της εξουσιας του αερος, του πνευ-
the ruler of the authority of the air, of the spirit
ματος του νυν ενεργουντος εν τοις υἱοις της
* of that now operating in the sons of the
απειθειας· 3 εν οἱς και ἡμεις παντες ανεστρα-
disobedience, among whom also we all lived
φημεν ποτε εν ταις επιθυμιαις της σαρκος ἡμων,
once in the desires of the flesh of us,
ποιουντες τα θεληματα της σαρκος και των
doing the wishes of the flesh and of the
διανοιων, και ημεν τεκνα φυσει οργης, ὡς και
thoughts, and we were children by nature of wrath, as also
οἱ λοιποι· 4 ὁ δε θεος, πλουσιος ων εν ελεει,
the others; the but God, rich being in mercy,
δια την πολλην αγαπην αὑτου, ἡν ηγαπησεν
through the much love of himself, with which he loved

his ‡INHERITANCE among the SAINTS,

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, ‡according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, ‡having raised him from the Dead, and *having ‡seated him at his own Right hand in the HEAVENS

21 ‡far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and ‡subjected All things under his FEET; and constituted Him ‡a Head over all things for that CONGREGATION,

23 ‡which is his BODY, ‡the FULL DEVELOPMENT of HIM who IS FILLING ALL things with all.

CHAPTER II.

1 And you, ‡being dead in OFFENCES and *SINS,

2 (in which you ‡once walked according to the AGE of this WORLD, according to the ‡RULER of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 ‡among whom, also, we all once lived in ‡the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but GOD, ‡being rich in Mercy, on account of his GREAT Love with which he loved us,)

* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVENS, far above Every Authority, and Government. 1. your LUSTS, in which.

‡ 18. verse 11. ‡ 19. Eph. iii. 7; Col. i. 29; ii. 12. ‡ 20. Acts ii. 24, 33. ‡ 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. ‡ 21. Phil. ii. 9, 10; Col. ii. 10; Heb. i. 4. ‡ 22. Psa. viii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. ‡ 22. Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. ‡ 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Eph. iv. 12; v. 30; Col. i. 18, 24. ‡ 23. Col. ii. 10. ‡ 1. verse 5. ‡ 2. Eph. iv. 22; Col. iii. 7. ‡ 2. Eph. vi. 12. ‡ 3. Titus iii. 3; 1 Pet. iv. 3. ‡ 3. Gal. v. 16. ‡ 4. Rom. x. 12; Gal. i. 7.

τον ὑπερβαλλοντα πλουτον της χ
the surpassing wealth of the

εν χρηστοτητι εφ᾽ ἡμας εν Χριστ
by kindness towards us in Anointed

8 Τῃ γαρ χαριτι εστε σεσωσμεν
By the for favor you are having been sav

πιστεως· και τουτο ουκ εξ ὑμ
faith; and this not from yo

δωρον, 9 ουκ εξ εργων· ἱνα μη τις
gift, not from works; so that not any on

10 Αυτου γαρ εσμεν ποιημα κτισθε
Of him for we are a work having been

τῳ Ιησου επι εργοις αγαθοις, οἱς
Jesus for works good, in which

ὁ θεος ἱνα εν αυτοις περιπατησ
the God that in them we should wal

μνημονευετε, ὁτι ὑμεις ποτε τα ε
remember, that you once the ge

(οἱ λεγομενοι ακροβυστια ὑπο τη
(those being called uncircumcision by th

περιτομης εν σαρκι χειροποιητου,
circumcision in flesh done by hand,)

5 [εν] τῳ καιρῳ εκεινῳ, χωρις Χρ
[in] the season that, without An

λοτριωμενοι της πολιτειας του
been aliens from the commonwealth of the

ξενοι των διαθηκων της επαγγ
strangers from the covenants of the prom

μη εχοντες, και αθεοι, εν τῳ κοσμ
not having, and godless ones, in the worl

εν Χριστῳ Ιησου, ὑμεις οἱ ποτε ο

αμφοτερα ἑν, και το μεσοτοιχον του
both one, and the middle wall of the
μου λυσας, 15 την εχθραν· εν τῃ σαρκι
having broken up, the enmity, by the flesh
τον νομον των εντολων εν δογμασι
the law of the commandments in ordinances
ργησας· ἱνα τους δυο κτισῃ εν ἑαυτῳ
powerless, so that the two he might form in himself
ἑνα καινον ανθρωπον, ποιων ειρηνην· 16 και
new man, making peace; and
αλλαξῃ τους αμφοτερους εν ἑνι σωματι
reconcile the both in one body
θεῳ δια του σταυρου, αποκτεινας την
God through the cross, having killed the
αν εν αυτῳ. 17 Και ελθων ευηγγελι-
by it. And having come he announced as glad
ειρηνην ὑμιν τοις μακραν και τοις εγγυς,
peace to you to those far off and to those near,
δι' αυτου εχομεν την προσαγωγην οἱ
through him we have the access the
τεροι εν ἑνι πνευματι προς τον πατερα.
with one spirit to the Father.
αρ ουκετι εστε ξενοι και παροικοι, αλλα
then no longer you are strangers and sojourners, but
πολιται των ἁγιων και οικειοι του θεου,
citizens of the holy ones and family-members of the God,
οικοδομηθεντες επι τῳ θεμελιῳ των αποσ-
having been built on the foundation of the apos-
ν και προφητων, οντος ακρογωνιαιου αυτου
and prophets, being a corner-foundation of it
Χριστου· 21 εν ᾡ πασα *[ἡ] οικοδομη
Anointed; on which all [the] building
ρμολογουμενη αυξει εις ναον ἁγιον εν
compacted together grows up into a temple holy in
22 εν ᾡ και ὑμεις συνοικοδομεισθε, εις
on which also you are built up together, for
κητηριον του θεου εν πνευματι. ΚΕΦ. γ'.
habitation of the God in spirit.
1 Τουτου χαριν εγω Παυλος, ὁ δεσμιος
For this cause I Paul, the prisoner
Χριστου Ιησου ὑπερ ὑμων των εθνων·
Anointed Jesus because of you of the Gentiles;
ηκουσατε την οικονομιαν της χαριτος
you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

15 ‡having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the TWO in himself into ‡One New Man,—making Peace;

16 and might ‡reconcile BOTH in One Body to God, through the CROSS, ‡having destroyed the ENMITY by it.

17 And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

18 Because, through him, we BOTH have ‡the INTRODUCTION to the FATHER, with One Spirit.

19 So then you are no longer Strangers and Sojourners, but * you are ‡Fellow-citizens with the SAINTS, and of the ‡Family of GOD;

20 having been built on the FOUNDATION of ‡the APOSTLES and Prophets, * Christ Jesus being ‡a Foundation corner-stone of it;

21 on which All the BUILDING being fitly compacted together, increases into ‡a holy Temple for the Lord;

22 ‡on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

1 For This Cause I, Paul, am ‡the PRISONER of the ANOINTED Jesus on account of ‡you of the GENTILES;

2 (since indeed, you heard ‡the ADMINISTRA-

...tican Manuscript.—17. Peace to the near. 19. you are Fellow-citizens.
...ed Jesus. 22. the Anointed.

Col. ii. 14, 20. ‡ 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. ‡ 16. Col. i. 20—22.
...vi. 0; viii. 5; Col. ii. 14. ‡ 17. Eph. iii. 12. ‡ 19. Phil. iii. 20; Heb.
... ‡ 19. Gal. vi. 10. ‡ 20. Matt. xvi. 18. ‡ 20. Isa. xxviii. 16.
... iii. 17; vi. 13; 2 Cor. vi. 16. ‡ 22. 1 Pet. ii. 5. ‡ 1. Acts xxviii. 17.
... iv. 8; vi. 20. ‡ 1. Col. ii. ... ‡ 2. Rom. i. 5; Col. i. 25.

του θεου της δοθεισης μοι εις ὑμας, 3 *[ὁτι]
of the God of that having been given to me for you, [because]
κατα αποκαλυψιν εγνωρισθη μοι το μυστη-
according to a revelation he made known to me the secret,
ριον· (καθως προεγραψα εν ολιγῳ, 4 προς ὁ δυ-
(as I wrote before in brief, by which you
νασθε αναγινωσκοντες νοησαι την συνεσιν μου
are able reading to perceive the intelligence of me
εν τῳ μυστηριῳ του Χριστου·) 5 ὁ ἑτεραις γε-
in the secret of the Anointed;) which in other gen-
νεαις ουκ εγνωρισθη τοις υἱοις των ανθρωπων,
erations not was made known to the sons of the men,
ὡς νυν απεκαλυφθη τοις ἁγιοις *[αποστολοις]
as now it was revealed to the holy ones [apostles]
αυτου και προφηταις εν πνευματι· 6 ειναι τα
of him and prophets by spirit; to be the
εθνη συγκληρονομα και συσσωμα και συμμετο-
Gentiles joint-heirs and a joint-body and joint-partakers
χα της επαγγελιας *[αυτου] εν *[τῳ] Χριστῳ,
of the promise [of him] in [the] Anointed,
δια του ευαγγελιου· 7 οὗ εγενομην διακονος
through the glad tidings; of which I became a servant
κατα την δωρεαν της χαριτος του θεου, της
according to the gift of the favor of the God, of that
δοθεισης μοι κατα την ενεργειαν της δυνα-
having been given to me according to the operation of the power
μεως αυτου· 8 εμοι τῳ ελαχιστοτερῳ παντων
of him; to me the far inferior of all
ἁγιων εδοθη ἡ χαρις αὑτη, εν τοις εθνεσιν
holy ones was given the favor this, among the nations
ευαγγελισασθαι τον ανεξιχνιαστον πλουτον
to announce glad tidings the unsearchable wealth
του Χριστου, 9 καὶ φωτισαι παντας, τις ἡ οικο-
of the Anointed, and to enlighten all, what the administra-
νομια του μυστηριου του αποκεκρυμμενου απο
tration of the secret of that having been hidden from
των αιωνων εν τῳ θεῳ, τῷ τα παντα κτισαν-
the ages in the God, in that the all things having
τι· 10 ἱνα γνωρισθῃ νυν ταις αρχαις και
created, so that might be made known now to the governments and
ταις εξουσιαις εν τοις επουρανιοις, δια της
to the authorities in the heavenlies, through the
εκκλησιας, ἡ πολυποικιλος σοφια του θεου·
congregation, the manifold wisdom of the God;
11 κατα προθεσιν των αιωνων, ἡν εποιησεν εν
according to a plan of the ages, which he formed in

TION of THAT FAVOR [illegible] GOD having been [illegible]
me for you;
3 That ‡by Revelation [illegible]
‡ he made known [illegible]
the SECRET,—as [illegible]
briefly before,
4 by reading [illegible]
can perceive my [illegible]
LIGENCE in ‡the [illegible]
of the ANOINTED [illegible]
5 ‡ which in [illegible]
erations was not [illegible]
known to the sons [illegible]
‡ as it has now [illegible]
vealed to his [illegible]
tles and Prophets [illegible]
Spirit;
6 that the [illegible]
are ‡ Fellow-heirs [illegible]
Joint-body, [illegible]
ners of *the [illegible]
Christ Jesus, [illegible]
GLAD TIDINGS [illegible]
7 ‡ of which [illegible]
Servant, ‡ [illegible]
THAT GRACE [illegible]
GOD, which [illegible]
to me by [illegible]
his POWER;
8 to [illegible]
LOWEST of [illegible]
this FAVOR [illegible]
nounce [illegible]
TIONS the [illegible]
the ROUND [illegible]
of the ANO [illegible]
9 even [illegible]
as to what [illegible]
TRATION [illegible]
CRET, wh [illegible]
CEALED [illegible]
THAT GOD [illegible]
ALL thing [illegible]
10 ‡ in [illegible]
‡ may be [illegible]
the GOVE [illegible]
AUTHORI [illegible]
ENLIES, [illegible]
GREGATI [illegible]
DIVERSIFI [illegible]
GOD,
11 ac [illegible]
of the [illegible]

* VATICAN MANUSCRIPT.—3. because—omit. 5. apostles—omit. 6. [illegible]
omit. 6. the—omit. 6. the PROMISE in Christ Jesus through [illegible]

‡ 3. Gal. i. 12. ‡ 3. Rom. xvi. 25; Col. i. 26, 27. ‡ 4. 1 Cor. [illegible]
‡ 5. Acts x. 28; verse 6. ‡ 5. Eph. ii. 20. ‡ 6. Gal. iii [illegible]
‡ 6. Eph. ii. 15, 16. ‡ 6. Gal. iii. 14. ‡ 7. Rom. xv. 16; Col. i. [illegible]
i. 5. ‡ 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. ‡ 8. Gal. [illegible]
i. 11. ‡ 9. verse 3; Eph. i. 9. ‡ 10. 1 Pet. i. 12. ‡ 10. [illegible]
i. 21; Col. i. 16; 1 Pet. iii. 22.

ριῳ ἡμων· 12 εν ῳ εχομεν
of us; by whom we have
ην προσαγωγην εν πεποι
access with confi-
ως αυτου. 13 Διο αιτουμαι
of him. Therefore I ask
θλιψεσι μου ὑπερ ὑμων,
afflictions of me on behalf of you,
14 Τουτου χαριν καμπτω
For this cause I bend
τον πατερα *[του κυριου
the father [of the Lord
] 15 εξ οὗ πασα πατρια εν
from whom whole family in
ονομαζεται, 16 ἱνα δῳη
is named, so that he may give
τον της δοξης αὑτου, δυνα-
of the glory of himself, with
α του πνευματος αὑτου,
through the spirit of himself,
17 κατοικησαι τον Χρισ-
to have dwelt the Anointed
εν ταις καρδιαις ὑμων, 18 εν
in the hearts of you, in
ι τεθεμελιωμενοι ἱνα εξισ-
having been founded so that you
βεσθαι συν πασι τοις
with all the
και μηκος και βαθος και
and length and depth and
την ὑπερβαλλουσαν της
the surpassing of the
Χριστου· ἱνα πληρωθητε
Anointed; that you may be filled up
του θεου. 20 Τῳ δε δυνα-
of the God. To the now one be-
α ποιησαι ὑπερεκπερισσου
to have done far exceeding
νοουμεν, κατα την δυνα-
we think, according to the power
εν ἡμιν, 21 αυτῳ ἡ δοξα
in us, to him the glory
ιστῳ Ιησου, εις πασας τας
Jesus, to all the
ων αιωνων· Αμην.
the ages; So be it.

formed for *the ANOINTED
Jesus our LORD;
12 by whom we have
‡this FREEDOM OF SPEECH
and *Access with Confi-
dence, through the FAITH
of him.
13 ‡Therefore, I ask
that I may not faint in
these my AFFLICTIONS on
your behalf, ‡which are
your Glory.)
14 For This Cause, I
bend my KNEES to the
FATHER,
15 from whom ‡the
Whole Family in the
Heavens and on Earth is
named,
16 that he may give you
‡according to his GLORI-
OUS WEALTH, ‡to be
Powerfully strengthened
through his SPIRIT in ‡the
INNER Man;
17 ‡that the ANOINTED
one, through the FAITH,
may dwell in your HEARTS;
that ‡being rooted in Love
and well-established,
18 you ‡may be fully
able to understand with
All the SAINTS, what is
the BREADTH and Length,
and *Depth and Height,
19 to know even that
which SURPASSES KNOW-
LEDGE,—the LOVE of the
ANOINTED one; so that
*you may be filled ‡with
All the FULNESS of GOD.
20 ‡Now to HIM who is
above all things, BEING
MIGHTY to effect far be-
yond what we ask or think,
‡according to THAT POWER
OPERATING in us,
21 ‡to him be the GLORY
in the CONGREGATION, by
Christ Jesus, to All the
GENERATIONS of the AGE
of the AGES. Amen.

…—11. the ANOINTED Jesus our LORD. 12. Access.
…—omit. 18. and Height and Depth. 19. All the FULNESS

…16. ‡ 11. Acts xiv. 27; Phil. i. 14. ‡ 12. 2 Cor. i. 6.
…11. ‡ 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 19; Col. i. 27.
‡ 16. Rom. vii. 22; 2 Cor. iv. 16. ‡ 17. John xiv. 23;
…i. 23; ii. 7. ‡ 18. Eph. i. 18. ‡ 19. John i. 16;
‡ 20. Rom. xvi. 25; Jude 24. ‡ 20. verse 7; Col. i. 29.
…eb. xiii. 21.

πρᾳοτητος, μετα μακροθυμιας·
gentleness, with patience,

αλληλων εν αγαπῃ, 3 σπουδαζοντε
each other in love, using diligence

ἑνοτητα του πνευματος εν τῳ σ
oneness of the spirit by the

ειρηνης. 4 Ἑν σωμα και ἑν πνευ
peace. One body and one spiri

εκληθητε εν μιᾳ ελπιδι της κλ
you were called in one hope of the

5 εἱς κυριος, μια πιστις, ἑν βαπτι
one Lord, one faith, one dippin

και πατηρ παντων, ὁ επι παντων
and father of all, he over all

των και εν πασιν *[ἡμιν.] 7 Ἑ
and in all [to us.] To

ἡμων εδωθη *[ἡ] χαρις κατα τ
of us was given [the] favor according to th

δωρεας του Χριστου. 8 (Διο λεγ
free gift of the Anointed. (Therefore it sa

εις ὑψος ηχμαλωτευσεν αιχμ
on high he captivated c

εδωκε δοματα τοις ανθρωποις. 9
he gave gifts to the men.

τι εστιν, ει μη ὁτι και κατεβη
what is it, if not that also he descended

τερα μερη της γης; 10 Ὁ κατ
parts of the earth? The one havi

εστι και ὁ αναβας ὑπερανω
is also the one having ascended far above

ουρανων, ἱνα πληρωσῃ τα παντα.

...ιακονιας, εις οικοδομην του
...of service, for a building up of the
...του· 12 μεχρι καταντησωμεν
...ated; till we may attain
...ενοτητα της πιστεως και της
...unity of the faith and of the
...ου του θεου, εις ανδρα τε-
...of the God, to a man per-
...λικιας του πληρωματος του
...stature of the fulness of the
...κετι ωμεν νηπιοι, κλυδωνι-
...longer we may be babes, being
...φερομενοι παντι ανεμῳ της
...whirled about with every wind of the
... κυβειᾳ των ανθρωπων, εν
...trickery of the men, by
...την μεθοδειαν της πλανης·
...the method of the deceit;
... εν αγαπῃ, αυξησωμεν εις
...in love, we may grow into
... ὁς εστιν ἡ κεφαλη, *[ὁ]
...who is the head, [the]
...παν το σωμα, (συναρμολο-
...all the body, (being fitly joined
...βιβαζομενον δια πασης ἁφης
...compacted by means of every joint
... κατ' ενεργειαν,) εν μετρῳ
...according to inworking,) by a measure
...ις την αυξησιν του σωματος
...the growth of the body
...ομην ἑαυτου εν αγαπῃ.
...ing of itself in love.
...ω, και μαρτυρομαι εν κυριῳ,
..., and testify in Lord,
...ατειν, καθως και τα *[λοιπα]
...walk, as also the [others]
...ματαιοτητι του νοος αὐτων,
...vanity of the mind of them,
... διανοιᾳ, οντες απηλλοτριω-
...understanding; being alienated
... θεου, δια την αγνοιαν την
...God, through the ignorance that
...ια την πωρωσιν της καρδιας
...ugh the stupidity of the heart
...απηλγηκοτες, ἑαυτους παρε-
...ing become callous, themselves gave
...ᾳ εις εργασιαν ακαθαρσιας
...for a work of impurity
...ξιᾳ. 20 Ὑμεις δε ουχ οὑτως
... You but not thus
...τον, 21 ειγε αυτον ηκουσατε
...ed, if indeed him you heard

SAINTS for the Work of Service, ‡in order to the Building up of the BODY of the ANOINTED one;

13 till we ALL attain to the UNITY of the FAITH, and of ‡the KNOWLEDGE of the SON of GOD, to ‡a full grown Man, to the Measure of the full Stature of the ANOINTED one;

14 so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, ‡by Cunning craftiness in SYSTEMATIC DECEPTION;

15 but being truthful in Love, ‡we may grow up in ALL things into him, ‡who is the HEAD,—the ANOINTED one;

16 ‡from whom the Whole BODY, being fitly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

17 This, therefore, I say, and testify in the Lord, that you no longer walk, *even as the GENTILES walk, in ‡the Vanity of their MIND,

18 ‡having been darkened in the UNDERSTANDING, ‡being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

19 who, being without feeling, ‡gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

20 But you have not thus learned the ANOINTED one;

21 ‡if indeed you heard

...ITY.—15. the—omit. 17. OTHERS—omit. 17. even as

‡ 12. Col. ii. 2. ‡ 13. 1 Cor. xiv. 20; Col. i. 28. ‡ 14. Rom. ...
...22; ii. 21. ‡ 15. Col. i. 18. ‡ 16. Col. ii. 19. ‡ 17. Rom. i. 21.
‡ 18. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. ‡ 19. 1 Pet. iv. 3.

και εν αυτῳ εδιδαχθητε, καθως εστιν αληθεια
and by him were taught, as is truth
εν τῳ Ιησου· [22] αποθεσθαι ὑμας, κατα την
in the Jesus; to put from you, according to the
προτεραν αναστροφην, τον παλαιον ανθρωπον,
former course of life, the old man,
τον φθειρομενον κατα τας επιθυμιας της
that being corrupt according to the inordinate desires of the
απατης· [23] ανανεουσθαι δε τῳ πνευματι του νοος
deceit, to be renewed and in the spirit of the mind
ὑμων, [24] και ενδυσασθαι τον καινον ανθρωπον,
of you, and be you clothed with the new man,
τον κατα θεον κτισθεντα εν δικαιοσυνῃ και
that according to God having been created in righteousness and
ὁσιοτητι της αληθειας. [25] Διο αποθεμενοι το
holiness of the truth. Therefore putting away the
ψευδος, λαλειτε αληθειαν, ἑκαστος μετα του
falsehood, speak you truth, each one with the
πλησιον αὑτου· ὁτι εσμεν αλληλων μελη.
neighbor of himself; because we are of each other members.
[26] Οργιζεσθε και μη ἁμαρτανετε· ὁ ἡλιος μη
Be you angry and not do you sin; the sun not
επιδυετω επι *[τῳ] παροργισμῳ ὑμων· [27] μητε
let it set on [the] wrath of you; not even
διδοτε τοπον τῳ διαβολῳ. [28] Ὁ κλεπτων μη-
give you a place for the accuser. The one stealing no
κετι κλεπτετω, μαλλον δε κοπιατω εργαζομενος
more let him steal, rather but let him toil working
το αγαθον ταις χερσιν, ἱνα εχῃ μεταδιδοναι
the good thing with the hands, so that he may have to give
τῳ χρειαν εχοντι. [29] Πας λογος σαπρος εκ
to the one want having. Every word rotten out of
του στοματος ὑμων μη εκπορευεσθω, αλλ', ει
the mouth of you not let go forth, but, if
τις αγαθος προς οικοδομην της χρειας, ἱνα
anything good for a building up of the use, that
δῳ χαριν τοις ακουουσι· [30] και μη λυπειτε
it may give benefit to those hearing; and not grieve you
το πνευμα το ἁγιον του θεου, εν ᾡ εσφραγισ-
the spirit the holy of the God, by which you were
θητε εις ἡμεραν απολυτρωσεως. [31] Πασα πικ-
sealed for a day of redemption. All bit-
ρια και θυμος και οργη και κραυγη και βλασ-
terness and anger and wrath and clamor and evil-
φημια αρθετω αφ' ὑμων, συν πασῃ κακιᾳ·
speaking let be taken from you, with all malice;
[32] γινεσθε *[δε] εις αλληλους χρηστοι, ευσ-
become you [and] towards each other kind ones, tender-
πλαγχνοι, χαριζομενοι ἑαυτοις, καθως και ὁ
hearted ones, showing favor to others, even as also the
θεος εν Χριστῳ εχαρισατο ὑμιν. ΚΕΦ. ε'. 5.
God in Anointed showed favor to you.

Him, and were taught by him, as the Truth is in JESUS;
22 ‡to put off, according to ‡the FORMER Course of life, ‡THAT OLD Man, CORRUPTED by DECEITFUL DESIRES;
23 and to ‡be renewed in the SPIRIT of your MIND;
24 and ‡be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.
25 Therefore, laying off FALSEHOOD, ‡speak you Truth each one with his NEIGHBOR, Because we are Members of each other.
26 ‡When angry, do not sin; let not the SUN set on your Wrath;
27 nor give an Opportunity for the ACCUSER.
28 Let the THIEF steal no more; ‡but rather let him toil, working THAT which is GOOD with the HANDS, so that he may have something to give to him who is in WANT.
29 ‡Let No corrupt Word proceed from your MOUTH, but rather what is good for the USE of Building up, so that it may confer a Benefit on the HEARERS;
30 and grieve not the HOLY SPIRIT of God, by which you were sealed for ‡a Day of Redemption.
31 ‡Let All Bitterness, and Anger, and Wrath, and Clamor, and ‡Evil-speaking, be taken away from you, together with All Malice;
32 and ‡be kind towards each other, compassionate, ‡showing favor to others, even as God by Christ showed favor to *you.

* VATICAN MANUSCRIPT.—26. the—omit. 32. and—omit. 32. us.

‡ 22. Col. ii. 11. ‡ 22. Eph. ii. 2, 3. ‡ 22. Rom. vi. 6. ‡ 23. [illegible] Col. iii. 10. ‡ 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. ‡ 25. [illegible] ‡ 26. Psa. xxxvii. 8. ‡ 28. Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. ‡ 29. Matt. xii. 36; Eph. v. 4; Col. iii. 8. ‡ 30. Eph. i. 13. ‡ 30. [illegible] viii. 23. ‡ 31. Col. iii. 8, 19. ‡ 31. [illegible] ‡ 32. Matt. vi. 14; Mark xi. 25. ‡ 32. 2 Cor. ii. 10; Col. iii. 12, 13.

ουν μιμηται του θεου, ὡς τεκνα αγα-
therefore imitators of the God, as children be-

ται περιπατειτε εν αγαπῃ, καθως και
and walk you in love, even as also

ν ηγαπησεν ἡμας, και παρεδωκεν ἑαυ-
loved us, and delivered up him-

ὑ ἡμων προσφοραν και θυσιαν, τῳ θεῳ
lf of us an offering and a sacrifice, to the God

ι ευωδιας. [3] Πορνεια δε και πασα ακα-
of a sweet smell. Fornication but and all im-

πλεονεξια μηδε ονομαζεσθω εν ὑμιν,
unbridled lust not even let it be named among you,

πρεπει ἁγιοις,) [4] και αισχροτης, και
becomes holy ones,) also indecency, and

ια η ευτραπελια, τα ουκ ανηκοντα·
g or loose jesting, the things not becoming;

ιλλον ευχαριστια. [5] Τουτο γαρ ιστε
ther thanksgiving. This for you know

ντες, ὁτι πας πορνος η ακαθαρτος η
that every fornicator or impure person or

τῃ, ὁς εστιν ειδωλολατρης, ουκ εχει
son, who is an idol-worshipper, not has

μιαν εν τῃ βασιλειᾳ του Χριστου και
ance in the kingdom of the Anointed one and

Μηδεις ὑμας απατατω κενοις λογοις·
No one you let deceive with empty words;

ταυτα γαρ ερχεται ἡ οργη του θεου
these things for comes the wrath of the God

υἱους της απειθειας. [7] Μη ουν γινεσθε
sons of the disobedience. Not therefore become you

χοι αυτων. [8] Ητε γαρ ποτε σκοτος,
of them. You were indeed once darkness,

ως εν κυριῳ ὡς τεκνα φωτος περιπα-
in Lord; as children of light walk

(ὁ γαρ καρπος του φωτος εν πασῃ αγα-
for fruit of the light in all good-

ναι αληθειᾳ·) [10] δοκιμαζοντες τι εστιν
and truth,) searching out what is

ν τῳ κυριῳ· [11] και μη συγκοινωνειτε
to the Lord, and not be you joint-partakers

ις τοις ακαρποις του σκοτους, μαλλον
s with those unfruitful of the darkness, rather

CHAPTER V.

1 Become therefore ‡Imitators of GOD, as beloved Children;

2 and ‡walk in Love, even as ‡the ANOINTED one loved us, and delivered himself up on *our behalf, an Offering and a Sacrifice to GOD for an †Odor of a Sweet smell.

3 Now let not ‡Fornication, and All Impurity, or unbridled Lust, be even named among you, (as becomes Holy persons;)

4 also ‡Indecency, and Foolish talking or loose Jesting; THINGS not CONSISTENT; but what is more becoming, Thanksgiving.

5 For This you know, ‡That no Fornicator, or Impure person, or man of unbridled Lust, who is an Idolater, has an Inheritance in the KINGDOM of the ANOINTED, and of God.

6 Let no one deceive you with empty Words; for on account of these things ‡the WRATH of GOD comes on the SONS of DISOBEDIENCE.

7 Therefore, do not become their Associates.

8 You were, indeed, ‡formerly Darkness, but you are now ‡Light in the Lord; walk as ‡Children of Light;

9 (since the FRUIT of the LIGHT is in All Goodness, and Righteousness, and Truth;)

10 ‡searching out what is well-pleasing to the Lord.

11 And do not be ‡copartners with the UNFRUITFUL WORKS of DARK-

* ...an Manuscript.—2. your behalf.

† ...he highly figurative language of the Hebrews, *smelling* is used to denote the ...ct a moral quality in another; thus God is said to "smell a sweet odor" from ...signify that he perceived with pleasure the good disposition which the offerer ...y such an act of worship.—*Macknight.*

... v. 45, 48. Luke vi. 36. ‡ 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John ...v. 21. ‡ 2. Gal. i. 4; ii. 20. ‡ 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. ...iv. 3. ‡ 4. Matt. xii. 35; Eph. iv. 29. ‡ 5. 1 Cor. vi. 9, 10; Gal. v. 19–21; ... ‡ 6. Rom. i. 18. ‡ 8. Acts xxvi. 18. ‡ 8. John viii. 12. ...vi. 8; John xii. 36. ‡ 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. ‡ 11. ...; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. 12 Τα γαρ κρυφη γινομενα
but even do you reprove. The things for in secret being done
ὑπ' αυτων, αισχρον εστι και λεγειν. 13 Τα δε
by them, indecent it is even to say. The but
παντα, ελεγχομενα ὑπο του φωτος, φανερουται·
all things, being exposed by the light, are manifested;
παν γαρ το φανερουμενον, φως εστι. 14 Διο
everything for that is being manifested, light is. Therefore
λεγει· Εγειρε ὁ καθευδων, και αναστα εκ
it says; Awake thou the one sleeping, and arise thou out of
των νεκρων, και επιφαυσει σοι ὁ Χριστος.
the dead ones, and will shine on thee the Anointed.
15 Βλεπετε ουν, πως ακριβως περιπατειτε·
See you then, how accurately you walk;
μη ὡς ασοφοι, αλλ' ὡς σοφοι· 16 εξαγοραζομενοι
not as unwise ones, but as wise ones; buying for yourselves
τον καιρον, ὁτι αἱ ἡμεραι πονηραι εισι. 17 Δια
the season, because the days evil are. Because of
τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι
this not become you simple ones, but understanding what
το θελημα του κυριου. 18 Και μη μεθυσκεσθε
the will of the Lord. And not be you drunk
οινῳ, εν ᾧ εστιν ασωτια, αλλα πληρουσθε
with wine, in which is profligacy, but be you filled
εν πνευματι, 19 λαλουντες ἑαυτοις ψαλμοις και
with spirit, speaking to others in psalms and
ὑμνοις και ῳδαις *[πνευματικαις,] ᾳδοντες και
hymns and songs [spiritual,] singing and
ψαλλοντες εν τῃ καρδιᾳ ὑμων τῳ κυριῳ· 20 ευ-
making music in the heart of you to the Lord; giv-
χαριστουντες παντοτε ὑπερ παντων, εν ονοματι
ing thanks at all times on behalf of all, in name
του κυριου ἡμων Ιησου Χριστου, τῳ θεῳ και
of the Lord of us Jesus Anointed, to the God and
πατρι· 21 ὑποτασσομενοι αλληλοις εν φοβῳ
father; submitting yourselves to each other in fear
Χριστου· 22 αἱ γυναικες τοις ιδιοις ανδρασιν
of Anointed; the wives to the own husbands
*[ὑποτασσεσθε,] ὡς τῳ κυριῳ· 23 ὁτι ανηρ εστι
[be you submissive,] as to the Lord; because a husband is
κεφαλη της γυναικος, ὡς και ὁ Χριστος κεφαλη
a head of the wife, as even the Anointed a head
της εκκλησιας· αυτος *[εστι] σωτηρ του σωμα-
of the congregation; he [is] a preserver of the body.
τος. 24 Αλλ' *[ὡσπερ] ἡ εκκλησια ὑποτασσεται
But [even as] the congregation is subjected

NESS, but rather even reprove them.
12 ‡ For the THINGS BEING DONE by them in secret, it is indecent even to mention.
13 ‡ But ALL things being reproved are manifested by the LIGHT; for it is Light which makes every thing manifest.
14 Therefore it says, ‡ "Awake, O SLEEPER! and arise from the DEAD, and the ANOINTED will shine upon thee."
15 ‡ Therefore, take heed diligently how you walk, not like Ignorant persons, but as Wise;
16 securing the SEASON for yourselves, Because the DAYS are evil.
17 ‡ Therefore be not inconsiderate, but * understand what is the WILL of the LORD.
18 And ‡ be not drunk with Wine, by which comes Debauchery; but be filled with Spirit;
19 speaking to one another, * in Psalms and Hymns and Spiritual Songs, singing and making music in your HEART to the LORD;
20 ‡ giving thanks at all times on account of all things, to the GOD and Father ‡ in the Name of our LORD * Jesus Christ.
21 ‡ Be submissive to each other in the fear of Christ.
22 ‡ WIVES, be submissive to your OWN Husbands, as to the LORD;
23 for a ‡ Husband is the WIFE'S Head, even as the ANOINTED one is Head of the CONGREGATION; he is a Preserver of the BODY.
24 But even as the CONGREGATION is

* VATICAN MANUSCRIPT.—17. understand you what the WILL of our LORD is. 19. spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit. 24. even as—omit.

‡ 12. Rom. i. 24, 26. ‡ 13. John iii. 20, 21. ‡ 14. Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 34; 1 Thess. v. 6. ‡ 15. Col. iv. 5. ‡ 17. Rom. xii. 2; 1 Thess. iv. 3. ‡ 18. Prov. xx. 1; xxiii. 29. ‡ 19. Col. iii. 16. ‡ 20. Col. iii. 17; 1 Thess. v. 18. ‡ 20. Heb. xiii. 15. ‡ 21. Phil. ii. 3; 1 Pet. v. 5. ‡ 22. Gen. iii. 16; 1 Cor. xiv. 34; Col. iii. 18. ‡ 23. 1 Cor. xi. 3. ‡ 23. Eph. i. 22; iv. 15; Col. i. 18.

τῳ, οὕτω και αἱ γυναικες τοις *[ιδιοις]
thus also the wives to the [own]
εν παντι. 25 Οἱ ανδρες, αγαπατε τας
in everything. The husbands, love you the
*[ἑαυτων,] καθως και ὁ Χριστος ηγα-
[of yourselves,] even as also the Anointed loved
την εκκλησιαν, και ἑαυτον παρεδωκεν
the congregation, and himself delivered up
της, 26 ἱνα αυτην ἁγιασῃ, καθαρισας
her, so that her he might sanctify, having cleansed
ρῳ του ὑδατος εν ῥηματι· 27 ἱνα παραστ-
of the water by a word; that might
αυτος ἑαυτῳ ενδοξον της εκκλησιαν,
he himself glorious the congregation,
σαν σπιλον η ῥυτιδα η τι των τοιου-
a spot or blemish or any of the such like
λ' ἱνα ῃ ἁγια και αμωμος. 28 Οὑτως
that she might be holy and blameless. Thus
ειν οἱ ανδρες αγαπαν τας ἑαυτων γυναι-
the husbands to love the of themselves wives,
τα ἑαυτων σωματα. Ὁ αγαπων την
the of themselves bodies. He loving the
γυναικα, ἑαυτον αγαπᾳ· 29 ουδεις γαρ
wife, himself loves; no one for
ἑαυτου σαρκα εμισησεν, αλλ' εκτρε-
of himself flesh hated, but nourishes
θαλπει αυτην· καθως και ὁ Χριστος την
cherishes her; as even the Anointed the
αν· 30 ὁτι μελη εσμεν του σωματος
because members we are of the body
*[εκ της σαρκος αυτου, και εκ των
[out of the flesh of him, and out of the
αυτου.] 31 Αντι τουτου καταλειψει
of him.] On account of this shall leave
τον πατερα αὑτου και την μητερα,
the father of himself and the mother,
κολληθησεται προς την γυναικα αὑτου,
be closely joined to the wife of himself,
ται οἱ δυο εις σαρκα μιαν. 32 Το μυστη-
the two into flesh one. The secret,
το μεγα εστιν· εγω δε λεγω εις Χριστ-
great is; I but speak about Anointed,
εις την εκκλησιαν. 33 Πλην και ὑμεις
about the congregation. But also you
να, ἑκαστος την ἑαυτου γυναικα οὑτως
each one the of himself wife thus
ὡς ἑαυτον· ἡ δε γυνη ἱνα φοβηται
as himself; the and wife so that she may reverence
ΚΕΦ. ϛ'. 6. 1 Τα τεκνα, ὑπακου-
The children, be you sub-
γονευσιν ὑμων *[εν κυριῳ·] τουτο
parents of you [in Lord;] this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in everything.

25 ‡ HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and ‡ delivered Himself up on her behalf;

26 so that, having purified her in ‡ the BATH of WATER, he might sanctify Her ‡ by the Word;

27 ‡ that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any SUCH THING, but that she might be holy and blameless.

28 Thus * also ought the HUSBANDS to love THEIR OWN Wives, as THEIR OWN Bodies. HE who LOVES HIS OWN Wife loves Himself;

29 for no one ever hated HIS OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

30 because ‡ we are Members of his BODY.

31 ‡ "On this account "shall a Man leave * Father "and Mother, and shall be "united to his WIFE, and "‡ the TWO shall become "one Flesh."

32 This is a great SECRET; but I am speaking concerning Christ and the CONGREGATION.

33 But, indeed, let each each one of YOU, INDIVIDUALLY, so love HIS OWN Wife as himself, that even the WIFE may ‡ reverence her HUSBAND.

CHAPTER VI.

1 CHILDREN, ‡ obey your PARENTS; for this is a just precept,—

...AN MANUSCRIPT.—24. own—omit. 25. of yourselves—omit. 28. also. ...and of his BONES—omit. 31. Father and Mother. 1. in the Lord—omit.

... iii. 22; 1 Pet. iii. 7. ‡ 25. Acts xx. 28; Gal. i. 4; ii. 20. ‡ 26. John ... iii. 5. ‡ 26. John xv. 3; xvii. 17. ‡ 27. 2 Cor. xi. 2; Col. i. 22. ... 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. ‡ 31. Gen. ii. 24; Matt. xix. 5; ... ‡ 31. 1 Cor. vi. 16. ‡ 33. 1 Pet. iii. 6. ‡ 1. Prov. xxiii. 22;

bring you up them in discipline and

5 Οἱ δουλοι, ὑπακουετε τοις κυρι
The slaves, be you submissive to the lord

μετα φοβου και τρομου, εν ἁπλ
with fear and trembling, in simpl

διας ὑμων, ὡς τῳ Χριστῳ· 6 μη
of you, as to the Anointed; not

δουλειαν ὡς ανθρωπαρεσκοι, α
as men-pleasers,

*[του] Χριστου, ποιουντες το
[of the] Anointed, doing the

εκ ψυχης, 7 μετ' ευνοιας δουλ
from soul, with good-will

κυριῳ και ουκ ανθρωποις· 8 ειδο
Lord and not to men; know

τι ἑκαστος ποιησῃ αγαθον,
any each one may do good thing,

παρα κυριου, ειτε δουλος, ειτε
from Lord, whether a slave, or

οἱ κυριοι, το αυτα ποιειτε προς
the lords, the same things do you to

την απειλην· ειδοτες, ὁτι και
the threat; knowing, that also

κυριος εστιν εν ουρανοις, και
lord is in heavens, and

ουκ εστι παρ' αυτῳ.
not is with him.

10 Το λοιπον, *[αδελφοι μου,]
The rest, [brethren of me,]

εν κυριῳ και εν τῳ κρατει της
in Lord and in the power of the

11 Ενδυσασθε την πανοπλιαν του
Put you on the complete armor of the

δυνασθαι ὑμας στηναι προς τα
to enable you to stand against the

...του, προς τα πνευματικα της πονηριας,
...ities, with the spiritual things of the evil one,
...επουρανιοις. 13 Δια τουτο αναλαβετε
heavenlies. Because of this take you up
...πανοπλιαν του θεου, ἱνα δυνηθητε αντιστη-
...whole armor of the God, so that you may be able to stand
...τη ἡμερα τη πονηρα, και ἁπαντα κατερ-
...the day the evil, and all things having
...γασαμενοι στηναι. 14 Στητε ουν περιζωσαμενοι
... to stand. Stand you therefore having girded
...οσφυν ὑμων εν αληθεια, και ενδυσαμενοι
...loins of you with truth, and having put on
...θωρακα της δικαιοσυνης, 15 και ὑποδησαμε-
...breastplate of the righteousness, and having shod
...νοι τους ποδας εν ἑτοιμασια του ευαγγελιου
... feet with a preparation of the glad tidings
...της ειρηνης· 16 επι πασιν αναλαβοντες τον
...of peace; besides all having taken up the
...θυρεον της πιστεως, εν ᾡ δυνησεσθε παντα
...shield of the faith, by which you will be able all
...τα βελη του πονηρου *[τα] πεπυρωμενα σβεσαι·
...the darts of the evil one [the] having been kindled to quench;
17 και την περικεφαλαιαν του σωτηριου δεξασθε,
...and the helmet of the salvation take you,
...και την μαχαιραν του πνευματος, ὁ εστι ῥημα
...and the sword of the spirit, which is a word
...θεου· 18 δια πασης προσευχης και δεησεως
...of God; by means of every prayer and supplication
...προσευχομενοι εν παντι καιρῳ εν πνευματι· και
... in every season in spirit, and
...εις *[αυτο τουτο] αγρυπνουντες εν παση προσ-
...for [this] watching with all per-
...καρτερησει και δεησει περι παντων των ἁγιων,
...severance and supplication for all of the holy ones,
19 και ὑπερ εμου, ἱνα μοι δοθη λογος εν ανοι-
...and on behalf of me, that to me may be given a word in open-
...ξει του στοματος μου, εν παρρησια γνωρισαι το
...ing of the mouth of me, with boldness to make known the
...μυστηριον *[του ευαγγελιου,] 20 ὑπερ οὑ
...secret [of the glad tidings,] on account of which
...πρεσβευω εν ἁλυσει, ἱνα *[εν] αυτῳ παρρη-
...I act as ambassador in a chain, that [in] it I may speak

POTENTATES of this DARKNESS, with the SPIRITUAL THINGS of WICKEDNESS in the HEAVENLIES.

13 ‡ On account of this, take up the † COMPLETE ARMOR of GOD, that you may be able to resist in the EVIL DAY, and having achieved Every thing, to stand.

14 Stand, then, ‡ having your LOINS girded around with Truth, and ‡ having put on the BREASTPLATE of RIGHTEOUSNESS;

15 and ‡ having your FEET shod with the Preparation of the GLAD TIDINGS of PEACE;

16 besides all, having taken up ‡ the SHIELD of the FAITH, by which you will be able to extinguish All the burning DARTS of the WICKED one;

17 ‡ take also the HELMET of SALVATION, and ‡ the SWORD of the SPIRIT, which is God's Word;

18 ‡ praying at every Season, † with All Prayer and Supplication in Spirit, and ‡ keeping watch for this with All Perseverance and ‡ Entreaty for All SAINTS;

19 ‡ and on my behalf, that Eloquence may be given to me, in opening my MOUTH with boldness, to make known the SECRET of the GLAD TIDINGS,

20 (on account of which ‡ I execute an Embassy in ‡ a Chain,) that ‡ I may

...* VATICAN MANUSCRIPT.—16. the—omit. 18. this—omit. 19. of the GLAD TIDINGS—omit. 20. in—omit.

† 13. Grecian armor consisted of two sorts,—Defensive and Offensive armor. The apostle names from these the following, which he calls the panoply, or complete armor. 1. The Girdle, or Military Belt, used to brace the armor tight to the body, and to cover the parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The Breastplate consisted of two parts,—one reaching from the neck to the navel, the other hanging from thence to the knees. 3. The Greaves, made of gold, silver, brass, iron, designed to defend the front of the legs and feet. 4. The Helmet, made of metals, and used to protect the head. 5. The Shield, sometimes round and sometimes oval, was made of strong thick leather or hides; sometimes of wood covered with leather. 6. The Sword, as an offensive weapon. He who had these was completely armed. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

‡ 13. ...v. 4. ‡ 14. Isa. xi. 5; Luke xii. 35; 1 Pet. i. 13. ‡ 14. Isa. lix. 17; 1 Thess. v. 8. ‡ 15. Isa. lii. 7; Rom. x. 15. ‡ 16. 1 John v. 4. ‡ 17. ...; 1 Thess. v. 8. ‡ 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15. ‡ 18. ...; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. ‡ 18. Matt. xxvi. 41; Mark xiii. 33. ‡ 18. ...; Phil. i. 4; 1 Tim. ii. 1. ‡ 19. Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1. ‡ 20. ... ‡ 20. Acts xxvi. 29; xxviii. 20; Phil. i. 7, 13, 14. ‡ 20. Acts xxviii. 31.

Lord; whom

ὑμας εις αυτο τουτο, ἱνα γνωτε
you for same this thing, that you may know

ἡμων, και παρακαλεσῃ τας
us, and he might comfort the

23 Ειρηνη τοις αδελφοις και αγα
Peace to the brethren and love

τεως απο θεου πατρος και κυριου Ι
from God a father and Lord

24 Ἡ χαρις μετα παντων των αγ
The favor with all of the

κυριον ἡμων Ιησουν Χριστον εν αφ
Lord of us Jesus Anointed with

*TO THE EPHESIANS.

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* Vatican Manuscript.—*Subscription*—T

‡ 21. Col. iv. 7. ‡ 22. Col. iv. 8.

TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

...λος και Τιμοθεος, δουλοι Ιησου Χριστου,
...Paul and Timothy, bondmen of Jesus Anointed,
...τοις ἁγιοις εν Χριστῳ Ιησου, τοις ουσιν
...the holy ones in Anointed Jesus, to those being
...ιπποις, συν επισκοποις και διακονοις·
...Philippi, with overseers and servants;
...ὑμιν και ειρηνη απο θεου πατρος ἡμων,
...to you and peace from God a father of us,
...ιου Ιησου Χριστου. 3 Ευχαριστω τῳ
...Lord Jesus Anointed. I give thanks to the
... επι πασῃ τῃ μνειᾳ ὑμων, 4 παντοτε
... on every the remembrance of you, always
... δεησει μου ὑπερ παντων ὑμων, μετα
... prayer of me on behalf of all of you, with
...την δεησιν ποιουμενος 5 επι τῃ κοινωνιᾳ
...the prayer making in respect to the fellowship
... το ευαγγελιον, απο πρωτης ἡμερας
... the glad tidings, from first day
... νυν· 6 πεποιθως αυτο τουτο, ὁτι ὁ
... now; having been persuaded same this thing, that the
...μενος εν ὑμιν εργον αγαθον, επιτελεσει
...begun in you a work good, will complete
...ἡμερας Ιησου Χριστου· 7 καθως εστι
...the day of Jesus Anointed; as it is
... και τουτο φρονειν ὑπερ παντων ὑμων,
... me this to think concerning all of you,
... εχειν με εν τῃ καρδιᾳ ὑμας, εν τε
... to have me in the hearts of you, in both
...μοις μου και τῃ απολογιᾳ και βεβαιω-
...bonds of me and in the defence and confirma-
... ευαγγελιου, συγκοινωνους μου της
... glad tidings, joint-contributors of me of the
... παντας ὑμας οντας· 8 μαρτυς γαρ μου
... all of you being; a witness for of me
...] ὁ θεος, ὡς επιποθω παντας ὑμας εν
... the God, how I long after all of you in
...νοις Χριστου Ιησου. 9 Και τουτο προσ-
... of Anointed Jesus. And this I
..., ἱνα ἡ αγαπη ὑμων ετι μαλλον και
..., that the love of you yet more and
... περισσευῃ εν επιγνωσει και πασῃ
... may abound in knowledge and in all
...· 10 εις το δοκιμαζειν ὑμας τα δια-
... for the to examine you the things dif-

CHAPTER I.

1 Paul and Timothy, Bondmen of *Christ Jesus, to all THOSE SAINTS ‡in Christ Jesus, who ARE at Philippi, with the Overseers and Assistants;

2 ‡Favor to you, and Peace from God our Father, and our Lord Jesus Christ.

3 ‡I give thanks to my GOD on Every REMEMBRANCE of you,

4 (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy,)

5 ‡ on account of your PARTICIPATION in the GLAD TIDINGS, from *the FIRST Day till NOW;

6 having this same confidence, That HE who COMMENCED ‡a good Work among you, will continue to complete it till the Day of *Christ Jesus;

7 as it is right for me to think This respecting you all, Because you HAD me in your HEART, both in ‡my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.

8 For ‡ GOD is my Witness how I long after you all with the tender Sympathies of Christ Jesus.

9 And This I pray, ‡that your LOVE may yet abound more and more in Knowledge, and in all Perception,

10 in order that you may EXAMINE the DIFFERENCES of THINGS; and that you ‡may be

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...CAN MANUSCRIPT.—Title—TO THE PHILIPPIANS. 1. Christ Jesus. 5. ...Day. 6. Christ Jesus. 8. in—omit.

...Cor. i. 2. ‡ 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2. ‡ 3. Rom. i. 8, 9; 1 Cor. ... i. 24, 26; Col. i. 8. ‡ 5. Rom. xii. 13; xv. 26; 2 Cor. viii. 2; Phil. iv. 14, 15. ...m. i. 2. ‡ 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. ‡ 8. Rom. ... Gal. i. 20; 1 Thess. ii. 5. ‡ 9. 1 Thess. iii. 12. ‡ 10. Acts xxiv. 16; ...ii. 12; v. 22.

φεροντα, ἱνα ητε ειλικρινεις και απροσκοποι
fering, so that you may be sincere ones and inoffensive ones

εις ἡμεραν Χριστου, 11 πεπληρωμενοι καρπον
for a day of Anointed, having been filled fruit

δικαιοσυνης *[τον] δια Ιησου Χριστου, εις
of righteousness [that] through Jesus Anointed, to

δοξαν και επαινον θεου. 12 Γινωσκειν δε ὑμας
glory and praise of God. To know but you

βουλομαι, αδελφοι, ὁτι τα κατ' εμε μαλ-
I wish, brethren, that the things relating to me rather

λον εις προκοπην του ευαγγελιου εληλυθεν·
for advancement of the glad tidings happened,

13 ὡστε τους δεσμους μου φανερους εν Χριστῳ
so that the bonds of me appear in Anointed

γενεσθαι εν ὁλῳ τῳ πραιτωριῳ και τοις λοιποις
to have become before all in the judgment hall and to the others

πασι, 14 και τους πλειονας των αδελφων εν
to all, and the greater number of the brethren in

κυριῳ, πεποιθοτας τοις δεσμοις μου, περισσο-
Lord, having been assured by the bonds of me, more abun-

τερως τολμαν αφοβως τον λογον λαλειν.
dantly are bold fearlessly the word to speak.

15 Τινες μεν και δια φθονον και εριν, τινες δε
Some indeed even through envy and strife, some and

και δι' ευδοκιαν τον Χριστον κηρυσσουσιν.
also through good-will the Anointed they openly proclaim.

16 Οἱ μεν εξ αγαπης, ειδοτες, ὁτι εις απολογιαν
These indeed from love, knowing, that for a defence

του ευαγγελιου κειμαι· 17 οἱ δε εξ εριθειας,
of the glad tidings I am placed; those but from strife,

*[τον] Χριστον καταγγελλουσιν ουχ αγνως,
[the] Anointed are announcing not purely,

οιομενοι θλιψιν επιφερειν τοις δεσμοις μου.
thinking affliction to superadd to the bonds of me.

18 Τι γαρ; πλην παντι τροπῳ, ειτε προφασει
What then? Still in every way, whether in pretence

ειτε αληθειᾳ, Χριστος καταγγελλεται· και εν
or in truth, Anointed is announced; and in

τουτῳ χαιρω, αλλα και χαρησομαι. 19 Οιδα
this I rejoice, but also I will rejoice. I know

γαρ, ὁτι τουτο μοι αποβησεται εις σωτηριαν
for, that this to me will result for deliverance

δια της ὑμων, δεησεως, και επιχορηγιας του
through the of you, entreaty, and a supply of the

πνευματος Ιησου Χριστου, 20 κατα την αποκα-
spirit of Jesus Anointed, according to the eager

* Vatican Manuscript.—11. that—omit. 14. word of God. [illegible]
up Affliction. 18. Because in Every Way. 19. And I know.

† 13. Or, in all the Pretorium Camp. It was either within or next to th[illegible] the Apostle dwelt in his own hired house. It was large enough to [illegible] within it for shops and taverns used by the soldiers, beside the barracks [illegible] diers themselves. See Note on Acts xxviii. 16.—Sharpe.

‡ 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. ‡ 11. John xv. 8; Eph. i. [illegible]
Phil. i. 11, 3. ‡ 13. verse 7. ‡ 19. 2 Cor. i. 11.

ἐλπιδα μου, ὅτι ἐν οὐδενι αἰσχυν-
hope of me, that in nothing I shall be
ἐν πασῃ παῤῥησιᾳ, ὡς παντοτε,
with all confidence, as always,
λυνθησεται Χριστος ἐν τῳ σωματι
be magnified Anointed in the body
δια ζωης εἰτε δια θανατου. 21 Ἐμοι
means of life or by means of death. For me
, Χριστος, και το ἀποθανειν, κερ-
Anointed, and the to die, gain.
το ζην ἐν σαρκι, τουτο μοι καρπος
the to live in flesh, this to me a fruit
αἱρησομαι, οὐ γνωριζω· 23 συνε-
I shall choose, not I know; I am hard
των δυο, την ἐπιθυμιαν ἐχων εἰς
the two, the earnest desire having for
, και συν Χριστῳ εἰναι· πολλῳ
and with Anointed to be; much
κρεισσον· 24 το δε ἐπιμενειν ἐν τῃ
better; the but to remain in the
καιοτερον δι' ὑμας. 25 Και τουτο
necessary on account of you. And this
οἰδα, ὅτι μενω και συμπαρα-
I know, because I shall remain and I shall con-
μιν εἰς την ὑμων προκοπην και
for the of you progress and
πιστεως· 26 ἱνα το καυχημα ὑμων
faith; that the boasting of you
Χριστῳ Ἰησου ἐν ἐμοι, δια της
Anointed Jesus in me, through the
ιας παλιν προς ὑμας. 27 Μονον
again with you. Only
γγελιου του Χριστου πολιτευεσθε,
tidings of the Anointed act you as citizens,
λθων και ἰδων ὑμας, εἰτε ἀπων,
coming and having seen you, or being absent,
περι ὑμων, ὅτι στηκετε ἐν ἑνι
concerning you, that you stand firm in one
ψυχῃ συναθλουντες τῃ πιστει
soul co-operating vigorously for the faith
ου, 28 και μη πτυρομενοι ἐν μηδενι
and not being terrified in anything
κειμενων· ἡτις ἐστιν αὐτοις ἐνδει-
posing; which is to them a token

and Hope, ‡That in nothing I shall be ashamed; but ‡with All Confidence, as at all times, also now Christ will be magnified in my BODY, whether by Life or by Death.

21 Therefore, for Me to LIVE is for Christ, and to DIE, Gain.

22 But if to LIVE in the Flesh, this is to me a Fruit of Labor; and what I should choose I do not exactly know.

23 I am indeed, hard pressed by the TWO things;—(I have an EARNEST DESIRE for ‡† the RETURNING, and ‡ being with Christ, since it is very much to be preferred;)—

24 but to REMAIN in the FLESH is more requisite on your account.

25 ‡ And fully believing this, I know That I shall remain and continue with you all, for YOUR Progress and Joy in the FAITH;

26 that your BOASTING may abound, by Christ Jesus, in me, through MY Presence with you again.

27 Only ‡ behave yourselves worthily of the GLAD TIDINGS of the ANOINTED one, so that whether coming and seeing you, or being absent, I may hear concerning your AFFAIRS, that you ‡ stand firm in One Spirit, with One Soul ‡ vigorously co-operating for the FAITH of the GLAD TIDINGS;

28 and not being terrified in anything by the OPPOSERS; ‡ which is to them a clear Indication of

...i, the *loosing again* or the *returning*, being what Paul earnestly desired, ...h or *dissolution*, as implied by the word *depart* in the common version, be... matter of indifference to him, which of the two—*life* or *death*—he should ...ed for the *analusai*, which was a *third* thing, and very much to be pre... the other *two* things alluded to. The word *analusei* occurs in Luke xii. ...dered *return*;—"Be you like men waiting for their master, when he will ...e had taught his disciples that he would come again, or *return*, John xiv. ...the angels said to them at his ascension, Acts i. 11. Paul believed this ...t is to return, and was looking for and waiting for the Savior from ...1 Thess. i. 10; iv. 16, 17, when his mortal body would put on immor... ...would "ever be with the Lord."

... ‡ 20. Eph. vi. 19, 20. ‡ 23. Luke xii. 36. ‡ 23. 1 Thess. ... ‡ 25. Phil. ii. ... ‡ 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12; iv. 1. ‡ 27. Jude 3. ‡ 28. 2 Thess. i. 5.

ξιν απωλειας, ὑμιν δε σωτηριας· και τουτο απο
of destruction, to you but of salvation; and this from
θεου· 29 ὁτι ὑμιν εχαρισθη το ὑπερ Χριστου, ου
God; because to you it was given that on behalf of Anointed, not
μονον το εις αυτον πιστευειν, αλλα και το
only that into him to believe, but also that
ὑπερ αυτου πασχειν· 30 τον αυτον αγωνα
on behalf of him to suffer; the same conflict
εχοντες, οἱον ιδετε εν εμοι, και νυν ακουετε εν
having, a like thing you saw in me, and now you hear in
εμοι. ΚΕΦ. β'. 2. 1 Ει τις ουν παρακλησις
me. If any therefore comfort
εν Χριστῳ, ει τι παραμυθιον αγαπης, ει τις
in Anointed, if any soothing of love, if any
κοινωνια πνευματος, ει τις σπλαγχνα και οικ-
fellowship of spirit, if any bowels and com-
τιρμοι· 2 πληρωσατε μου την χαραν, ἱνα το
passions; fulfil you of me the joy, so that the
αυτο φρονητε, την αυτην αγαπην εχοντες,
same thing you may think, the same love having,
συμψυχοι, το ἑν φρονουντες· 3 μηδεν κατα
united ones in soul, the one thing minding; nothing in
εριθειαν η κενοδοξιαν, αλλα τη ταπεινοφροσυνῃ
strife or vain-glory, but in the lowliness of mind
αλληλους ἡγουμενοι ὑπερεχοντας ἑαυτων· 4 μη
others esteeming exceeding yourselves; not
τα ἑαυτων ἑκαστος σκοπουντες, αλλα και
the things of yourselves each one regarding, but also
τα ἑτερων ἑκαστοι. 5 Τουτο *[γαρ] φρο-
the things of others every one. This [for] be
νεισθω εν ὑμιν ὁ και εν Χριστῳ Ιησου, 6 ὁς εν
desired by you which also in Anointed Jesus, who in
μορφῃ θεου ὑπαρχων, ουχ ἁρπαγμον ἡγησατο
a form of God being, not a usurpation meditated
το ειναι ισα θεῳ, 7 αλλ' ἑαυτον εκενωσε, μορ-
the to be like to God, but himself emptied, a
φην δουλου λαβων, εν ὁμοιωματι ανθρωπων
form of a slave having taken, in a likeness of men
γενομενος, 8 και σχηματι εὑρεθεις ὡς ανθρωπος·
having been formed, and in condition being found as a man;
εταπεινωσεν ἑαυτον, γενομενος ὑπηκοος μεχρι
humbled himself, having become obedient till
θανατου, θανατου δε σταυρου. 9 Διο και ὁ
death, of a death even of a cross. Therefore also the

Destructi[illegible]
‡ Salva[illegible]
God.
29 Be[illegible]
was gra[illegible]
BEHALF [illegible]
to BELI[illegible]
also to s[illegible]
count;
30 ‡ [illegible]
Conflict [illegible]
me, and [illegible]
ing me.

CHA[illegible]

1 If, the[illegible]
Any Comfo[illegible]
Any Soothi[illegible]
Any Particip[illegible]
‡ if Any Sy[illegible]
Compassions,
2 comple[illegible]
‡ that you ma[illegible]
SAME thing,
SAME Love, [illegible]
minding the o[illegible]
3 ‡ doing [illegible]
Party-spirit, [illegible]
but in ‡ [illegible]
ing others [illegible]
yourselves;
4 not each [illegible]
HIS OWN [illegible]
each one also [illegible]
OTHERS.
5 ‡ Let this [illegible]
be in * you, wh[illegible]
in Christ Jesus,
6 who, though [illegible]
God's Form, [illegible]
meditate † a [illegible]
to BE like God,
7 but divested [illegible]
‡ taking [illegible]
Form, ‡ having [illegible]
in the Likeness [illegible]
8 and being [illegible]
as a Man, he [illegible]
self, ‡ becoming [illegible]
unto Death, even [illegible]
of the Cross.
9 And there[illegible]

* VATICAN MANUSCRIPT.—5. For—omit. 5. us.

† 6. *Harpagmon* being a word of very rare occurrence, a great variety of [illegible] have been given. The following may serve as examples:—"Wh[illegible] matter to be earnestly desired."—*Clarke.* "Did not earnestly affect."—[illegible] think of eagerly retaining."—*Wakefield.* "Did not regard —— as an [illegible] desire."—*Stuart.* "Thought not —— a thing to be seized."—*Sharpe.* [illegible] grasp."—*Kneeland.* "Did not violently strive."—*Dickinson.* "Did not [illegible] tion."—*Turnbull.*

‡ 28. Rom. viii. 17; 2 Tim. ii. 11. ‡ 30. Acts xvi. [illegible] [illegible]
Rom. xii. 16; xv. 5; Phil. iii. 16. ‡ 3. Gal. v. [illegible] [illegible]
‡ 5. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. ‡ 7. Matt. xx. [illegible]
Heb. ii. 14, 17. ‡ 8. Matt. xxvi. 39, 42; John x. 18; Heb. v. [illegible]

ερυψωσε, και εχαρισατο αυτῳ
...ly exalted, and freely granted to him
παν ονομα· 10 ἱνα εν τῳ ονοματι
every name; so that in the name
καμψῃ επουρανιων και επιγειων
should bend of heavenlies and of earthlies
, 11 και πασα γλωσσα εξομολο-
, and every tongue should
...ος Ιησους Χριστος, εις δοξαν
...d Jesus Anointed, for glory

...ητοι μου, καθως παντοτε ὑπη-
...ones of me, as always you
εν τῃ παρουσιᾳ μου μονον,
in the presence of me only,
μαλλον εν τῃ απουσιᾳ μου,
more in the absence of me,
τρομου την ἑαυτων σωτηριαν
trembling the of yourselves salvation
ὁ Θεος γαρ εστιν ὁ ενεργων εν
the God for it is the one working in
και το ενεργειν, ὑπερ της ευ-
and the to work, on account of the good
ποιειτε χωρις γογγυσμων και
do you without murmurings and
...να γενησθε αμεμπτοι και ακε-
...at you may be blameless ones and harmless
αμωμητα εν μεσῳ γενεας σκο-
irreproachable in midst of a generation per-
...μενης· εν οἱς φαινεσθε ὡς φωσ-
...misguided; in which you appear as lumi-
16 λογον ζωης επεχοντες· εις
a word of life holding out; for
ἡμεραν Χριστου, ὁτι ουκ εις
a day of Anointed, that not in
...δε εις κενον εκοπιασα. 17 Αλλ'
...ne in vain I toiled. But
επι τῃ θυσιᾳ και λειτουργιᾳ
on the sacrifice and public service
, χαιρω και συγχαιρω πασιν
, I am glad and I rejoice with all
και ὑμεις χαιρετε, και συγχαι-
also you be you glad, and rejoice
...ω δε εν κυριῳ Ιησου, Τιμοθεον
but in Lord Jesus, Timothy

‡ supremely exalted Him, and ‡ freely granted to him THAT Name which is above Every Name;

10 ‡ in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those beneath;

11 and ‡ Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

12 So that, my Beloved, as you always obeyed, not only as in my PRESENCE, but now much more in my ABSENCE, work out YOUR OWN Salvation with Fear and Trembling;

13 for ‡ GOD is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on account of his BENEVOLENCE.

14 Do All things without Murmurings and Disputings;

15 that you may be blameless and inoffensive, irreproachable ‡ Children of God, in the Midst of a crooked and misguided Generation, among whom ‡ you appear as † Luminaries in the World;

16 exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

17 But even ‡ if I † be poured a libation on the SACRIFICE and public Service of your FAITH, I am glad, and rejoice with you all;

18 and for THIS be YOU also glad, and rejoice with me.

19 But I hope in the Lord Jesus to send Tim-

...he name given to the sun and moon in the Septuagint. Gen. i. 16. ... wine and oil poured on the meat-offerings to render them accepta... ...xi, 4?. Paul was most willing to pour out the costly libation of his ... of the faith of the Gentiles, (Rom. xv. 16,) to render it more firm, ...re pleasing to the Deity.

..., ii. 9. ‡ 9. Eph. i. 20; Heb. i. 4. ‡ 10. Isa. xlv. 23; Rom. ... ‡ 11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. ‡ 13. ... ‡ 15. Matt. v. 45; Eph. v. 1. ‡ 15. Matt. v. 14, 16; Eph. v. 8. ... xv. 16.

ξις απωλειας, ὑμιν δε σωτηριας· και τουτο απο
of destruction, to you but of salvation; and this from
θεου· 29 ὁτι ὑμιν εχαρισθη το ὑπερ Χριστου, ου
God; because to you it was given that on behalf of Anointed, not
μονον το εις αυτον πιστευειν, αλλα και το
only that into him to believe, but also that
ὑπερ αυτου πασχειν· 30 τον αυτον αγωνα
on behalf of him to suffer; the same conflict
εχοντες, οἱον ιδετε εν εμοι, και νυν ακουετε εν
having, a like thing you saw in me, and now you hear in
εμοι. ΚΕΦ. β'. 2. 1 Ει τις ουν παρακλησις
me. If any therefore comfort
εν Χριστῳ, ει τι παραμυθιον αγαπης, ει τις
in Anointed, if any soothing of love, if any
κοινωνια πνευματος, ει τις σπλαγχνα και οικ-
fellowship of spirit, if any bowels and com-
τιρμοι· 2 πληρωσατε μου την χαραν, ἱνα το
passions; fulfil you of me the joy, so that the
αυτο φρονητε, την αυτην αγαπην εχοντες,
same thing you may think, the same love having,
συμψυχοι, το ἑν φρονουντες· 3 μηδεν κατα
united ones in soul, the one thing minding; nothing in
εριθειαν η κενοδοξιαν, αλλα τη ταπεινοφροσυνη
strife or vain-glory, but in the lowliness of mind
αλληλους ἡγουμενοι ὑπερεχοντας ἑαυτων· 4 μη
others esteeming exceeding yourselves, not
τα ἑαυτων ἑκαστος σκοπουντες, αλλα και
the things of yourselves each one regarding, but also
τα ἑτερων ἑκαστοι. 5 Τουτο *[γαρ] φρο-
the things of others every one. This [for] be
νεισθω εν ὑμιν ὁ και εν Χριστῳ Ιησου, 6 ὁς εν
desired by you which also in Anointed Jesus, who in
μορφῃ θεου ὑπαρχων, ουχ ἁρπαγμον ἡγησατο
a form of God being, not a usurpation meditated
το ειναι ισα θεῳ, 7 αλλ' ἑαυτον εκενωσε, μορ-
the to be like to God, but himself emptied, a
φην δουλου λαβων, εν ὁμοιωματι ανθρωπων
form of a slave having taken, in a likeness of men
γενομενος, 8 και σχηματι εὑρεθεις ὡς ανθρωπος·
having been formed, and in condition being found as a man;
εταπεινωσεν ἑαυτον, γενομενος ὑπηκοος μεχρι
humbled himself, having become obedient till
θανατου, θανατου δε σταυρου. 9 Διο και ὁ
death, of a death even of a cross. Therefore also the

Destructio[illegible]
‡ Salvation[illegible]
God.
29 Be[illegible]
was gra[illegible]
BEHALF [illegible] of [illegible]
to BELIEV[illegible]
also to SU[illegible]
count;
30 ‡ h[illegible]
Conflict [illegible]
me, and [illegible]
ing me.

CH[illegible]APTER [illegible]

1 If, t[illegible]
Any Co[illegible]
Any So[illegible]
Any Par[illegible]
‡ if Any [illegible]
Compa[illegible]
2 co[illegible]
‡ that y[illegible]
SAME t[illegible]
SAME L[illegible]
mindin[illegible]
3 ‡ d[illegible]
Party-s[illegible]
but in [illegible]
ing ot[illegible]
yoursel[illegible]
4 not [illegible]
HIS OWN [illegible]
each OTHER [illegible]
OTHERS.
5 ‡ Let [illegible]
be in * YOU [illegible]
in Christ Jesus;
6 who, [illegible]
God's Form, [illegible]
meditate [illegible]
to be like God,
7 but [illegible]
‡ taking [illegible]
Form, ‡ [illegible]
in the Li[illegible]
8 and [illegible]
as a Man, [illegible]
self, ‡ [illegible]
unto Death [illegible]
of the Cross.
9 And [illegible]

* VATICAN MANUSCRIPT.—5. for—omit. 5. us.

† 6. *Harpagmos* being a word of very rare occurrence, a great variety of [illegible] have been given. The following may serve as examples:—"Wh[illegible] matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—[illegible] think of eagerly retaining."—*Wakefield*. "Did not regard—— as an [illegible] desire."—*Stuart*. "Thought not —— a thing to be seized."—*Sharpe*. "[illegible] grasp."—*Kneeland*. "Did not violently strive."—*Dickinson*. "Did not [illegible] tion."—*Turnbull*.

‡ 28. Rom. viii. 17; 2 Tim. ii. 11. ‡ 30. Acts xvi. 19. ‡ 1. Col. iii. [illegible] Rom. xii. 16; xv. 5; Phil. iii. 16. ‡ 3. Gal. v. 26; James iii. 14. [illegible] ‡ 5. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. ‡ 7. Matt. xx. 28. [illegible] Heb. ii. 14, 17. ‡ 8. Matt. xxvi. 39, 42; John x. 18; Heb. v. 8; xii. 2.

ωσε, και εχαρισατο αυτῳ
exalted, and freely granted to him
ονομα· [10] ἱνα εν τῳ ονοματι
name; so that in the name
ψῃ επουρανιων και επιγειων
bend of heavenlies and of earthlies
και πασα γλωσσα εξομολο-
and every tongue should
Ιησους Χριστος, εις δοξαν
Jesus Anointed, for glory

ι μου, καθως παντοτε ὑπη-
of me, as always you
ν τῃ παρουσιᾳ μου μονον,
the presence of me only,
ιλλον εν τῃ απουσιᾳ μου,
more in the absence of me,
ομου την ἑαυτων σωτηριαν
ulling the of yourselves salvation
εος γαρ εστιν ὁ ενεργων εν
God for it is the one working in
ι το ενεργειν, ὑπερ της ευ-
d the to work, on account of the good
ιειτε χωρις γογγυσμων και
o you without murmurings and
γενησθε αμεμπτοι και ακε-
you may be blameless ones and harmless
ωμητα εν μεσῳ γενεας σκο-
roachable in midst of a generation per-
ης· εν οἱς φαινεσθε ὡς φωσ-
ided; in which you appear as lumi-
λογον ζωης επεχοντες· εις
a word of life holding out; for
ραν Χριστου, ὁτι ουκ εις
day of Anointed, that not in
εις κενον εκοπιασα. [17] Αλλ'
in vain I toiled. But
τῃ θυσιᾳ και λειτουργιᾳ
the sacrifice and public service
χαιρω και συγχαιρω πασιν
am glad and I rejoice with all
ι ὑμεις χαιρετε, και συγχαι-
you be you glad, and rejoice
ε εν κυριῳ Ιησου, Τιμοθεον
t in Lord Jesus, Timothy

‡ supremely exalted Him,
and ‡ freely granted to him
THAT Name which is above
Every Name;
10 ‡ in order that in the
NAME of Jesus Every
Knee should bend, of those
in heaven, and of those on
earth, and of those be-
neath;
11 and ‡ Every Tongue
confess That Jesus Christ
is Lord, for the Glory of
God the Father.
12 So that, my Beloved,
as you always obeyed, not
only as in my PRESENCE,
but now much more in my
ABSENCE, work out YOUR
OWN Salvation with Fear
and Trembling;
13 for ‡ GOD is HE who
is WORKING EFFECTUALLY
among you, both to WILL
and to PERFORM, on ac-
count of his BENEVO-
LENCE.
14 Do All things with-
out Murmurings and Dis-
putings;
15 that you may be
blameless and inoffensive,
irreproachable ‡ Children
of God, in the Midst of a
crooked and misguided
Generation, among whom
‡ you appear as † Lumina-
ries in the World;
16 exhibiting the Word
of Life; for my Exultation
in the Day of Christ, That
I did not run in vain, nor
labored in vain.
17 But even ‡ if I † be
poured a libation on the
SACRIFICE and public Ser-
vice of your FAITH, I
am glad, and rejoice with
you all;
18 and for THIS be YOU
also glad, and rejoice with
me.
19 But I hope in the
Lord Jesus to send Tim-

...ame given to the sun and moon in the Septuagint. Gen. i. 16.
...ne and oil poured on the meat-offerings to render them accepta-
...47 Paul was most willing to pour out the costly libation of his
...of the Faith of the Gentiles, (Rom. xv. 16,) to render it more firm,
...leasing to the Deity.

. 9. ‡ 9. Eph. i. 20; Heb. i. 4. ‡ 10. Isa. xlv. 23; Rom.
11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. ‡ 13.
Matt. v. 45; Eph. v. 1. ‡ 15. Matt. v. 14, 16; Eph. v. 8.
. 16.

ταχεως πεμψαι ὑμιν, ἱνα καγω ευψυχω,
shortly to send to you, that also I may be animated,

γνους τα περι ὑμων. 20 Ουδενα γαρ
having ascertained the things concerning you. No one for

εχω ισοψυχον, ὁστις γνησιως τα περι ὑμων
I have like-souled, who really the things concerning you

μεριμνησει· 21 οἱ παντες γαρ τα ἑαυτων ζη-
will care; the all for the things of themselves are

τουσιν, ου τα Ιησου Χριστου. 22 Την δε
seeking, not the things of Jesus Anointed. The but

δοκιμην αυτου γινωσκετε, ὁτι, ὡς πατρι τεκνον,
proof of him you know, that, as with a father a child,

συν εμοι εδουλευσεν εις το ευαγγελιον. 23 Του-
with me he served for the glad tidings. Him

τον μεν ουν ελπιζω πεμψαι, ὡς αν απιδω
indeed therefore I hope to send, as I would view attentively

τα περι εμε, εξαυτης· 24 πεποιθα δε εν
the things concerning me, immediately; having confidence and in

κυριῳ, ὁτι και αυτος ταχεως ελευσομαι.
Lord, that even myself shortly will come.

25 Αναγκαιον δε ἡγησαμην, Επαφροδιτον τον
Necessary but I esteemed, Epaphroditus the

αδελφον και συνεργον και συστρατιωτην μου,
brother and fellow-worker and fellow-soldier of me,

ὑμων δε αποστολον, και λειτουργον της χρειας
of you but an apostle, and public servant of the want

μου, πεμψαι προς ὑμας· 26 επειδη επιποθων
of me, to have sent to you; since longing after

ην παντας ὑμας, και αδημονων, διοτι ηκουσατε
he was all you, and being depressed, because you heard

ὁτι ησθενησε. 27 Και γαρ ησθενησε παραπλη-
that he was sick. Indeed for he was sick near

σιον θανατῳ· αλλ' ὁ θεος αυτον ηλεησεν· ουκ
to death; but the God him pitied; not

αυτον δε μονον, αλλα και εμε, ἱνα μη λυπην
him and only, but also me, so that not sorrow

επι λυπην σχω. 28 Σπουδαιοτερως ουν επεμψα
on sorrow I should have. More speedily therefore I sent

αυτον, ἱνα ιδοντες αυτον παλιν, χαρητε, καγω
him that seeing him again, you may rejoice, and I

αλυποτερος ω. 29 Προσδεχεσθε ουν αυτον εν
less sorrowful may be. Receive you therefore him in

κυριῳ μετα πασης χαρας, και τους τοιουτους
Lord with all joy, and the such like ones

εντιμους εχετε· 30 ὁτι δια το εργον * [του]
in honour hold you; because on account of the work [of the]

Χριστου μεχρι θανατου ἡγγισε, παραβολευσα-
Anointed even to death he was near, having risked

* Vatican Manuscript.—21. Christ Jesus. 30. of the—omit.

‡ 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 16. ‡ 22. 1 Cor. iv. 17; 1 Tim. i. 2. ‡ 24. Phil. i. 25; Philemon 22. ‡ 25. Phil. iv. 18. ‡ 25. 2 Cor. xi. 9. ‡ 25. Phil. i. 2. ‡ 29. 1 Cor. xvi. 18; 1 Thess. v. 12.

…η, ἱνα αναπληρωσῃ το ὑμων ὑστε-
so that he might fill up the of you defi-
…ς με λειτουργιας. ΚΕΦ. γ'. 3.
…ards me public service.
… αδελφοι μου χαιρετε εν κυριῳ·
… brethren of me rejoice you in Lord;
…ραφειν ὑμιν, εμοι μεν ουκ οκνηρον,
… write to you, to me indeed not tedious,
…λες. ² Βλεπετε τους κυνας, βλε-
… See you the dogs, see
…ους εργατας, βλεπετε την κατα-
…vil workers, see you the excis…
…εις γαρ εσμεν ἡ περιτομη, οἱ
… for we are the circumcision, who
… λατρευοντες, και καυχωμενοι εν
… are serving, and boasting in
…ῳ, και ουκ εν σαρκι πεποιθοτες·
… and not in flesh having been trusting.
…εχων πεποιθησιν και εν σαρκι. Ει
having confidence also in flesh. If
…λος πεποιθεναι εν σαρκι, εγω μαλ-
… to have confidence in flesh, I more,
…ομῃ οκταημερος, εκ γενους Ισραηλ,
…cision eighth-day, from race of Israel,
…αμιν Ἑβραιος εξ Ἑβραιων, κατα
…jamin a Hebrew from Hebrews, according to
…σαιος, ⁶ κατα ζηλον διωκων την
…risee, according to zeal persecuting the
… κατα δικαιοσυνην την εν νομῳ
…ording to righteousness that by law
…αμεμπτος. ⁷ Αλλ' ἁτινα ην μοι
… blameless. But what things was to me
…τα ἡγημαι δια τον Χριστον
…ngs I have esteemed on account of the Anointed
…Αλλα μεν ουν και ἡγουμαι παντα
…But indeed then even I esteem all things
…ι δια το ὑπερεχον της γνωσεως
…on account of the excellency of the knowledge
…ου του κυριου μου, (δι' ὁν τα
… the Lord of me, (on account of whom the
…ωθην, και ἡγουμαι σκυβαλα ειναι,
…ed loss, and I esteem worthless things to be,
… κερδησω, ⁹ και εὑρεθω εν αυτῳ, μη
I may gain, and may be found in him, not

hazarded his LIFE, that ‡he might fill up the remainder of YOUR MINISTRATION to Me.

CHAPTER III.

1 FINALLY, my Brethren, ‡rejoice in the Lord. To write the SAME things to you is not irksome to Me, but for you it is safe.
2 ‡Beware of the DOGS! Beware of the ‡EVIL Workers! Beware of the ‡EXCISION!
3 For we are ‡the CIRCUMCISION, ‡WE who are SERVING God in Spirit, and ‡boasting in Christ Jesus, but who have no confidence in Flesh.
4 Though indeed ‡I have had Confidence also in Flesh; if some other person think to have confidence in Flesh, I had more.
5 With a Circumcision the eighth day; from the Race of Israel; from the Tribe of Benjamin; a Hebrew from Hebrews; according to Law, a Pharisee;
6 with respect to zeal, ‡a persecutor of the CONGREGATION; as to THAT Righteousness which came by Law, I was irreproachable.
7 But whatever things were Gain to me, These I have, on account of the ANOINTED one, esteemed as a Loss.
8 But then, indeed, I even esteem all things to be a Loss, on account of the ‡EXCELLENCY of the KNOWLEDGE of * the ANOINTED Jesus my LORD; (on whose account I suffered the loss of ALL things, and consider them to be vile refuse, so that I may gain Christ,
9 and may be found in

…MANUSCRIPT.—8. the ANOINTED.

…xvi. 17; Phil. iv. 10. ‡ 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 16.
…; Gal. v. 15. ‡ 2. 2 Cor. xi. 13. ‡ 2. Rom. ii. 28; Gal. v. 3.
…; Col. ii. 11. ‡ 3. John iv. 23, 24; Rom. vii. 6. ‡ 3. Gal. vi. 14.
…ii. 11. ‡ 6. Acts viii. 3; ix. 1. ‡ 8. John xvii. 3; 1 Cor. ii. 2.

εχων εμην δικαιοσυνην την εκ νομου, αλλα την
holding my righteousness that from of law, but that
δια πιστεως Χριστου, την εκ θεου δικαιοσυνην
through faith of Anointed, that from God a righteousness
επι τη πιστει·) 10 του γνωναι αυτον, και την
on account of the faith;) of the to know him, and the
δυναμιν της αναστασεως αυτου, και την κοινω-
power of the resurrection of him, and the fellow-
νιαν των παθηματων αυτου, συμμορφουμενος
ship of the sufferings of him, being conformed
τῳ θανατῳ αυτου, 11 ειπως καταντησω εις την
to the death of himself, if possibly I may attain to the
εξαναστασιν των νεκρων. 12 Ουχ ὁτι ηδη ελα-
resurrection out of the dead ones. Not that already I re-
βον, η ηδη τετελειωμαι· διωκω δε, ει και κατα-
ceived, or already have been perfected; I pursue but, if indeed I may
λαβω, εφ' ᾧ και κατεληφθην ὑπο Χριστου.
lay hold, in respect to which also I was laid hold of by Anointed.
13 Αδελφοι, εγω εμαυτον ου λογιζομαι κατειλη-
Brethren, I myself not reckon to have laid
φεναι· 14 ἑν δε, τα μεν οπισω επιλανθανομε-
hold; one but, the things even behind forgetting,
νος, τοις δε εμπροσθεν επεκτεινομενος, κατα
the things but before stretching out to, according to
σκοπην διωκω επι το βραβειον της ανω κλη-
a mark I pursue towards the prize of the above call-
σεως του θεου εν Χριστῳ Ιησου. 15 Ὁσοι ουν
ing of the God in Anointed Jesus. As many as therefore
τελειοι, τουτο φρονωμεν· και ει τι ἑτερως
perfect ones, this should mind; and if in anything differently
φρονειτε, και τουτο ὁ θεος ὑμιν αποκαλυψει·
you think, even this thing the God to you will reveal;
16 πλην εις ὁ εφθασαμεν, τῳ αυτῳ στοιχειν.
but to what we attained, by the same to walk in line.
17 Συμμιμηται μου γινεσθε, αδελφοι, και σκο-
Joint-imitators of me become you, brethren, and watch
πειτε τους οὑτω περιπατουντας, καθως εχετε
you those thus walking, as you have
τυπον ἡμας. 18 Πολλοι γαρ περιπατουσιν, οὑς
a pattern us. Many for walk, whom
πολλακις ελεγον ὑμιν, νυν δε και κλαιων λεγω,
often I said to you, now and even weeping I say,
τους εχθρους του σταυρου του Χριστου· 19 ὡν
the enemies of the cross of the Anointed; of whom
το τελος απωλεια, ὡν ὁ θεος ἡ κοιλια, και ἡ
the end destruction, of whom the God the belly, and the

him, not clinging to THAT Righteousness of ‡ Mine own, which is from Law, ‡ but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH;)

10 to KNOW him, and the POWER of his RESURRECTION, and the ‡ FELLOWSHIP of his SUFFERINGS, being conformed to his DEATH;

11 if possibly I may attain to the RESURRECTION from among the DEAD.

12 Not that I have already ‡ received it, or have been already perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ.

13 Brethren, I do not reckon Myself to have attained it; but one thing I do,—‡ even forgetting the THINGS BEHIND, ‡ and stretching forth towards the THINGS BEFORE,

14 ‡ I press along the Line, towards the PRIZE of the HIGH Calling of GOD by Christ Jesus.

15 As many, therefore, as are ‡ perfect, should be of this mind; and if in any thing you think differently, GOD will also reveal This to you.

16 But to what we have attained, ‡ let us walk by the SAME line.

17 Brethren, ‡ become Joint-Imitators of me, and watch THOSE who are thus WALKING, as you have us for a Pattern.

18 (For often I told you, and now even weeping I say, many walk as ‡ the ENEMIES of the CROSS of the ANOINTED one;

19 ‡ whose END will be DESTRUCTION, ‡ whose GOD is the STOMACH, and

‡ 9. Rom. x. 3, 5. ‡ 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16. ‡ 10. Rom. vi. 3–5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. ‡ 12. 1 Tim. vi. 12. ‡ 12. Heb. xii. 23. ‡ 13. Luke ix. 62. ‡ 13. 1 Cor. ix. 24, 25; Heb. vi. 1. ‡ 14. 2 Tim. iv. 7, 8; Heb. xii. 1. ‡ 15. 1 Cor. ii. 6; xiv. 20. ‡ 16. Rom. xii. 16; xv. 5. ‡ 17. Phil. iv. 9; 1 Thess. i. 6. ‡ 18. Gal. i. 7; ii. 21; vi. 12. Phil. i. 15, 16. ‡ 19. 2 Cor. xi. 15; 2 Pet. ii. 1. ‡ 19. Rom. xvi. 18; 1 Tim. vi. 5.

δοξα εν τῃ αισχυνῃ αυτων, οἱ τα επιγεια φρο-
glory in the shame of them, who the things on earth are
νουντες. [20] Ἡμων γαρ το πολιτευμα εν ουρα-
minding. Of us for the commonwealth in heav-
νοις ὑπαρχει, εξ οὑ και σωτηρα απεκδεχομεθα
ens begins, out of which also a savior we look for
κυριον Ιησουν Χριστον, [21] ὁς μετασχηματισει
Lord Jesus Anointed, who will transform
το σωμα της ταπεινωσεως ἡμων συμμορφον τῳ
the body of the humiliation of us of like form with the
σωματι της δοξης αυτου, κατα την ενεργειαν
body of the glory of him, according to the operation
του δυνασθαι αυτον και ὑποταξαι ἑαυτῳ τα
of the to be able him even to place under himself the things
παντα. ΚΕΦ. δʹ. 4. [1] Ὡστε, αδελφοι μου
all. Therefore, brethren of me
αγαπητοι και επιποθητοι, χαρα και στεφανος
beloved ones and ones longed for, joy and crown
μου, οὑτω στηκετε εν κυριῳ, αγαπητοι. [2] Ευ-
of me, thus stand you firm in Lord, O beloved ones. Eu-
οδιαν παρακαλω, και Συντυχην παρακαλω, το
odia I exhort, and Syntyche I exhort, the
αυτο φρονειν εν κυριῳ· [3] ναι ερωτω και σε,
same thing to mind in Lord; yes I ask also thee,
συζυγε γνησιε, συλλαμβανου αυταις, αἱτινες εν
yoke-fellow O true, help thou these women, who in
τῳ ευαγγελιῳ συνηθλησαν μοι, μετα και Κλη-
the glad tidings co-operated earnestly with me, with and Cle-
μεντος και των λοιπων συνεργων μου, ὡν τα
ment and the remaining fellow-workers of me, of whom the
ονοματα εν βιβλῳ ζωης.
names in book of life.
[4] Χαιρετε εν κυριῳ παντοτε· παλιν ερω, χαιρετε.
Rejoice you in Lord always: again I say, rejoice you.
[5] Το επιεικες ὑμων γνωσθητω πασιν ανθρωποις.
The gentleness of you let be known to all men.
Ὁ κυριος εγγυς· [6] μηδεν μεριμνατε, αλλ' εν παν-
The Lord near; nothing be you over-careful, but in every-
τι τῃ προσευχῃ και τῃ δεησει μετα ευχαριστιας
thing by the prayer and by the supplication with thanksgiving
τα αιτηματα ὑμων γνωριζεσθω προς τον θεον·
the requests of you let be made known to the God;
[7] και ἡ ειρηνη του θεου ἡ ὑπερεχουσα παντα νουν,
and the peace of the God that surpassing all conception,
φρουρησει τας καρδιας ὑμων και τα νοηματα
will guard the hearts of you and the minds
ὑμων εν Χριστῳ Ιησου. [8] Το λοιπον, αδελφοι,
of you in Anointed Jesus. The remaining, brethren,

‡ their GLORY in their SHAME; THEY who are engrossed with EARTHLY things.)

20 For ‡ Our POLITY begins in the Heavens, ‡ from whence also ‡ we are expecting a Savior, the Lord Jesus Christ;

21 ‡ who will transform the BODY of our HUMILIATION into a conformity with his GLORIOUS BODY, according to the ENERGY by which he is ABLE ‡ even to subject ALL things to himself.

CHAPTER IV.

1 So then, Brethren, my beloved and much desired, ‡ my Joy and Crown, stand you thus firm in the Lord, O my beloved!

2 I exhort Euodia, and I exhort Syntyche, to be of the SAME mind in the Lord.

3 And I entreat thee also, * True Yoke-fellow, assist those women, ‡ who earnestly co-operated with me in the GLAD TIDINGS, and with Clement, and my OTHER Co-laborers, Whose NAMES are in ‡ the Book of Life.

4 ‡ Be joyful in the Lord at all times; I say again, Be joyful!

5 Let your GENTLENESS be known to All Men. ‡ The LORD is near.

6 ‡ Be not anxious about Anything; but in everything let your PETITIONS be made known to GOD, by PRAYER and SUPPLICATION with Thanksgiving;

7 and ‡ THAT PEACE of GOD which surpasses All Conception, shall guard your HEARTS and your MINDS by Christ Jesus.

8 FINALLY, Brethren

* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

‡ 19. 2 Cor. xi. 15; Gal. vi. 13. ‡ 20. Eph. ii. 6, 19; Col. iii. 1, 3. ‡ 20. Acts i. 11. ‡ 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. ‡ 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 John iii. 2. ‡ 21. 1 Cor. xv. 26, 27. ‡ 1. 2 Cor. i. 14; 1 Thess. ii. 19, 20. ‡ 3. Rom. xvi. 3. ‡ 3. Exod. xxxii. 32; Psa. lxix. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8; xx. 12; xxi. 27. ‡ 4. Rom. xii. 12. ‡ 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7; 2 Pet. iii. 8, 9. See 2 Thess. ii. 2. ‡ 6. Matt. vi. 25; Luke xii. 22. ‡ 7. John xiv. 27; Rom. v. 1; Col. iii. 15.

ὁσα ἐστιν αληθη, ὁσα σεμνα, ὁσα δικαια,
what things is true, what things honorable, what things just,

ὁσα αγνα, ὁσα προσφιλη, ὁσα ευφημα, ει
what things pure, what things amiable, what things of good report, if

τις αρετη και ει τις επαινος, ταυτα λογιζεσθε·
any virtue and if any praise, these things attentively you consider;

9 ἁ και εμαθετε και παρελαβετε, και ηκου-
what things also you learned and you received, and you

σατε και ειδετε εν εμοι, ταυτα πρασσετε·
heard and you saw in me, these things perform you;

και ὁ θεος της ειρηνης εσται μεθ' ὑμων.
and the God of the peace shall be with you.

10 Εχαρην δε εν κυριῳ μεγαλως, ὁτι ηδη ποτε
I rejoiced and in Lord greatly, because now at length

ανεθαλετε το ὑπερ εμου φρονειν· εφ' ᾡ και
you revived the on behalf of me to think; on which also

εφρονειτε, ηκαιρεισθε δε. 11 Ουχ ὁτι
you were thinking, were without opportunity but. Not because

καθ' ὑστερησιν λεγω· εγω γαρ εμαθον, εν
respecting want I speak; I for learned, in

οἱς ειμι, αυταρκης ειναι. 12 Οιδα και ταπει-
what things I am, contented to be. I know both to be

νουσθαι, οιδα και περισσευειν· εν παντι και
brought low, I know and to abound, in everything and

εν πασι μεμυημαι, και χορταζεσθαι και πει-
in all things I have been initiated, both to be well-fed and to be

ναν, και περισσευειν και ὑστερεισθαι· 13 παντα
hungry, both to abound and to be in need; all things

ισχυω εν τῳ ενδυναμουντι με. 14 Πλην καλως
I am strong in the one strengthening me. But well

εποιησατε, συγκοινωνησαντες μου τῃ θλιψει.
you did, having jointly sympathized with me in the affliction.

15 Οιδατε δε και ὑμεις, Φιλιππησιοι, ὁτι εν αρ-
You know and also you, O Philippians, that in a begin-

χῃ του ευαγγελιου, ὁτε εξηλθον απο Μακεδο-
ning of the glad tidings, when I went out from Macedo-

νιας, ουδεμια μοι εκκλησια εκοινωνησεν εις
nia, no one with me congregation communicated in

λογον δοσεως και ληψεως, ει μη ὑμεις μονοι·
an account of giving and receiving, if not you only;

16 ὁτι και εν Θεσσαλονικῃ και ἁπαξ και δις εις
that and in Thessalonica even once and again for

την χρειαν μοι επεμψατε. 17 Ουχ ὁτι επιζη-
the need to me you sent. Not because I earnestly

τω το δομα, αλλ' επιζητω τον καρπον τον
seek the gift, but I earnestly seek the fruit that

whatever things a[re]
whatever things a[re]
erable, whatever
are just, whatever
are pure, whatever
are amiable, ‡ w[hatever]
things are rep[ut]
there be Any Virtu[e]
Any Praise, att[entively]
consider These th[ings].

9 and ‡ what you
and received, an[d]
and saw in me,
things practise; a[nd]
God of PEACE wil[l]
you.

10 But I rejoiced
Lord greatly, Becau[se]
at length your
has revived on My
for whom indeed
have regard, but
opportunity.

11 Not That I
concerning Want;
have learned in
condition ‡ I am to
tented.

12 ‡ I know ho[w]
it is to be abased,
know what it is to
in every place and
conditions, I hav[e]
disciplined, both to
fed and to suffer
both to abound and
destitute.

13 I am strong
dure All things wi[th]
who STRENGTHENS
14 You did well
ever, ‡ in sympa[thizing]
with My AFFLICTIO[N].

15 And you know
O Philippians, That
Beginning of the
TIDINGS, when I d[eparted]
from Macedonia, ‡
gregation commu[nicated]
with Me in the Ma[tter of]
Giving and Receiv[ing]
cept you alone;

16 and that in T[hessa]
lonica, you sent
a second time also
NEED;

17 not Because
nestly seek the gi[ft]
I earnestly seek

‡ 8. 1 Thess. v. 22. ‡ 9. Phil. iii. 17. ‡ 9. Rom. xv. 33; xvi. 20; 1 Cor.
2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. ‡ 11. 1 Tim. vi. 6, 8.
11; 2 Cor. xi. 10; xi. 27. ‡ 13. John xv. 5; 2 Cor. xii. 9. ‡ 12. 1
‡ 15. 2 Cor. xi. 8, 9. ‡ 17. Rom. xv. 28; Titus iii. 14. ‡ 14.

πλεοναζοντα εις λογον ὑμων. 18 Απεχω δε
increasing for an account of you. I have in full but
παντα, και περισσευω· πεπληρωμαι, δεξαμενος
all things, and abound; I am filled, having received
παρα Επαφροδιτου τα παρ' ὑμων, οσμην ευω-
from Epaphroditus the things from you, a smell of good
διας, θυσιαν δεκτην, ευαρεστον τῳ θεῳ. 19 Ὁ
odor, a sacrifice acceptable, well-pleasing to the God. The
δε θεος μου πληρωσει πασαν χρειαν ὑμων κατα
and God of me will fill up every want of you according to
τον πλουτον αὐτου εν δοξῃ, εν Χριστῳ Ιησου.
the wealth of himself in glory, in Anointed Jesus.
20 Τῳ δε θεῳ και πατρι ἡμων ἡ δοξα εις τους
To the now God and father of us the glory for the
αιωνας των αιωνων. Αμην. 21 Ασπασασθε
ages of the ages. So be it. Salute you
παντα ἁγιον εν Χριστῳ Ιησου. Ασπαζονται
every holy one in Anointed Jesus. Salute
ὑμας οἱ συν εμοι αδελφοι· 22 ασπαζονται ὑμας
you those with me brethren; Salute you
παντες οἱ ἁγιοι, μαλιστα δε οἱ εκ της Καισα-
all the holy ones, especially but those from of the Cesar's
ρος οικιας. 23 Ἡ χαρις του κυριου *[ἡμων]
household. The favor of the Lord [of us
Ιησου Χριστου μετα παντων ὑμων. *[Αμην.]
Jesus Anointed with all of you. [So be it.]

FRUIT which ABOUNDS to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received ‡from Epaphroditus your PRESENTS,—‡ a Fragrant Odor, ‡ an acceptable Sacrifice, well-pleasing to GOD.

19 And my GOD ‡will fully supply All your Need, ‡according to his Glorious WEALTH by Christ Jesus.

20 ‡ Now to our GOD and Father be the GLORY for the AGES of the AGES. Amen!

21 Salute Every Saint in Christ Jesus. The BRETHREN ‡who are with Me salute you.

22 All the SAINTS salute you, but especially those from CESAR'S Household.

23 ‡ The FAVOR of the LORD Jesus Christ be with you all.

*TO THE PHILIPPIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—23. of us—omit. 23. So be it—omit. Subscription—TO THE PHILIPPIANS. WRITTEN FROM ROME.

‡ 18. Phil. ii. 25. ‡ 18. Heb. xiii. 16. ‡ 18. 2 Cor. ix. 12. ‡ 19. Psa. xxiii. 1. ‡ 19. 2 Cor. ix. 8. ‡ 19. Eph. i. 7; iii. 16. ‡ 20. Rom. xvi. 27. ‡ 21. Gal. i. 2. ‡ 23. Rom. xvi. 24.

ἡμων. 3 Ευχαριστουμεν τῳ θεῳ *[και] πατρι
of us. We give thanks to the God [and] father
του κυριου ἡμων Ιησου *[Χριστου] παντοτε,
of the Lord of us Jesus [Anointed] always,
περι ὑμων προσευχομενοι, 4 ακουσαντες την
concerning you praying, having heard the
πιστιν ὑμων εν Χριστῳ Ιησου, και την αγαπην
faith of you in Anointed Jesus, and the love
την εις παντας τους ἁγιους, 5 δια την ελπιδα
that for all the holy ones, through the hope
την αποκειμενην ὑμιν εν τοις ουρανοις, ἡν
that being laid up for you in the heavens, which
προηκουσατε εν τῳ λογῳ της αληθειας του
you before heard in the word of the truth of the
ευαγγελιου, 6 του παροντος εις ὑμας, καθως και
glad tidings, of that being present among you, as also
εν παντι τῳ κοσμῳ, και εστι καρποφορουμενον
in all the world, and is bringing forth fruit
και αυξανομενον, καθως και εν ὑμιν, αφ᾽ ἡς
and growing, as also in you, from which
ἡμερας ηκουσατε και επεγνωτε την χαριν του
day you heard and acknowledged the favor of the
θεου εν αληθειᾳ· 7 καθως *[και] εμαθετε απο
God in truth; as [even] you learned from
Επαφρα του αγαπητου συνδουλου ἡμων, ὁς εσ-
Epaphras the beloved fellow-servant of us, who is
τι πιστος ὑπερ ὑμων διακονος του Χριστου·
faithful on behalf of you a servant of the Anointed;
8 ὁ και δηλωσας ἡμιν την ὑμων αγαπην εν πνευ-
who also having related to us the of you love in spirit.
ματι. 9 Δια τουτο και ἡμεις, αφ᾽ ἡς ἡμερας
Because of this also we, from which day
ηκουσαμεν, ου παυομεθα ὑπερ ὑμων προσευχο-
we heard, not we cease on behalf of you praying.

του κυριου εις πασαν αρεσκειαν, εν παντι εργῳ
of the Lord to all pleasing, in every work
αγαθῳ καρποφορουντες και αυξανομενοι τῃ
good bringing forth fruit and growing in the
επιγνωσει του θεου· 11 εν παση δυναμει δυνα-
exact knowledge of the God; with all strength being
μουμενοι κατα το κρατος της δοξης αυτου,
strengthened according to the power of the glory of him,
εις πασαν ὑπομονην και μακροθυμιαν μετα
for all patience and endurance with
χαρας·
joy.
12 ευχαριστουντες τῳ πατρι τῳ ἱκανωσαντι
giving thanks to the father to that having fitted
ἡμας εις την μεριδα του κληρου των ἁγιων εν
us for the portion of the inheritance of the holy ones in
τῳ φωτι· 13 ὃς ερρυσατο ἡμας εκ της εξουσιας
the light, who delivered us from the authority
του σκοτους, και μετεστησεν εις την βασι-
of the darkness, and caused a change of sides for the king-
λειαν του υἱου της αγαπης αὐτου· 14 εν ᾡ εχο-
dom of the son of the love of himself, in whom we
μεν την απολυτρωσιν, την αφεσιν των ἁμαρ-
have the redemption, the forgiveness of the sins;
τιων· 15 ὃς εστιν εικων του θεου του αορατου,
who is a likeness of the God of that unseen,
πρωτοτοκος πασης κτισεως· 16 ὁτι εν αυτῳ εκ-
first-born of every creature; because in him were
τισθη τα παντα, τα εν τοις ουρανοις και
created the things all, the things in the heavens and
τα επι της γης, τα ὁρατα και τα αο-
the things on the earth, the things seen and the things un-
ρατα, ειτε θρονοι, ειτε κυριοτητες, ειτε αρχαι,
seen, whether thrones, or lordships, or governments,
ειτε εξουσιαι· τα παντα δι' αυτου και εις
or authorities; the things all on account of him and for
αυτον εκτισται· 17 και αυτος εστι προ παντων,
him have been created; and he is in advance of all,
και τα παντα εν αυτῳ συνεστηκε· 18 και
and the things all in him has been placed together; and
αυτος εστιν ἡ κεφαλη του σωματος, της εκκλη-
he is the head of the body, of the congre-
σιας· ὃς εστιν αρχη, πρωτοτοκος εκ των νεκ-
gation; who is a beginning, first-born out of the dead
ρων, ἱνα γενηται εν πασιν αυτος πρωτευων·
ones, so that he might become among all himself pre-eminent;
19 ὁτι εν αυτῳ ευδοκησε παν το πληρωμα κατοι-
because in him it was thought good all the fulness to in-

the LORD, Pleasing him in All things; ‡bringing forth fruit by Every good Work, and increasing in the EXACT KNOWLEDGE of GOD;

11 ‡being strengthened with All Strength according to his GLORIOUS POWER, for all Patience and Endurance with Joy;

12 ‡giving thanks *at the same time to THAT FATHER who CALLED and QUALIFIED us for the PORTION of the SAINTS' ‡INHERITANCE in the LIGHT;

13 who delivered us from ‡the DOMINION of DARKNESS, and ‡changed us for the KINGDOM of the SON of his LOVE;

14 ‡by whom we have the REDEMPTION, the FORGIVENESS of SINS.

15 He is ‡a Likeness of the INVISIBLE GOD,—‡First-born of All Creation;

16 ‡Because in him were created ALL things,—those in the HEAVENS, and those on the EARTH; the VISIBLE and the INVISIBLE, whether Thrones, or Lordships, or Governments, or Authorities; ALL things have been created through Him and for Him;

17 and he precedes all things, and in him all things have been permanently placed.

18 ‡He is also the HEAD of the BODY of the CONGREGATION; who is the Beginning, ‡the First-born from the Dead, that he might become Pre-eminent among all.

19 Because ‡in him it was thought good that the Whole FULNESS should dwell;

* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED us.

‡ 10. John xv. 16; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. ‡ 11. Eph. iii. 16; vi. 10. ‡ 12. Eph. v. 20; Col. iii. 15. ‡ 12. Acts xxvi. 18; Eph. i. 11. ‡ 13. Eph. vi. 12; 1 Pet. ii. 9. ‡ 13. 1 Thess. ii. 12; 2 Pet. i. 11. ‡ 14. Eph. i. 7. ‡ 15. 2 Cor. iv. 4; Heb. i. 3. ‡ 15. Rev. iii. 14. ‡ 16. John i. 3; 1 Cor. viii. 6; Eph. iii. 9; Heb. i. 2. ‡ 18. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3. ‡ 18. Acts xxvi. 23; 1 Cor. xv. 20, 23; Rev. i. 5. ‡ 19. John i. 16; iii. 34; Col. ii. 9

νυνι δε αποκατηλλαξεν 22 εν τῳ
now indeed he reconciled in the
σαρκος αὑτου δια του θανατου
flesh of himself by means of the death,
ὑμας ἁγιους και αμωμους και ανεγκ
you holy ones and blameless ones and irreproa
νωπιον αυτου· 23 ειγε επιμενετε τ
ence of him; if indeed you continue in th
μελιωμενοι και ἑδραιοι, και μη μ
been grounded and settled ones, and not
απο της ελπιδος του ευαγγελιου
from the hope of the glad tidings of
του κηρυχθεντος εν παση *[
of that having been published in all
ὑπο τον ουρανον· οὑ εγενομην
under the heaven; of which became
διακονος. 24 Νυν χαιρω εν τοι
a servant. Now I rejoice in the
ὑπερ ὑμων, και ανταναπληρω τα
on behalf of you, and I fill up the
των θλιψεων του Χριστου εν τ
of the afflictions of the Anointed one in th
ὑπερ του σωματος αυτου, ὁ εσ
on behalf of the body of him, which
σια· 25 ἡς εγενομην εγω διακον
gation; of which became I a servan
οικονομιαν του θεου την δοθεισαν
stewardship of the God that having been giv
πληρωσαι τον λογον του θεου, 2
to fully set forth the word of the God,
το αποκεκρυμμενον απο των αιωνω
that having been hid from the ages
γενεων, νυνι δε εφανερωθη τοις
generations, now but was manifested to the

…ς καταγγελλομεν, νουθετουντες παντα
announce, admonishing every
…, και διδασκοντες παντα ανθρωπον εν
and teaching every man with
…ιᾳ, ἱνα παραστησωμεν παντα ανθρω-
…, so that we may present every man
…πον εν Χριστῳ· 29 εις ὁ και κοπιω,
… in Anointed; for which also I labor,
…ενος κατα την ενεργειαν αυτου την
…ding according to the strong working of him that
…ενην εν εμοι εν δυναμει. ΚΕΦ. β'. 2.
…ngly in me in power.
…αρ ὑμας ειδεναι, ἡλικον αγωνα εχω
… you to know, how great a conflict I have
…ων και των εν Λαοδικειᾳ, και ὁσοι
… and those in Laodicea, and as many as
…κασι το προσωπον μου εν σαρκι· 2 ἱνα
…een the face of me in flesh; so that
…ωσιν αἱ καρδιαι αυτων, συμβιβασθεν-
…rted the hearts of them, being knit together
…απῃ και εις παντα πλουτον της πλη-
… and for all wealth of the full
της συνεσεως, εις επιγνωσιν του
of the understanding, in order to an exact knowledge of the
… του θεου· 3 εν ᾡ εισι παντες οἱ θη-
of the God; in which are all the treas-
…ς σοφιας και *[της] γνωσεως αποκ-
… wisdom and [of the] knowledge stored
4 Τουτο *[δε] λεγω, ἱνα μη τις ὑμας
This [but] I say, that not any one you
…ζηται εν πιθανολογιᾳ. 5 Ει γαρ και
… with plausible speech. If for even
… απειμι, αλλα τῳ πνευματι συν ὑμιν
I am absent, still in the spirit with you
…ρων και βλεπων ὑμων την ταξιν, και
…ing and beholding of you the order, and
…ωμα της εις Χριστον πιστεως ὑμων.
… of the in Anointed faith of you.
…ουν παρελαβετε τον Χριστον Ιησουν
…erefore you received the Anointed Jesus
…ν, εν αυτῳ περιπατειτε, 7 ερριζωμενοι
…, in him walk you, having been rooted
…οδομουμενοι εν αυτῳ, και βεβαιουμενοι
…ing built up in him, and being established
… πιστει, καθως εδιδαχθητε, περισσευ-
… faith, as you were taught, abounding
… αυτῃ εν ευχαριστιᾳ. 8 Βλεπετε, μη
… it with thanksgiving. See you, not
…ς εσται ὁ συλαγωγων δια της φιλο-
… shall be the making a prey by means of the philo-
…ας και κενης απατης, κατα την παραδοσιν
… and empty deceit, according to the tradition
…πων, κατα τα στοιχεια του κοσμου,
…men, according to the elements of the world,

28 whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may ‡ present Every Man perfect in Christ;

29 for which I also labor, ardently contending, according to ‡ THAT ENERGY of his which OPERATES in me with Power.

CHAPTER II.

1 For I wish you to know how Great a ‡ Struggle I have about you and THOSE in Laodicea, and as many as have not seen my FACE in the FLESH;

2 so that their HEARTS may be comforted, being closely united in Love, and in All the Wealth of the FULL ASSURANCE of the UNDERSTANDING, in order to an exact ‡ Knowledge of *the SECRET of GOD;

3 ‡ in which are stored All the TREASURES of WISDOM and Knowledge.

4 And this I say, that no one ‡ may deceive You with Persuasive speech;

5 for ‡ though I am absent in the FLESH, yet I am with you in the SPIRIT, rejoicing and beholding ‡ Your ORDER, and the STABILITY of your FAITH in Christ.

6 ‡ As therefore you received the ANOINTED Jesus the LORD, walk you in Him;

7 rooted and built up in him, and ‡ established by the FAITH, even as you were taught, abounding in it with Thanksgiving.

8 Take care that no one make a prey of You through PHILOSOPHY and Empty Deceit, according to ‡ the TRADITION of MEN, according to the ELEMENTS

…AN MANUSCRIPT.—2. the SECRET of the GOD Christ; in whom are hid. 3. of … 4. but—omit. 7. in—omit.

…or. xi. 2; Eph. v. 27; verse 22. ‡ 29. Eph. i. 19; iii. 7, 20. ‡ 1. Phil… …ss. ii. 3. ‡ 2. Phil. iii. 8; Col. i. 9. ‡ 3. 2 Cor. iv. 6, 7. ‡ 4. Rom. … …or. xi. 13; Eph. iv. 14; v. 6. ‡ 5. 1 Thess. ii. 17. ‡ 5. 1 Cor. xiv. 40. … iv. 1. ‡ 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. ‡ 8. Matt. xv. 2; Gal. i. 14.

τη απεκδυσει του σωματος
the putting off of the body of
περιτομη του Χριστου, 12 συ
circumcision of the Anointed, havi
τω βαπτισματι· εν ῳ και σ
the dipping; in which also
της πιστεως της ενεργειας τ
the faith of the strong working of
ραντος αυτον εκ νεκρων· 13
having raised him out of dead ones;
οντας *[εν] τοις παραπτωμα
being [in] the faults
τια της σαρκος ὑμων, συνεζ
sion of the flesh of you, he made
χαρισαμενος ἡμιν παντα
having freely forgiven us all
14 εξαλειψας το καθ' ἡμων
having blotted out that against us
δογμασιν, ὁ ην ὑπεναντιον
ordinances, which was contrary
κεν εκ του μεσου, προ
moved out of the midst, hav
σταυρῳ· 15 απεκδυσαμενος
cross; having stripped off
εξουσιας, εδειγματισεν εν
authorities, he made a show by
σας αυτους εν αυτῳ.
over them in it.
κρινετω εν βρωσει η εν πο
let judge in food or in dri
της, η νουμηνιας, η σαββα
feast, or of a new moon, or of sabba
των μελλοντων, το δε σω
of the things about coming, the but bo

...κεν εμβατευων, εικη φυσιουμενος ὑπο
...seen prying into, without cause being puffed up by
...νοος της σαρκος αὑτου, 19 και ου κρατων
...mind of the flesh of himself, and not holding firmly
...κεφαλην, εξ οὗ παν το σωμα, δια των
...head, from whom all the body, by means of the
...και συνδεσμων επιχορηγουμενον και συμ-
...and ligaments being served and being
...ζομενον, αυξει την αυξησιν του θεου. 20 Ει
...ed, grows the growth of the God. If
...ανετε συν Χριστῳ απο των στοιχειων του
...died with Anointed from the elements of the
...ου, τι ὡς ζωντες εν κοσμῳ δογματι-
..., why as living in world do you impose on your-
... 21 μη ἁψῃ, μηδε γευ-
...ordinances, not thou shouldst have touched, nor thou shouldst
... μηδε θιγῃς; 22 ἁ εστι
...ed, nor thou shouldst have handled? which things is
... εις φθοραν τῃ αποχρησει,) κατα τα
... for corruption in the using.) according to the
...λματα και διδασκαλιας των ανθρωπων·
...mands and teachings of the men;
...τα εστι λογον μεν εχοντα σοφιας εν
...things is a wordy show indeed having of wisdom in
...θρησκειᾳ και ταπεινοφροσυνῃ *[και] αφει-
...sed worship and humility [and] non-indul-
...σωματος, ουκ εν τιμῃ τινι, προς πλησμονην
... of body, not in honor any, for a filling up
...σαρκος.
... flesh.

ΚΕΦ. γ'. 3.

... ουν συνηγερθητε τῳ Χριστῳ, τα ανω
... then you were raised with the Anointed, the things above
...τε, οὗ ὁ Χριστος εστιν εν δεξια του θεου
..., where the Anointed is at right of the God
...μενος· 2 τα ανω φρονειτε, μη τα επι
... the things above mind you, not the things on
...της. 3 Απεθανετε γαρ, και ἡ ζωη ὑμων
...earth. You died for, and the life of you
...πται συν τῳ Χριστῳ εν τῳ θεῳ· 4 ὁταν
... hidden with the Anointed by the God; when
...στος φανερωθῃ, ἡ ζωη ἡμων, τοτε και
...ted may appear, the life of us, then also
...συν αυτῳ φανερωθησεσθε εν δοξῃ. 5 Νεκ-
... with him shall appear in glory. Put you
...σατε ουν τα μελη *[ὑμων,] τα επι της γης,
... therefore the members [of you,] those on the earth,
...ειαν, ακαθαρσιαν, παθος, επιθυμιαν κακην,
...tion, impurity, passion, desire evil,

not seen, being without cause puffed up by the MIND of his FLESH;

19 and not holding firmly ‡the HEAD, from whom the Whole BODY, being supplied and compacted together by means of the JOINTS and Ligaments, grows with the INCREASE of GOD.

20 If ‡you died with Christ from the ELEMENTS of the WORLD, ‡why, as living in the World, do you subject yourselves to ordinances;—

21 ‡("Eat not," "taste not," "handle not;"—

22 all which things are consumed in the USING;) ‡according to the COMMANDMENTS and Teachings of men?

23 ‡which ordinances, having a Wordy show of Wisdom in Self-devised worship and Humility, by a Non-indulgence of the Body, not in any Honor, are only for a Gratification of the FLESH.

CHAPTER III.

1 If, then, ‡you were raised with the ANOINTED one, seek the THINGS above, where ‡the ANOINTED one is sitting at the Right hand of GOD.

2 Mind the THINGS above, not the THINGS on the EARTH.

3 ‡For you died, and ‡your LIFE has been hidden with the ANOINTED one by GOD.

4 ‡When the ANOINTED one, ‡our LIFE, shall be manifested, then you also will be manifested ‡with Him in Glory.

5 ‡Put to death, therefore, THOSE MEMBERS on the EARTH; Fornication, Impurity, Passion, evil De-

* VATICAN MANUSCRIPT.—23. and—omit. 5. of you—omit.

‡ 19. Eph. iv. 15, 16. ‡ 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15. ‡ 20. ... 8, 9. ‡ 21. 1 Tim. iv. 3. ‡ 22. Isa. xxix. 13; Matt. xv. 9; Titus i. 14. ‡ 23. 1 Tim. iv. 8. ‡ 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 12. ‡ 1. Rom. viii. 34; ... 20. ‡ 3. Rom. vi. 2. ‡ 3. 2 Cor. v. 7. ‡ 4. 1 John iii. 2. ‡ 4. John xi. 25; ‡ 4. 1 Cor. xv. 43; Phil. iii. 21. ‡ 5. Rom. viii. 13; Gal. v. 24.

και την πλεονεξιαν, ἡτις εστιν ειδωλολατρεια·
and the covetousness, which is idolatry;
6 δι' ἁ ερχεται ἡ οργη του θεου *[επι
because of which things comes the wrath of the God [on
τους υἱους της απειθειας·] 7 εν οἱς και ὑμεις
the sons of the disobedience;] in which things also you
περιεπατησατε ποτε, ὁτε εζητε εν αυτοις·
walked once, when you were living among them;
8 νυνι δε αποθεσθε και ὑμεις τα παντα, οργην,
now but put off also you the things all, anger,
θυμον, κακιαν, βλασφημιαν, αισχρολογιαν εκ
wrath, malice, evil-speaking, filthy words out of
του στοματος ὑμων· 9 μη ψευδεσθε εις
the mouth of you; not speak you falsely to
αλληλους· απεκδυσαμενοι τον παλαιον ανθρω-
each other; having stripped off the old man
πον συν ταις πραξεσιν αυτου, 10 και ενδυσαμενοι
with the practices of him, and having put on
τον νεον, τον ανακαινουμενον εις επιγνωσιν
the new, that being renewed by exact knowledge
κατ' εικονα του κτισαντος αυτον· 11 ὁπου
according to an image of the one having created him; where
ουκ ενι Ἑλλην και Ιουδαιος· περιτομη και ακρο-
not exists Greek and Jew; circumcision and uncir-
βυστια· βαρβαρος, Σκυθης· δουλος, ελευθερος·
cumcision; barbarian, Scythian; slave, freeman;
αλλα τα παντα και εν πασι Χριστος. 12 Εν-
but the things all and in all Anointed. Be
δυσασθε ουν, ὡς εκλεκτοι του θεου ἁγιοι
you clothed therefore, as chosen ones of the God holy ones
*[και] ηγαπημενοι, σπλαγχνα οικτιρμου,
[and] beloved ones, bowels of mercy,
χρηστοτητα, ταπεινοφροσυνην, πρᾳοτητα,
kindness, humility, meekness,
μακροθυμιαν· 13 (ανεχομενοι αλληλων, και
patient endurance; (bearing with each other, and
χαριζομενοι ἑαυτοις, εαν τις προς τινα εχῃ
freely forgiving each other, if any one for something should have
μομφην· καθως και ὁ Χριστος εχαρισατο
a cause of complaint; as even the Anointed freely forgave
ὑμιν, οὑτω και ὑμεις·) 14 επι πασι δε τουτοις
you, so also you,) besides all and these
την αγαπην, ἡτις εστι συνδεσμος της τελειο-
the love, which is a bond of the complete-
τητος· 15 και ἡ ειρηνη του Χριστου βραβευετω
ness; and the peace of the Anointed one let preside
εν ταις καρδιαις ὑμων, εις ἡν και εκληθητε εν
in the hearts of you, for which also you were called in
*[ἑνι] σωματι· και ευχαριστοι γινεσθε.
[one] body; and thankful ones become you.
16 Ὁ λογος του Χριστου ενοικειτω εν ὑμιν
The word of the Anointed let dwell in you
πλουσιως· εν παση σοφιᾳ διδασκοντες, και
richly; in all wisdom teaching, and

[illegible] and [illegible] IDOLATRY, which is Idol-worship;
6 ‡ on account of which things the WRATH of God is coming.
7 ‡ In which also you formerly walked, when you lived in those things.
8 ‡ But now do you put off also ALL these; Anger, Wrath, Malice, Evil-speaking, Vile words out of your MOUTH.
9 ‡ Do not speak falsely to each other, having put off the OLD MAN with his PRACTICES;
10 and having put on that NEW one, ‡ being RENEWED by Knowledge according to a Likeness of HIM who CREATED him.
11 In which state there are not ‡ Greek and Jew, Circumcision and Uncircumcision; Barbarian, Scythian, bondman, freeman; but Christ is ALL things, and in all.
12 Be clothed, therefore, as Chosen ones of God, beloved Saints, with ‡ Bowels of Mercy, Kindness, Humility, Meekness, Patient-endurance;
13 ‡ bearing with each other, and freely forgiving each other, if any one has some things may [illegible] a Cause of complaint; even as the * LORD forgave you, so also do you forgive.
14 And besides all these things, put on ‡ LOVE; * [illegible] is the BOND of the COMPLETENESS.
15 And ‡ let the PEACE of the ANOINTED preside in your HEARTS, for which you were also called in One Body; and be thankful.
16 Let the WORD of the ANOINTED dwell in you richly; teaching and admonishing each other [illegible]

* VATICAN MANUSCRIPT.—6. on the SONS of DISOBEDIENCE—omit. 12. and—omit. 13. LORD. 14. It is the BOND. 15. one—omit.

‡ 6. Rom. i. 18; Eph. v. 6. ‡ 7. Rom. vi. 19, 20; Titus iii. 3. ‡ 8. [illegible] 22; 1 Pet. ii. 1. ‡ 9. Eph. iv. 25. ‡ 10. Rom. xii. 2. ‡ 11. Gal. iii. 28 [illegible] ‡ 12. Gal. v. 22; Phil. ii. 1. ‡ 13. Eph. iv. 2, 32. ‡ 14. [illegible] 8; 1 Cor. xiii; Eph. v. 2. ‡ 15. Rom. xiv. 17; Phil. iv. 7.

τουντες ἑαυτους ψαλμοις *[και] ὑμνοις
eaching each other in psalms [and] in hymns
] ῳδαις πνευματικαις, εν χαριτι ᾳδοντες
] in songs spiritual, with favor singing
ις καρδιαις ὑμων τῳ Θεῳ· 17 και παν ὁ,
hearts of you to the God; and every thing,
ποιητε, εν λογῳ η εν εργῳ, παντα εν
you may do, in word or in work, all in
τι κυριου Ιησου, ευχαριστουντες τῳ Θεῳ
of Lord Jesus, giving thanks to the God
] πατρι δι' αυτου. 18 Αἱ γυναικες, ὑπο-
] father through him. The wives, sub-
σθε τοις ανδρασιν, ὡς ανηκεν εν κυριῳ.
selves to the husbands, as it has been proper in Lord.
ανδρες, αγαπατε τας γυναικας, και μη
husbands, love you the wives, and not
αινεσθε προς αυτας. 20 Τα τεκνα, ὑπακου-
embittered against them. The children, be you
τοις γονευσι κατα παντα· τουτο γαρ εστιν
to the parents in all things; this for is
στον εν κυριῳ. 21 Οἱ πατερες, μη ερεθι-
asing in Lord. The fathers, not do you
τα τεκνα ὑμων, ἱνα μη αθυμωσιν. 22 Οἱ
the children of you, so that not they may be discouraged. The
ι, ὑπακουετε κατα παντα τοις κατα σαρκα
be you subject in all things to the according to flesh
ις, μη εν οφθαλμοδουλειαις, ὡς ανθρωπα-
not with service of eyes, as men-pleas-
ι, αλλ' εν ἁπλοτητι καρδιας, φοβουμενοι
but in sincerity of heart, fearing
κυριον· 23 *[και παν ὁ,] τι εαν ποιητε,
Lord; [and every thing,] whatever you may do,
υχης εργαζεσθε, ὡς τῳ κυριῳ *[και] ουκ
ul work you, as to the Lord [and] not
ποις. 24 Ειδοτες, ὁτι απο κυριου απολη-
n. Knowing, that from Lord you will
την ανταποδοσιν της κληρονομιας, τῳ
the recompense of the inheritance, the
] κυριῳ Χριστῳ δουλευετε. 25 Ὁ δε
Lord Anointed you serve. He but
κομιειται ὁ ηδικησε· και ουκ εστι
ng will receive back what he did wrong; and not is
ποληψια. ΚΕΦ. δ'. 4. 1 Οἱ κυριοι, το
of persons. The lords, the
και την ισοτητα τοις δουλοις παρε-
and the equal to the slaves render
, ειδοτες, ὁτι και ὑμεις εχετε κυριον εν
knowing, that also you have a Lord in
ις.

All Wisdom; ‡in Psalms,
in Hymns, in spiritual
Songs, singing with *GRA-
TITUDE in your HEARTS to
GOD.
17 ‡And everything,
whatever you may do, in
Word or in Work, do all
in the Name of the Lord
Jesus, ‡giving thanks to
GOD the Father through
him.
18 ‡WIVES, submit
yourselves to your HUS-
BANDS, as is proper in the
Lord.
19 ‡HUSBANDS, love
your WIVES, and do not
behave harshly to them.
20 ‡CHILDREN, obey
your PARENTS in all things;
for this is well-pleasing in
the Lord.
21 ‡FATHERS, do not
provoke your CHILDREN,
that they may not be dis-
couraged.
22 ‡BOND-SERVANTS,
obey in all things your
MASTERS according to the
Flesh; not with Eye-ser-
vice as Men-pleasers, but
in Sincerity of Heart, fear-
ing the LORD.
23 ‡Whatever you may
do, work it from the soul,
as for the LORD, and not
for Men;
24 ‡knowing that from
the Lord you will receive
the RECOMPENSE of the
INHERITANCE; for ‡you
serve Christ the LORD.
25 *For HE who ACTS
UNJUSTLY, will receive
back for the injustice he
committed; ‡and without
any Partiality.

CHAPTER IV.

1 MASTERS, ‡render
to your BOND-SERVANTS
THAT which is JUST and
THAT which is EQUAL;
knowing that you also
have a Master in the Heav-
ens.

...ICAN MANUSCRIPT.—16. and—omit twice. 16. GRATITUDE. 17. and—omit. ...every thing—omit. 23. and—omit. 24. for—omit. 25. For HE who.

... Eph. v. 19. ‡ 17. 1 Cor. x. 31. ‡ 17. Rom. i. 8; Eph. v. 20; Col. i. 12; ii. ... v. 19; Heb. xiii. 1[illegible] ‡ 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. ‡ 19. Eph. v. ... Pet. iii. 7. ‡ 20. [illegible] vi. 1. ‡ 21. Eph. vi. 4. ‡ 22. Eph. vi. 5; 1 Tim. vi. 1; ... 9; 1 Pet. ii. 18. [illegible] Eph. vi. 6, 7. ‡ 24. Eph. vi. 8. ‡ 24. 1 Cor. vii. 22. ... ii. 11; Eph. vi. 9; 1 Pet. i. 17. ‡ 1. Eph. vi. 9.

2 Τῃ προσευχῃ προσκαρτερειτε, γρηγορουν-
To the prayer attend you constantly, watching
τες εν αυτῃ, εν ευχαριστιᾳ· 3 προσευχομενοι
in it, with thankfulness; praying
ἁμα και περι ἡμων, ἱνα ὁ θεος ανοιξῃ
at the same time also for us, that the God may open
ἡμιν θυραν του λογου, λαλησαι το μυστηριον
to us a door for the word, to speak the secret
του Χριστου, δι' ὁ και δεδεμαι· 4 ἱνα
of the Anointed, on account of which even I have been bound; so that
φανερωσω αυτο, ὡς δει με λαλησαι. 5 Εν
I may make manifest it, as it behoves me to speak. In
σοφιᾳ περιπατειτε προς τους εξω, τον καιρον
wisdom walk you towards those outside, the season
εξαγοραζομενοι. 6 Ὁ λογος ὑμων παντοτε εν
buying for yourselves. The word of you always with
χαριτι, ἁλατι ηρτυμενος, ειδεναι πως δει
favor, with salt having been seasoned, to have known how it behoves
ὑμας ἑνι ἑκαστῳ αποκρινεσθαι. 7 Τα κατ'
you one each to answer. The things concerning
εμε παντα γνωρισει ὑμιν Τυχικος ὁ αγαπητος
me all will make known to you Tychicus the beloved
αδελφος και πιστος διακονος και συνδουλος εν
brother and faithful servant and fellow-slave in
κυριῳ· 8 ὁν επεμψα προς ὑμας εις αυτο τουτο,
Lord, whom I sent to you for it this thing
ἱνα γνῳ τα περι ὑμων, και παρακα-
that he may know the things concerning you, and may com-
λεσῃ τας καρδιας ὑμων· 9 συν Ονησιμῳ τῳ
fort the hearts of you; with Onesimus the
πιστῳ και αγαπητῳ αδελφῳ, ὁς εστιν εξ ὑμων·
faithful and beloved brother, who is from you;
παντα ὑμιν γνωριουσι τα ὡδε. 10 Ασ-
all to you they will make known the things here. Sa-
παζεται ὑμας Αρισταρχος ὁ συναιχμαλωτος
lutes you Aristarchus the fellow-captive
μου, και Μαρκος ὁ ανεψιος Βαρναβα, περι οὑ
of me, and Mark the nephew of Barnabas, concerning whom
ελαβετε εντολας· (εαν ελθῃ προς ὑμας,
you received commands; (if he should come to you,
δεξασθε αυτον·) 11 και Ιησους ὁ λεγομενος Ιουσ-
receive him;) and Jesus he being called Jus-
τος· οἱ οντες εκ περιτομης· οὑτοι μονοι συνερ-
tus; they being of circumcision; these alone fellow-
γοι εις την βασιλειαν του θεου, οἱτινες εγενη-
workers for the kingdom of the God, who were
θησαν μοι παρηγορια. 12 Ασπαζεται ὑμας Επαφ-
to me a comfort. Salutes you Epaph-

2 ‡ Attend constant[ly to] PRAYER, watching [in it] with Thankfulness;
3 ‡ praying also at the same time for us, [that] GOD may ‡ open to [us a] Door for the wo[rd, to] speak ‡ the secret [of the] ANOINTED one, on acc[ount] of * whom I hav[e been] bound;
4 that I may ma[ke it] manifest, as it behove[s me] to speak.
5 ‡ Walk in Wisdo[m to]wards THOSE wit[hout,] securing the season [for] yourselves.
6 Let your wor[d be] always with Fa[vor,] having been season[ed with] Salt, ‡ knowing how [it be]hoves you to answer [each] one.
7 ‡ Tychicus wi[ll make] known to you all t[hings] relating to me,—the [be]LOVED Brother and [faith]ful Assistant, and F[ellow-]servant in the Lord;
8 ‡ whom I sent [to you] for this purpose, th[at he] might know our af[fairs,] and that he might [comfort] YOUR HEARTS;
9 together with [the] FAITHFUL and B[eloved] Brother Onesimus, [who is] from you. They wi[ll inform] You of all THINGS h[ere.]
10 ‡ Aristarchus [my] FELLOW-CAPTIVE, [salutes] you; and ‡ Mark, [the] NEPHEW of Barn[abas,] concerning whom [you re]ceived Orders; ([if he] should come to you, [receive] him;)
11 and THAT Jesu[s who] is CALLED Justus. [These] only are THEY who [of the] Circumcision ARE m[y fel]low workmen for the [King]dom of GOD, who w[ere a] Comfort to me.
12 THAT ‡ Epaph[ras]

* VATICAN MANUSCRIPT.—3. whom. 8. you might know our AFFAIRS.

‡ 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18. ‡ 3. Eph. vi. 19; 2 Thess. [iii. 1.] ‡ 3. 1 Cor. xvi. 9; 2 Cor. ii. 12. ‡ 3. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Col. ii. 2. ‡ 5. Eph. v. 15; 1 Thess. iv. 12. ‡ 6. 1 Pet. iii. 15. ‡ 7. Eph. [vi. 21.] ‡ 8. Eph. vi. 22. ‡ 9. Philemon 10. ‡ 10. Acts xix. 29; xx. 4; xxvii. 2; Phile[mon 24.] ‡ 10. Acts xv. 37; 2 Tim. iv. 11. ‡ 12. Col. i. 7; Philemon 23.

ς, ὁ ἐξ ὑμων δουλος Χριστου, παντοτε
he from you a slave of Anointed, always
ωνιζομενος ὑπερ ὑμων εν ταις προσευχαις,
earnestly striving on behalf of you in the prayers,
στητε τελειοι και πεπληρωμενοι εν παντι
you may stand perfect even having been completed in all
λημα τι του θεου. 13 Μαρτυρω γαρ αυτῳ,
will of the God. I testify for to him,
εχει πολυν πονον ὑπερ ὑμων, και των εν
he has great concern on behalf of you, and for those in
οδικειᾳ, και των εν Ἱεραπολει. 14 Ασπαζε-
Laodicea, and for those in Hierapolis. Salutes
ὑμας Λουκας ὁ ιατρος ὁ αγαπητος, και
you Luke the physician the beloved, and
μας. 15 Ασπασασθε τους εν Λαοδικειᾳ αδελ-
Demas. Salute you those in Laodicea breth-
ους, και Νυμφαν, και την κατ' οικον αυτου
ren, and Nymphas, and the in house of him
κλησιαν. 16 Και ὁταν αναγνωσθῃ παρ' ὑμιν
congregation. And when may have been read among you
ἡ επιστολη,] ποιησατε, ἱνα και εν τῃ Λαοδι-
the letter,] make you, that also in the Laodi-
ων εκκλησιᾳ αναγνωσθῃ, και την εκ Λαοδι-
cean congregation it may be read, and that from Laodi-
κειας ἱνα και ὑμεις αναγνωτε. 17 Και ειπατε
cea that also you may read. And say you
Αρχιππῳ· Βλεπε την διακονιαν ἡν παρελαβες
to Archippus; See the service which thou didst receive
κυριῳ, ἱνα αυτην πληροις. 18 Ὁ ασπασμος
in Lord, that her thou mayest fulfil. The salutation
τῃ εμῃ χειρι Παυλου. Μνημονευετε μου των
by my hand of Paul. Remember you of me the
δεσμων. Ἡ χαρις μεθ' ὑμων.
chains. The favor with you.

who is from you, a Servant of *Christ Jesus, salutes you; at all times ‡ fervently striving on your behalf in his PRAYERS, that you may *stand ‡ perfect and complete in the Whole Will of GOD.

13 For I testify for him, that he has a great Concern for you, and for THOSE in Laodicea, and for THOSE in Hieropolis.

14 ‡ Luke, the BELOVED PHYSICIAN, salutes you, and ‡ Demas.

15 Salute the BRETHREN in Laodicea, and Nymphas, and ‡ the CONGREGATION in *his House.

16 And when ‡ this LETTER may have been read among you, cause that it may also be read in the CONGREGATION of the LAODICEANS; and do you also read THAT from Laodicea.

17 And say to ‡ Archippus, "Attend on the ‡ SERVICE which thou didst receive in the Lord, that thou mayest fulfil it."

18 ‡ The SALUTATION of Paul, with MY OWN Hand. ‡ Remember My CHAINS! FAVOR be with you!

*TO THE COLOSSIANS. WRITTEN FROM ROME.

VATICAN MANUSCRIPT.—12. Christ Jesus. 12. be established perfect. 15. Nymphas. 16. the LETTER—omit. Subscription—TO THE COLOSSIANS. WRITTEN FROM ROME.

‡ 12. Rom. xv. 30. ‡ 12. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14. ‡ 14. 2 Tim. iv. 11. ‡ 14. 2 Tim. iv. 10; Philemon 24. ‡ 15. Rom. xvi. 5; 1 Cor. xvi. 19. ‡ 16. 1 Thess. v. 27. ‡ 17. Philemon 2. ‡ 17. 1 Tim. iv. 6. ‡ 18. 1 Cor. xvi. 21; 2 Thess. iii. 17. ‡ 18. Heb. xiii. 3.

* FIRST TO THE THESSALONICANS

ΚΕΦ. α'. 1.

1 Παυλος και Σιλουανος και Τιμοθεος, τῃ
Paul and Silvanus and Timothy, to the
εκκλησιᾳ Θεσσαλονικεων εν θεῳ πατρι και
congregation of Thessalonians in God a father and
κυριῳ Ιησου Χριστῳ· χαρις ὑμιν και ειρηνη
Lord Jesus Anointed; favor to you and peace
*[απο θεου πατρος ἡμων, και κυριου Ιησου
[from God a father of us, and Lord Jesus
Χριστου.] 2 Ευχαριστουμεν τῳ θεῳ παντοτε
Anointed.] We give thanks to the God always
περι παντων ὑμων, μνειαν ὑμων ποιουμενοι
concerning all of you, a remembrance of you making
επι των προσευχων ἡμων, 3 αδιαλειπτως μνη-
in the prayers of us, unceasingly recol-
μονευοντες ὑμων του εργου της πιστεως, και
lecting of you of the work of the faith, and
του κοπου της αγαπης, και της ὑπομονης της
of the labor of the love, and of the patient endurance of the
ελπιδος του κυριου ἡμων Ιησου Χριστου, εμ-
hope of the Lord of us Jesus Anointed, in
προσθεν του θεου και πατρος ἡμων· 4 ειδοτες,
presence of the God and father of us; knowing,
αδελφοι ηγαπημενοι ὑπο θεου, την εκλογην
brethren beloved by God, the election
ὑμων· 5 ὁτι το ευαγγελιον ἡμων ουκ εγενηθη
of you; because the glad tidings of us not came
εις ὑμας εν λογῳ μονον, αλλα και εν δυναμει,
to you in word only, but also in power,
και εν πνευματι ἁγιῳ, και *[εν] πληροφοριᾳ
even with spirit holy, and [with] confirmation
πολλῃ· καθως οιδατε οἱοι εγενηθημεν εν ὑμιν
much; as you know what we were among you
δι' ὑμας. 6 Και ὑμεις μιμηται ἡμων εγε-
on account of you. And you imitators of us be-
νηθητε και του κυριου, δεξαμενοι τον λογον εν
came and of the Lord, having received the word in
θλιψει πολλῃ μετα χαρας πνευματος ἁγιου·
affliction much with joy of spirit holy;
7 ὡστε γενεσθαι ὑμας τυπους πασι τοις πιστευ-
so that to have become you patterns to all to those believ-
ουσιν εν τῃ Μακεδονιᾳ και τῃ Αχαιᾳ. 8 Αφ'
ing in the Macedonia and in the Achaia. From
ὑμων γαρ εξηχηται ὁ λογος του κυριου ου
you for has been sounded forth the word of the Lord not
μονον εν τῃ Μακεδονιᾳ και Αχαιᾳ, αλλα *[και]
only in the Macedonia and Achaia, but [also]
εν παντι τοπῳ ἡ πιστις ὑμων ἡ προς τον θεον
in every place the faith of you that towards the God
εξεληλυθεν· ὡστε μη χρειαν ἡμας εχειν λαλειν
has gone forth; so that not necessary us to have to speak

CHAPTER I.

1 Paul, and ‡ Silvanus, and Timothy, to the CON-GREGATION of Thessalonians in God the Father and the Lord Jesus Christ. Favor to you and peace.

2 ‡ We give thanks to GOD at all times respecting you all, making a remembrance of you in our PRAYERS;

3 ‡ never forgetting in the Presence of our God and Father, Your ‡ OPERATIVE FAITH, and ‡ LABORIOUS LOVE, and PATIENT HOPE of our Lord Jesus Christ;

4 knowing, Brethren beloved by God, your ‡ ELECTION;

5 because ‡ our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

6 And ‡ you became Imitators of us, and of the LORD, having embraced the WORD in much Affliction, with Joy of holy Spirit;

7 so that you became * a Pattern to all the BELIEVERS in MACEDONIA and ACHAIA.

8 Indeed, not only has the WORD of the LORD been sounded forth from you through MACEDONIA and Achaia; but ‡ in Every Place THAT FAITH of yours towards GOD has gone forth, so that it is unnecessary for us to say anything.

* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONICANS. 1. From God our Father, and the Lord Jesus Christ—omit. 5. with—omit. 7. a Pattern. 8. also—omit.

‡ 1. 2 Cor. i. 19; 2 Thess. i. 1; 1 Pet. v. 12. ‡ 2. Rom. i. 8; Eph. i. 16; Philem. 4. ‡ 3. 1 Thess. ii. 13. ‡ 3. Gal. v. 6; James ii. 17. ‡ 3. Rom. xvi. 6; [illegible] ‡ 4. Col. iii. 12; 2 Thess. ii. 13. ‡ 5. Mark xvi. 20; 1 Cor. ii. 4. ‡ 6. [illegible] 13; xi. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. ‡ 8. Rom. i. 8; 2 Thess. i. 4.

⁹ Αυτοι γαρ περι ἡμων απαγγελλου-
thing. Themselves for concerning us declare,
ν, ὁποιαν εισοδον εσχομεν προς ὑμας, και
what kind introduction we had to you, and
ς επεστρεψατε προς τον θεον απο των ειδω-
you turned to the God from the idols,
ν, δουλευειν θεῳ ζωντι και αληθινῳ, ¹⁰ και
to serve God living and true, and
αμενειν τον υἱον αυτου εκ των ουρανων, ὁν
wait for the son of him from the heavens, whom
γειρεν εκ των νεκρων, Ἰησουν, τον ῥυομενον
raised out of the dead ones, Jesus, the one delivering
ας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.
from the wrath of that coming.
υτοι γαρ οιδατε, αδελφοι, την εισοδον
selves for you know, brethren, the introduction
ων την προς ὑμας, ὁτι ου κενη γεγονεν·
that to you, because not in vain it has been;
λλα προπαθοντες και ὑβρισθεντες,
t having previously suffered and having been injuriously treated,
θως οιδατε, εν Φιλιπποις, επαρρησιασαμεθα
you know, in Philippi, we were emboldened
τῳ θεῳ ἡμων λαλησαι προς ὑμας το ευαγγε-
the God of us to speak to you the glad tid-
ιον του θεου εν πολλῳ αγωνι. ³ Ἡ γαρ παρα-
of the God with much striving. The for exhor-
ησις ἡμων ουκ εκ πλανης, ουδε εξ ακαθαρ-
of us not from error, nor from impurity,
ς, ουτε εν δολῳ· ⁴ αλλα καθως δεδοκιμασμεθα
nor in deceit; but as we have been approved
του θεου πιστευθηναι το ευαγγελιον, οὑτω
the God to be entrusted with the glad tidings, so
ουμεν, ουχ ὡς ανθρωποις αρεσκοντες, αλλα
speak, not as men pleasing, but
ῳ] θεῳ τῳ δοκιμαζοντι τας καρδιας ἡμων.
the] God that one trying the hearts of us.
τε γαρ ποτε εν λογῳ κολακειας εγενηθημεν,
Neither for any time with a word of flattery did we come,
ως οιδατε· ουτε εν προφασει πλεονεξιας,
you know; nor with a pretence of covetousness,
ς μαρτυς· ⁶ ουτε ζητουντες εξ ανθρωπων
a witness; nor seeking from men
αν, ουτε αφ' ὑμων ουτε απ' αλλων· (δυνα-
neither from you nor from others; (being
οι εν βαρει ειναι, ὡς Χριστου αποστολοι·)
with a weight to be, as of Anointed apostles;)
λ' εγενηθημεν ηπιοι εν μεσῳ ὑμων. Ὡς
we were gentle in midst of you. As
τροφος θαλπῃ τα ἑαυτης τεκνα, ⁸ οὑτως,
cherish a nursing-mother the of herself children, so,

9 For they themselves declare concerning *us, What Introduction we had to you, ‡ and how you turned to the DEITY, from IDOLS, to serve the living and true God;

10 and ‡ to wait for his SON from the HEAVENS, whom he raised from the DEAD, even THAT Jesus who IS DELIVERING US from THAT WRATH which IS COMING.

CHAPTER II.

1 ‡ For you know, Brethren, THAT INTRODUCTION of ours which we had to you, That it was not in vain;

2 but having previously suffered, and been injuriously treated, as you know, ‡ at Philippi, we were emboldened by our GOD ‡ to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

3 ‡ For our EXHORTATION was not from Error, nor from Impurity, nor in Deceit;

4 but as we have been approved by GOD ‡ to be entrusted with the GLAD TIDINGS, so we speak; ‡ not as pleasing Men, but THAT God who TRIES our HEARTS.

5 ‡ For we never came with a Word of flattery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

6 ‡ nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

7 but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Children.

VATICAN MANUSCRIPT.—9. you. 4. the—omit.

‡ 9. 1 Cor. xii. 2; Gal. iv. 8. ‡ 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 16; 2 Thess. i. 7; Titus ii. 13. ‡ 1. 1 Thess. i. 5, 9. ‡ 2. Acts xvi. 22. ‡ 2. Acts xvii. 2; 2 Cor. vii. 5. ‡ 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. ‡ 4. Gal. i. 10. ‡ 5. Acts xx. 33; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. ‡ 6. John v. 41, 44; xii. 43; 1 Tim. v. 17.

ὑμειρομενοι ὑμων, ευδοκουμεν μεταδουναι ὑμιν
being very desirous of you, we were well-pleased to have imparted to you
ου μονον το ευαγγελιον του θεου, αλλα και τας
not only the glad tidings of the God, but also the
ἑαυτων ψυχας, διοτι αγαπητοι ἡμιν γεγενησθε.
of yourselves lives, because beloved ones to us you have become.
9 Μνημονευετε γαρ, αδελφοι, τον κοπον ἡμων
You remember for, brethren, the labor of us
και τον μοχθον· νυκτος και ἡμερας εργαζομενοι
and the toil; night and day working
προς το μη επιβαρησαι τινα ὑμων, εκηρυξαμεν
for the not to burden any one of you, we published
εις ὑμας το ευαγγελιον του θεου. 10 Ὑμεις
to you the glad tidings of the God. You
μαρτυρες και ὁ θεος, ὡς ὁσιως και δικαιως και
witnesses and the God, how piously and justly and
αμεμπτως ὑμιν τοις πιστευουσιν εγενηθημεν·
blamelessly with you the believers we were;
11 καθαπερ οιδατε, ὡς ἑνα ἑκαστον ὑμων, ὡς
as also you know, how one each of you, as
πατηρ τεκνα ἑαυτου, παρακαλουντες ὑμας και
a father children of himself, exhorting you and
παραμυθουμενοι, 12 και μαρτυρουμενοι εις το
consoling, and testifying in order that
περιπατησαι ὑμας αξιως του θεου, του καλουν-
to walk you worthily of the God, of the one call-
τος ὑμας εις την ἑαυτου βασιλεια και δοξαν.
ing you for the of himself kingdom and glory.
13 Δια τουτο και ἡμεις ευχαριστουμεν τῳ
On account of this also we give thanks to the
θεῳ αδιαλειπτως, ὁτι παραλαβοντες λογον
God unceasingly, because receiving a word
ακοης παρ' ἡμων του θεου, εδεξασθε, ου λογον
of hearing from us of the God, you received, not a word
ανθρωπων, αλλα, καθως εστιν αληθως, λογον
of men, but, as it is truly, a word
θεου, ὁς και ενεργειται εν ὑμιν τοις πιστευου-
of God, which also is works in you the believing
σιν. 14 Ὑμεις γαρ μιμηται εγενηθητε, αδελ-
ones. You for imitators became, breth-
φοι, των εκκλησιων του θεου των ουσων εν τῃ
ren, of the congregations of the God of those being in the
Ιουδαιᾳ εν Χριστῳ Ιησου, ὁτι τα αυτα επα-
Judea in Anointed Jesus, because the things same you
θετε και ὑμεις ὑπο των ιδιων συμφυλετων,
suffered also you by the own countrymen,
καθως και αυτοι ὑπο των Ιουδαιων· 15 των και
as also they by the Jews; of those also
τον κυριον αποκτειναντων Ιησουν και τους προ-
the Lord having killed Jesus and the proph-
φητας, και ἡμας εκδιωξαντων, και θεῳ μη αρεσ-
ets, and us persecuted, and God not pleas-
κοντων, και πασιν ανθρωποις εναντιων· 16 κω-
ing, and to all men contrary; for-

8 Thus yearn[ing over]
you, we were [well-pleased]
only ‡ to have im[parted to]
you the GLAD TI[DINGS of]
GOD, but also ‡ [our own]
Lives, because you [be]came endeared to [us].
9 For you re[member],
Brethren, our LA[BOR and]
FATIGUE; ‡ work[ing Night]
and Day, ‡ so as [not to]
BURDEN any one [of you],
we published to [you the]
GLAD TIDINGS of [God].
10 You and [God are]
Witnesses, ‡ how [piously]
and righteously, [and]
blamelessly, we w[ere with]
YOU, the BELIEVE[RS];
11 as you know [how we]
exhorted and c[onsoled]
you, as a Father c[onsoles]
of his own Childr[en],
12 and warned [you to]
WALK worthily [of]
GOD ‡ who is c[alling]
you into HIS OWN [glori]ous Kingdom.
13 * And on this [account]
also, we give th[anks to]
GOD unceasingly, [because]
receiving from [us the]
DIVINE Message, y[ou em]braced ‡ not Men's [word],
but as it is truly [God's]
Word, and which [works]
powerfully in [you the]
BELIEVERS.
14 For you, Br[ethren],
became Imitators [of the]
CONGREGATIONS o[f God]
which ARE in Ju[dea in]
Christ Jesus, b[ecause]
‡ you also suffe[red the]
Same things from [your]
OWN Countrymen, [even]
as they did from [the]
JEWS,
15 who also ‡ [killed]
the LORD Jesus a[nd the]
PROPHETS, and pe[rsecuted]
Us; and who ple[ase not]
God, and are hostile [to all]
Men;

* VATICAN MANUSCRIPT.—13. And on this account.

‡ 8. Rom. i. 11; xv. 29. ‡ 8. 2 Cor. xii. 15. ‡ 9. Acts xx. 34; 1 Cor. ...
2 Cor. xi. 9; 2 Thess. iii. 8. ‡ 9. 2 Cor. xii. 13, 14. ‡ 10. 2 Cor. vii. 2; 2 Thess. ...
‡ 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1. ‡ 12. 1 Cor. i. 9; 1 Thess. ...
2 Thess. ii. 14; 2 Tim. i. 9. ‡ 13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2. ‡ ...
xvi. 5, 13. ‡ 14. Heb. x. 33, 34. ‡ 15. Acts ii. 23; vii. 52.

μας τοις εθνεσι λαλησαι ἱνα σωθω-
to the Gentiles to speak that they might
το αναπληρωσαι αὑτων τας ἁμαρτιας
to have filled up of themselves the sins
Εφθασε δε επ' αυτους ἡ οργη εις
Has come but on them the wrath for
Ἡμεις δε, αδελφοι, απορφανισθεντες
We but, brethren, having been bereaved
προς καιρον ὡρας, προσωπῳ, ου καρ-
for a season an hour, in face, not in
σσοτερως εσπουδασαμεν το προσωπον
earnestly we endeavored the face
εν πολλῃ επιθυμιᾳ. [18] Διο ηθελη-
with much desire. Therefore we wished
θειν προς ὑμας, (εγω μεν Παυλος,)
come to you, (I indeed Paul,)
και δις· και ενεκοψεν ἡμας ὁ σατανας.
and twice; and thwarted us the adversary.
ἡμων ελπις η χαρα η στεφανος καυ-
of us hope or joy or crown of
ουχι και ὑμεις, εμπροσθεν του κυριου
not also you, in presence of the Lord
ου *[Χριστου] εν τῃ αυτου παρουσιᾳ;
[Anointed] in the of him coming?
γαρ εστε ἡ δοξα ἡμων και ἡ χαρα.
are the glory of us and the joy.
3. [1] Διο μηκετι στεγοντες, ευδο-
Wherefore no longer holding out, we
καταλειφθηναι εν Αθηναις μονοι, [2] και
to be left in Athens alone, and
Τιμοθεον, τον αδελφον ἡμων και
Timothy, the brother of us and
του θεου εν τῳ ευαγγελιῳ του Χρισ-
of the God in the glad tidings of the Anointed,
το στηριξαι ὑμας και παρακαλεσαι
that to confirm you and to exhort
ὑπερ της πιστεως ὑμων, [3] τῳ μη-
behalf of the faith of you, that no
σθαι εν ταις θλιψεσι ταυταις· (αυτοι
shaken by the afflictions these; (yourselves
, ὁτι εις τουτο κειμεθα· [4] και γαρ
, that for this we are placed; indeed for
ὑμας μεν, προελεγομεν ὑμιν, ὁτι μελ-
you we were, we previously said to you, that we
βεσθαι, καθως και εγενετο και οιδατε·)
afflicted, even as also it happened and you know;)
τουτο καγω μηκετι στεγων, επεμψα
this also I no longer holding out, I sent
γνωναι την πιστιν ὑμων, μηπως επει-
to know the faith of you, lest perhaps tempt-
ς ὁ πειραζων, και εις κενον γενηται
the tempter, and in vain should become

16 ‡hindering us from speaking to the GENTILES that they may be saved; so as ‡to FILL UP Their SINS always; but now ‡in the End, VENGEANCE has come upon them.

17 But We, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored ‡to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but ‡the ADVERSARY thwarted us.

19 For what *is* Our Hope, or Joy, or Crown of Exultation? Or ‡are not you also, before our LORD Jesus at HIS Appearing?

20 You are, indeed, our GLORY and JOY.

CHAPTER III.

1 When, therefore, we could no longer refrain, ‡we thought well to be left in Athens alone;

2 and we sent ‡Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 ‡that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know ‡That we are liable to this;

4 ‡and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.

5 On this account also, being no longer able to endure, I sent to ASCERTAIN *Your FAITH, ‡lest perhaps the TEMPTER had tempted you, and our TOIL

* VATICAN MANUSCRIPT.—19. Anointed—omit. 2. you—omit. 5. YOUR FAITH.

‡ ... xvii. 5, 13; xviii. 12; xix. 9. ‡ 16. Matt. xxiii. 32. ‡ 16. Matt. xxiv. ... ‡ 17. 1 Thess. iii. 10. ‡ 18. Rom. i. 13; xv. 22. ‡ 19. 2 Cor. i. 14; ... v. 1. ‡ 1. Acts xvii. 15. ‡ 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 19. ... 12. ‡ 3. Acts ix. 16; xiv. 22; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12; ‡ 4. Acts xx. 24. ‡ 5. 1 Cor. vii. 5; 2 Cor. xi. 5.

ὁ κοπος ἡμων. [6] Αρτι δε, ελθοντος Τιμοθεου
the toil of us. Just now but, having come Timothy
προς ἡμας αφ' ὑμων, και ευαγγελισαμενου
to us from you, and having brought glad tidings
ἡμιν την πιστιν και την αγαπην ὑμων, και ὁτι
to us the faith and the love of you, and because
εχετε μνειαν ἡμων αγαθην παντοτε, επιπο-
you have remembrance of us good always, long-
θουντες ἡμας ιδειν, καθαπερ και ἡμεις ὑμας·
ing us to see, even as also we you;
[7] δια τουτο παρεκληθημεν, αδελφοι, εφ' ὑμιν
through this we were comforted, brethren, over you
επι παση τη θλιψει και αναγκῃ ἡμων, δια
in all the affliction and distress of us, on account
της ὑμων πιστεως· [8] ὁτι νυν ζωμεν, εαν ὑμεις
of the of you faith; because now we live, if you
στηκητε εν κυριῳ. [9] Τινα γαρ ευχαριστιαν
stand firm in Lord. What for gratitude
δυναμεθα τῳ θεῳ ανταποδουναι περι ὑμων, επι
are we able to the God to return concerning you for
παση τῃ χαρᾳ ᾗ χαιρομεν δι' ὑμας
all the joy with which we rejoice on account of you
εμπροσθεν του θεου ἡμων; [10] νυκτος και ἡμερας
in presence of the God of us? night and day
ὑπερεκπερισσου δεομενοι εις το ιδειν ὑμων το
more exceedingly entreating for the to see of you the
προσωπον, και καταρτισαι τα ὑστερηματα της
face, and to supply the things wanting of the
πιστεως ὑμων. [11] Αυτος δε ὁ Θεος και πατηρ
faith of you. Himself but the God even father
ἡμων, και ὁ κυριος ἡμων Ιησους *[Χριστος]
of us, and the Lord of us Jesus [Anointed]
κατευθυναι την ὁδον ἡμων προς ὑμας· [12] ὑμας
may direct the way of us to you; you
δε ὁ κυριος πλεονασαι και περισσευσαι τῃ αγα-
but the Lord cause to be full and to overflow with the love
πῃ εις αλληλους και εις παντας, καθαπερ και
to each other and to all, even as also
ἡμεις εις ὑμας· [13] εις το στηριξαι ὑμων τας
we to you; in order that to be established of you the
καρδιας αμεμπτους εν ἁγιωσυνῃ εμπροσθεν του
hearts blameless in holiness in presence of the
θεου και πατρος ἡμων, εν τῃ παρουσιᾳ του
God even a father of us, at the coming of the
κυριου ἡμων Ιησου *[Χριστου] μετα παντων
Lord of us Jesus [Anointed] with all
των ἁγιων αυτου.
of the holy ones of himself.

ΚΕΦ. δ'. 4.

[1] Λοιπον *[ουν,] αδελφοι, ερωτωμεν ὑμας
Finally [therefore,] brethren, we entreat you
και παρακαλουμεν εν κυριῳ Ιησου, καθως παρε-
and we exhort in Lord Jesus, as you re-

should have become a vain.

6 ‡ But just now, Timothy having come to us from you, and having brought us glad tidings of your FAITH and LOVE, and That you have always a kind Remembrance of us, longing to see Us, ‡ even as We also You;

7 on this account, brethren, ‡ we were comforted over you, in All our *DISTRESS and Affliction, by means of YOUR Faith.

8 Because we now live, since you ‡ stand firm in the Lord.

9 For ‡ What Gratitude can we return to God concerning you, for All the JOY with which we rejoice on your account in the presence of our God,

10 Night and Day most abundantly ‡ entreating to SEE Your FACE, and ‡ to supply the DEFICIENCIES of your FAITH?

11 But may God Himself, even our Father, and our LORD Jesus, direct our WAY to you;

12 and may the Lord ‡ cause you to be full and to overflow with Love to each other, and to all, even as We also to you;

13 so as ‡ to establish your hearts blameless in holiness before God, even our Father, at the COMING of our LORD Jesus, ‡ with All his SAINTS.

CHAPTER IV.

1 * FINALLY, Brethren, we entreat you, and we exhort in the Lord Jesus, ‡ that as you received from

* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction. 11. Anointed—omit. 13. Anointed—omit. 1. FINALLY. 1. therefore—omit. 1. that as you received from us how it behoves you to walk and please God, even as also you walk, you should abound more.

‡ 6. Acts xviii. 1, 5. ‡ 6. Phil. i. 8. ‡ 7. 2 Cor. i. 4; vii. 6, 7, 13. ‡ 8. Phil. iv. 1. ‡ 9. 1 Thess. i. 2. ‡ 10. Rom. i. 10, 11; xv. 32. ‡ 10. 2 Cor. xiii. 9; Col. iv. 12. ‡ 12. 1 Thess. iv. 10. ‡ 13. 1 Thess. iv. 9; 2 Pet. i. 7. ‡ 13. 1 Cor. i. 8; Phil. i. 10; 1 Thess. v. 23; 2 Thess. ii. 17; 1 John iii. 20, 21. ‡ 13. Jude 14.

τε παρ' ἡμων το πως δει ὑμας περιπατειν
from us the how it behoves you to walk
ρεσκειν θεῳ, ἱνα περισσευητε μαλλον·
to please God, so that you may abound more,
τε γαρ, τινας παραγγελιας εδωκαμεν ὑμιν
ow for, what commands we gave to you
ου κυριου Ιησου. [3] Τουτο γαρ εστι θελη-
e Lord Jesus. This for is will
ου θεου, ὁ ἁγιασμος ὑμων· απεχεσθαι ὑμας
e God, the sanctification of you; to abstain you
της πορνειας· [4] ειδεναι ἑκαστον ὑμων το
the fornication; to have known each one of you the
ου σκευος κτασθαι εν ἁγιασμῳ και τιμῃ,
lf vessel to possess in sanctification and honor,
εν παθει επιθυμιας, καθαπερ και τα εθνη
n passion of inordinate desire, as even the Gentiles
η ειδοτα τον θεον· [6] το μη ὑπερβαινειν
t knowing the God; that not to overstep
λεονεκτειν εν τῳ πραγματι τον αδελφον
to cheat in the matter the brother
ν· διοτι εκδικος *[ὁ] κυριος περι παντων
elf; because an avenger [the] Lord concerning all
ων, καθως και προειπομεν ὑμιν και διε-
ings, as also we before said to you and fully
ρρμεθα. [7] Ου γαρ εκαλεσεν ἡμας ὁ θεος
Not for did call us the God
καθαρσιᾳ, αλλ' εν ἁγιασμῳ. [8] Τοιγαρουν
impurity, but in sanctification. Therefore
ετων, ουκ ανθρωπον αθετει, αλλα τον
setting aside, not man sets aside, but the
τον και δοντα το πνευμα αὑτου το ἁγιον
that also having given the spirit of himself the holy
ας. [9] Περι δε της φιλαδελφιας, ου χρειαν
s. Concerning but the brotherly love, no need
γραφειν ὑμιν· αυτοι γαρ ὑμεις θεοδιδακ-
to write to you; yourselves for you God-taught
τε εις το αγαπαν αλληλους· [10] και γαρ
into the to love each other; also for
ε αυτο εις παντας τους αδελφους τους εν
it to all the brethren those in
τῃ Μακεδονιᾳ. Παρακαλουμεν δε ὑμας,
the Macedonia. We exhort but you,
οι, περισσευειν μαλλον· [11] και φιλοτι-
to abound more; and to strive
ας ἡσυχαζειν, και πρασσειν τα ιδια, και
to be quiet, and to do the things your own, and
εσθαι ταις *[ιδιαις] χερσιν ὑμων, καθως
ork with the own hands of you; as
παρηγγειλαμεν· [12] ἱνα περιπατητε ευσχη-
we commanded, so that you may walk becom-

us ‡ now it behoves you to walk and ‡ to please God so that you may abound more.

2 For you know What Commandments we gave you by the LORD Jesus.

3 For this is ‡ God's Will, your SANCTIFICATION; ‡ that you abstain from FORNICATION;

4 ‡ that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;

5 not in Passion of Lust, ‡ even as THOSE GENTILES who KNOW not God;

6 ‡ that none OVERSTEP the bounds and cheat his BROTHER by the PRACTICE; because the Lord is ‡ an Avenger for all these things, as we before said to you, and fully testified.

7 For GOD did not call us for Impurity, ‡ but in Sanctification.

8 Therefore, ‡ HE who REJECTS, rejects not Man, but THAT GOD ‡ who also imparted his HOLY SPIRIT for * you.

9 But concerning BROTHERLY LOVE, * we have no Need to write to you, for you yourselves are divinely instructed ‡ to LOVE each other;

10 ‡ for you also do it * even towards All THOSE BRETHREN in All MACEDONIA. But we exhort you, Brethren, ‡ to abound yet more,

11 and earnestly strive to be quiet, and to mind your OWN affairs, and ‡ to work with your HANDS, as we commanded You;

12 ‡ so that you may walk becomingly towards

ATICAN MANUSCRIPT.—8. the—omit. 8. you. 9. we have no Need to
you. 10. even towards. 11. own—omit.

Phil. i. 27; Col. ii. 6. ‡ 1. Eph. v. 27. ‡ 3. Rom. xii. 2; Eph. v. 17.
or. vi. 13, 18; Eph. v. 3; Col. iii. 5. ‡ 4. Rom. vi. 19; 1 Cor. vi. 15, 18. ‡ 5.
. 6. 1 Cor. vi 8. ‡ 6. 2 Thess. i. 8. ‡ 7. 1 Cor. i. 2; Heb. xii.
ef. i. 4, 5. ‡ 8. Luke x. 16. ‡ 8. 1 Cor. ii. 10; vii. 40; 1 John iii. 24.
hn xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. ‡ 10. 1 Thess.
2 Thess. iii. 12. ‡ 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12. ‡ 12. Rom.
; Col. iv. 5; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενος χρειαν
ingly towards those outside, and of nothing need
εχητε. 13 Ου θελομεν δε ὑμας αγνοειν, αδελ-
may have. Not we wish but you to be ignorant, breth-
φοι, περι των κεκοιμημενων, ἱνα μη λυπησθε,
ren, concerning those having fallen asleep, so that not you may grieve,
καθως και οἱ λοιποι οἱ μη εχοντες ελπιδα. 14 Ει
as even the others those not having a hope. If
γαρ πιστευομεν, ὁτι Ιησους απεθανε και ανεσ-
for we believe, that Jesus died and arose,
τη, οὑτω και ὁ θεος τους κοιμηθεντας δια του
so also the God those having slept through the
Ιησου, αξει συν αυτῳ. 15 Τουτο γαρ ὑμιν λεγο-
Jesus, will lead out with him. This for to you we may
μεν εν λογῳ κυριου, ὁτι ἡμεις οἱ ζωντες οἱ
say by word of Lord, that we the living ones those
περιλειπομενοι εις την παρουσιαν του κυριου,
being left over to the coming of the Lord,
ου μη φθασωμεν τους κοιμηθεντας. 16 Ὁτι
not not may precede those having slept. Because
αυτος ὁ κυριος εν κελευσματι, εν φωνῃ αρχαγ-
himself the Lord with a command, with a voice of a chief
γελου, και εν σαλπιγγι θεου καταβησεται απ'
messenger, and with a trumpet of God will come down from
ουρανου, και οἱ νεκροι εν Χριστῳ αναστησονται
heaven, and the dead ones in Anointed will be raised
πρωτον· 17 επειτα ἡμεις οἱ ζωντες οἱ περιλειπο-
first; afterwards we the living ones those being left
μενοι, ἁμα συν αυτοις ἁρπαγησομεθα εν νεφε-
over, at the same time with them shall be caught away in clouds
λαις εις απαντησιν του κυριου εις αερα· και
for a meeting of the Lord into air; and
οὑτω παντοτε συν κυριῳ εσομεθα. 18 Ὡστε
so always with Lord shall we be. Therefore
παρακαλειτε αλληλους εν τοις λογοις τουτοις.
comfort you each other in the words these.

ΚΕΦ. ε'. 5. 1 Περι δε των χρονων και των
Concerning but the times and the
καιρων, αδελφοι, ου χρειαν εχετε ὑμιν γραφεσ-
seasons, brethren, no need you have to you to be writ-
θαι· 2 αυτοι γαρ ακριβως οιδατε, ὁτι *[ἡ] ἡμερα
ten; yourselves for accurately you know, that (the) day
κυριου, ὡς κλεπτης εν νυκτι, οὑτως ερχεται.
of Lord, as a thief in night, so comes.
3 Ὁταν λεγωσιν· Ειρηνη και ασφαλεια· τοτε
When they may say; Peace and safety; then
αιφνιδιος αυτοις εφισταται ολεθρος, ὡσπερ ἡ
sudden to them is at hand destruction, just as the
ωδιν τῃ εν γαστρι εχουσῃ· και ου μη εκφυγω-
birth-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may have Need of nothing.

13 And we do not wish you to be ignorant, Brethren, concerning THOSE HAVING FALLEN ASLEEP, so that you may not grieve as THOSE OTHERS ‡who HAVE not a Hope.

14 For ‡[illegible] we believe That Jesus died and arose; so also [we believe] the GOD, through JESUS, ‡will lead forth with him those who fell ASLEEP.

15 For this we [illegible] you, by the Lord's Word, ‡That we, the LIVING, who are LEFT OVER to the COMING of the *LORD, will by no means precede THOSE who fell ASLEEP.

16 Because ‡the Lord himself will come down from Heaven with a Shout, with an Archangel's Voice, and with ‡God's Trumpet; and ‡the DEAD in Christ will be raised first;

17 then we, the LIVING ‡who are LEFT OVER, shall at the same time with them be caught away in Clouds for a Meeting of the Lord in the Air; and ‡so we shall be always *with the Lord.

18 Therefore, comfort each other with these WORDS.

CHAPTER V.

1 But concerning ‡the TIMES and the SEASONS, Brethren, you do not need to be written to;

2 for you yourselves know accurately, ‡That the Lord's Day is coming like a Thief at Night.

3 When they may say, "Peace and Safety," then ‡sudden Destruction impends over them, just as the LABOR-PANGS on HER who is pregnant, and they shall by no means escape.

* VATICAN MANUSCRIPT.—15. JESUS. 17. in the Lord. 2. the—omit.

‡ 13. Eph. ii. 12. ‡ 14. 1 Cor. xv. 13. ‡ 14. 1 Cor. xv. 23. ‡ 15. 1 Cor. xv. [illegible] ‡ 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. ‡ 16. 1 Cor. xv. 52. ‡ 16. [illegible] xv. 23, 52. ‡ 17. 1 Cor. xv. 51. ‡ 17. John xii. 26; xiv. 3; xvii. 24. ‡ 1. Matt. xxiv. 3, 36; Acts i. 7. ‡ 2. Matt. xxiv. 43, 44; xxv. 13; Luke xii. 39, 40. ‡ 3. Luke xvii. 27—29; xxi. 34, 35; 2 Thess. i. 9.

σιν. [4] Ὑμεις δε, αδελφοι, ουκ εστε εν σκοτει,
sape. You but, brethren, not are in darkness,
ἱνα ἡ ἡμερα ὑμας ὡς κλεπτης καταλαβῃ·
that the day you as a thief should come upon;
[5] παντες γαρ ὑμεις υἱοι φωτος εστε και υἱοι
all for you sons of light are and sons
ἡμερας· ουκ εσμεν νυκτος, ουδε σκοτους. [6] Αρα
of day; not we are of night, nor of darkness. So
ουν μη καθευδωμεν, ὡς *[και] οἱ λοιποι, αλλα
then not we may sleep, as [even] the others, but
γρηγορωμεν και νηφωμεν· [7] οἱ γαρ καθευδον-
we should watch and we should not drink; those for sleeping
τες, νυκτος καθευδουσι· και οἱ μεθυσκομενοι,
of night they sleep; and those getting drunk,
νυκτος μεθυουσιν. [8] Ἡμεις δε, ἡμερας οντες,
of night they get drunk. We but, of day being,
νηφωμεν, ενδυσαμενοι θωρακα πιστεως και αγα-
should not drink, having put on a breastplate of faith and of
πης, και περικεφαλαιαν, ελπιδα σωτηριας·
love, and a helmet, a hope of salvation;
[9] ὁτι ουκ εθετο ἡμας ὁ θεος εις οργην, αλλ'
because not did set us the God for wrath, but
εις περιποιησιν σωτηριας δια του κυριου ἡμων
for attaining of salvation by means of the Lord of us
Ιησου *[Χριστου,] [10] του αποθανοντος ὑπερ
Jesus [Anointed,] of that having died on behalf
ἡμων· ἱνα, ειτε γρηγορωμεν ειτε καθευδωμεν,
of us; so that, whether we may be awake or we may be asleep,
ἁμα συν αυτῳ ζησωμεν. [11] Διο παρακαλειτε
together with him we may live. Wherefore comfort you
αλληλους, και οικοδομειτε εἱς τον ἑνα, καθως
each other, and build you up one the other, as
και ποιειτε. [12] Ερωτωμεν δε ὑμας, αδελφοι,
even you do. We entreat but you, brethren,
ειδεναι τους κοπιωντας εν ὑμιν, και προισταμε-
to know those toiling among you, and presiding
νους ὑμων εν κυριῳ, και νουθετουντας ὑμας,
over you in Lord, and admonishing you,
[13] και ἡγεισθαι αυτους ὑπερεκπερισσου εν αγα-
and to esteem them superabundantly in love,
πῃ, δια το εργον αυτων· ειρηνευετε εν ἑαυ-
on account of the work of them; be you at peace among your-
τοις. [14] Παρακαλουμεν δε ὑμας, αδελφοι, νου-
selves. We exhort but you, brethren, ad-
θετειτε τους ατακτους, παραμυθεισθε τους ολι-
monish you the disorderly ones, encourage you the des-
γοψυχους, αντεχεσθε των ασθενων, μακροθυ-
ponding ones, hold you on to the feeble ones, be you long-
μειτε προς παντας. [15] Ὁρατε, μη τις κακον
suffering towards all. See you, no one evil

4 ‡But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all ‡Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 ‡So then, we should not sleep, as the OTHERS; but we should ‡be vigilant and temperate.

7 For ‡THOSE who SLEEP, sleep by Night; and ‡the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, ‡having put on a Breastplate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because ‡GOD did not set us apart for Wrath, but ‡for attaining Salvation, through THAT LORD of ours, Jesus,

10 ‡who DIED on our behalf, so that whether we may be watching or sleeping, we may live together with Him.

11 ‡Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, ‡to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and admonishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, ‡admonish the DISORDERLY, ‡encourage the TIMID, ‡assist the FEEBLE, be ‡forbearing towards all.

15 ‡See that no one

* VATICAN MANUSCRIPT.—6. even—omit. 9. Anointed—omit.

‡ 4. Rom. xiii. 12, 13; 1 John ii. 8. ‡ 5. Eph. v. 8. ‡ 6. Matt. xxv. 5. ‡ 6. Matt. xxiv. 42; xxv. 13; Rom. xiii. 11—13; 1 Pet. v. 8. ‡ 7. Luke xxi. 34, 36; Rom. xiii. 13; 1 Cor. xv. 34; Eph. v. 14. ‡ 7. Acts ii. 15. ‡ 8. Eph. vi. 14, 16, 17. ‡ 9. Rom. ix. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. ‡ 9. 2 Thess. ii. 13, 14. ‡ 10. Rom. xiv. 8, 9; 2 Cor. v. 15. ‡ 11. 1 Thess. iv. 18. ‡ 12. 1 Cor. xvi. 18; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17. ‡ 14. 2 Thess. iii. 11, 12. ‡ 14. Heb. xii. 12. ‡ 14. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. ‡ 14. Gal. v. 22; Eph. iv. 2; Col. iii. 12. ‡ 15. Lev. xix. 18; Prov. xx. 22; xxiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9.

αντι κακου τινι αποδῳ· αλλα παντοτε το
in place of evil to any one should render; but always the
αγαθον διωκετε και εις αλληλους και εις παν-
good pursue you both towards each other and towards all.
τας. 16 Παντοτε χαιρετε. 17 Αδιαλειπτως προσ-
Always rejoice you. Unceasingly pray
ευχεσθε· 18 εν παντι ευχαριστειτε· τουτο γαρ
you; in everything give you thanks; this for
θελημα θεου εν Χριστου Ιησου εις ὑμας. 19 Το
will of God in Anointed Jesus concerning you. The
πνευμα μη σβεννυτε· 20 προφητειας μη εξουθε-
spirit not quench you; prophecies not disregard
νειτε· 21 παντα δε δοκιμαζετε· το καλον κατε-
you; all things but try you; the good thing hold
χετε· 22 απο παντος ειδους πονηρου απεχεσθε.
you fast; from every form of evil do you abstain.
23 Αυτος δε ὁ θεος της ειρηνης ἁγιασαι ὑμας
Himself but the God of the peace may sanctify you
ὁλοτελεις· και ὁλοκληρον ὑμων το πνευμα και
entirely; and whole of you the spirit and
ἡ ψυχη και το σωμα αμεμπτως εν τῃ παρουσιᾳ
the life and the body blameless in the presence
του κυριου ἡμων Ιησου Χριστου τηρηθειη.
of the Lord of us Jesus Anointed may be preserved.
24 Πιστος ὁ καλων ὑμας, ὁς και ποιησει. 25 Αδελ-
Faithful the one calling you, who also will perform. Breth-
φοι, προσευχεσθε περι ἡμων. 26 Ασπασασθε
ren, pray you for us. Salute you
τους αδελφους παντας εν φιληματι ἁγιῳ.
the brethren all with a kiss holy.
27 Ὁρκιζω ὑμας τον κυριον, αναγνωσθηναι την
I adjure you the Lord, to be read the
επιστολην πασι τοις *[ἁγιοις] αδελφοις. 28 Ἡ
letter to all the [holy] brethren. The
χαρις του κυριου ἡμων Ιησου Χριστου μεθ'
favor of the Lord of us Jesus Anointed with
ὑμων.
you.

render Evil for Evil to Any one; but always pursue the GOOD, both towards each other and towards all.
16 ‡Rejoice always.
17 ‡Pray unceasingly.
18 ‡In everything give thanks; for this is God's Will, by Christ Jesus, concerning you.
19 ‡Quench not the SPIRIT.
20 ‡Do not despise Prophecies;
21 but ‡examine all things. ‡Hold fast the GOOD.
22 Abstain from Every Form of Evil.
23 And may the GOD of PEACE Himself sanctify you entirely; and may Your Whole person—the SPIRIT, and the SOUL, and the BODY,—‡be preserved blameless in the PRESENCE of our LORD Jesus Christ.
24 ‡Faithful is HE who CALLS you, who also will perform.
25 Brethren, ‡pray *also for us.
26 ‡Salute all the BRETHREN with a holy Kiss.
27 I adjure you by the LORD, ‡to read the LETTER to All the BRETHREN.
28 ‡The FAVOR of our LORD Jesus Christ be with you.*†

* VATICAN MANUSCRIPT.—25. also. 27. holy—omit. 28. Subscription—FIRST TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 28. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius' edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 52. —*Macknight.*

‡ 16. 2 Cor. vi. 10; Phil. iv. 4. ‡ 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7. ‡ 18. Eph. v. 20; Col. iii. 17. ‡ 19. Eph. iv. 30. ‡ 20. 1 Cor. xiv. 1, 39. ‡ 21. 1 Cor. ii. 11, 15; 1 John iv. 1. ‡ 21. Phil. iv. 8. ‡ 23. 1 Cor. i. 8. ‡ 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 3. ‡ 25. Col. iv. 3; 2 Thess. iii. 1. ‡ 26. Rom. xvi. 16. ‡ 27. Col. iv. 16; 2 Thess. iii. 14. ‡ 28. Rom. xvi. 20, 24; 2 Thess. iii. 18.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] TO THESSALONICANS [AN EPISTLE] SECOND.

SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

[1] Παυλος και Σιλουανος και Τιμοθεος, τῃ εκ-
Paul and Silvanus and Timothy, to the con-
κλησιᾳ Θεσσαλονικεων εν θεῳ πατρι ἡμων και
gregation of Thessalonians in God a father of us and
[κυρι]ῳ Ιησου Χριστῳ· [2] χαρις ὑμιν και ειρηνη
[Lor]d Jesus Anointed; favor to you and peace
[απο] θεου πατρος *[ἡμων,] και κυριου Ιησου
from God a father [of us,] and Lord Jesus
[Χρι]στου. [3] Ευχαριστειν οφειλομεν τῳ θεῳ
Anointed. To give thanks we are bound to the God
[πα]ντοτε περι ὑμων, αδελφοι, καθως αξιον
always concerning you, brethren, as proper
[εσ]τιν, ὁτι ὑπεραυξανει ἡ πιστις ὑμων, και πλεον-
it is, because is growing fast the faith of you, and abounds
[αζ]ει ἡ αγαπη ἑνος ἑκαστου παντων ὑμων εις
the love of one of each of all of you for
[αλ]ληλους· [4] ὡστε ἡμας αυτους εν ὑμιν καυχασ-
each other; so that we ourselves in you to boast
[θαι] εν ταις εκκλησιαις του θεου, ὑπερ της
among the congregations of the God, on account of the
[ὑπ]ομονης ὑμων και πιστεως, εν πασι τοις διωγ-
patience of you and of faith, in all the perse-
[μο]ις ὑμων και ταις θλιψεσιν, αἱς ανεχεσθε·
cutions of you and the afflictions, which you endure;
[5] [εν]δειγμα της δικαιας κρισεως του θεου, εις το
a token of the righteous judgment of the God, for that
[κα]ταξιωθηναι ὑμας της βασιλειας του θεου,
to be deemed worthy you of the kingdom of the God,
[ὑπ]ερ ἡς και πασχετε. [6] Ειπερ δικαιον παρα
in behalf of which also you suffer. If indeed a just thing with
[θε]ῳ, ανταποδουναι τοις θλιβουσιν ὑμας θλιψιν,
God, to give in return to those afflicting you affliction,
[7] [κ]αι ὑμιν τοις θλιβομενοις ανεσιν μεθ' ἡμων, εν
and to you to those being afflicted a relaxation with us, at
[τῃ] αποκαλυψει του κυριου Ιησου απ' ουρανου,
the revelation of the Lord Jesus from heaven,
[με]τ' αγγελων δυναμεως αὑτου, [8] εν πυρι φλο-
with messengers of power of himself, in a fire of
[γο]ς, διδοντος εκδικησιν τοις μη ειδοσι θεον,
flame, executing vindicative justice to those not knowing God,
[κα]ι τοις μη ὑπακουουσι τῳ ευαγγελιῳ του
and to those not being obedient to the glad tidings of the
[κυρ]ιου ἡμων Ιησου *[Χριστου·] [9] οἱτινες δικην
Lord of us Jesus [Anointed;] who a just penalty

CHAPTER I.

1 Paul, and ‡ Sylvanus, and Timothy, to the CONGREGATION of Thessalonicans ‡ in God our Father and the Lord Jesus Christ;

2 ‡ Favor to you and Peace, from God the Father and the Lord Jesus Christ.

3 ‡ We are bound to give thanks to GOD always concerning you, Brethren, as it is proper, Because your FAITH is growing exceedingly, and the LOVE of each One of you All is abounding towards each other;

4 so that ‡ we ourselves boast in You among the CONGREGATIONS of GOD, ‡ on account of your PATIENCE and Faith, ‡ in All your PERSECUTIONS and the AFFLICTIONS which you endure;

5 ‡ a Token of the RIGHTEOUS Judgment of GOD, for you to be DEEMED WORTHY of the KINGDOM of GOD, on account of which also you suffer.

6 ‡ If indeed it is just with God to repay Affliction to THOSE who AFFLICT you,

7 so also to YOU the AFFLICTED, ‡ a Rest together with us, at ‡ the REVELATION of the LORD Jesus from Heaven with the Angels of his Power,

8 ‡ in a Flame of Fire, dispensing Retributive justice ‡ to THOSE not ACKNOWLEDGING God, and ‡ to THOSE not BEING OBEDIENT to the GLAD TIDINGS of our LORD Jesus;

9 ‡ who shall pay a just

* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS. 2. of us—omit. 8. Anointed—omit.

‡ 1. 2 Cor. i. 19. ‡ 1. 1 Thess. i. 1. ‡ 2. 1 Cor. i. 3. ‡ 3. 1 Thess. i. 2, 3; [ii.] 6, 9; 2 Thess. ii. 13. ‡ 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 19, 20. ‡ 4. 1 Thess. [i.] 3. ‡ 4. 1 Thess. ii. 14. ‡ 5. Phil. i. 28. ‡ 6. Rev. vi. 10. ‡ 7. Rev. [xiv.] 13. ‡ 7. 1 Thess. iv. 16; Jude 14. ‡ 8. Heb. x. 27; xii. 29. ‡ 8. 1 Thess. [iv.] 5. ‡ 8. Rom. ii. 8. ‡ 9. Phil. iii. 19; 2 Pet. iii. 7.

ευχομεθα παντοτε περι ὑμων, ἱνα ὑμας αξιω-
pray always concerning you, that you may be
ση της κλησεως ὁ θεος ἡμων, και
counted worthy of the calling the God of us, and
πληρωση πασαν ευδοκιαν αγαθωσυνης και
may fill up every good intention of goodness and
εργον πιστεως εν δυναμει· 12 ὁπως ενδοξασθη το
work of faith in power; so that may be glorified the
ονομα του κυριου ἡμων Ιησου *[Χριστου] εν
name of the Lord of us Jesus [Anointed] in
ὑμιν, και ὑμεις εν αυτῳ, κατα την χαριν του
you, and you in him, according to the favor of the
Θεου ἡμων και κυριου Ιησου Χριστου.
God of us and Lord Jesus Anointed.

ΚΕΦ. β'. 2.

1 Ερωτωμεν δε ὑμας, αδελφοι, ὑπερ της
We entreat and you, brethren, concerning the
παρουσιας του κυριου *[ἡμων] Ιησου Χριστου,
presence of the Lord [of us] Jesus Anointed,
και ἡμων επισυναγωγης επ' αυτον, 2 εις το μη
and of us assembling to him, in order that not
ταχεως σαλευθηναι ὑμας απο του νοος, μητε
quickly to be shaken you from the mind, not
θροεισθαι μητε δια πνευματος, μητε δια λογου,
to be alarmed neither by a spirit, nor by a word,
μητε δι' επιστολης ὡς δι' ἡμων, ὡς ὁτι
nor by a letter as by means of us, as that
ενεστηκεν ἡ ἡμερα του κυριου. 3 Μη τις ὑμας
has come close the day of the Lord. No one you
εξαπατηση κατα μηδενα τροπον· ὁτι, εαν μη
should delude by any form; because, if not
ελθῃ ἡ αποστασια πρωτον, και αποκαλυφθῃ
may come the falling away first, and may be revealed
ὁ ανθρωπος της ἁμαρτιας, ὁ υἱος της απωλειας,
the man of the sin, the son of the destruction.

11 For w
pray alwa
you, that
esteem You
CALLING,
plete Ev
Goodness,
Faith with

12 ‡so t
of our Lor
glorified in
in him, ac
FAVOR of
Lord Jesus

CHA

1 But w
Brethren, c
COMING of
Christ, and
bling to hi

2 that
quickly
MIND, nor
if by a S
†pretended
as from us
DAY of the
cat.

3 ‡ Let
You by a
cause ‡C
must come
must be r
MAN of SI
DESTRUCTI

…ας, ταυτα ελεγον ὑμιν; 6 και νυν
…, these things I said to you? and now
…ν οιδατε, εις το αποκαλυφθηναι
…thing you know, in order that to be revealed
… ἑαυτου καιρῳ. 7 Το γαρ μυστηριον
… of himself season. The for secret thing
…ται της ανομιας, μονον ὁ κατεχων
… of the lawlessness, only the one restraining
… μεσου γενηται· 8 και τοτε αποκα-
… midst it may be; and then will be re-
… ὁ ανομος· ὁν ὁ κυριος *[Ιησους]
the lawless one, whom the Lord [Jesus]
… τῳ πνευματι του στοματος αὐτου,
… the breath of the mouth of himself,
…ησει τῃ επιφανειᾳ της παρουσιας
… by the appearing of the presence
… εστιν ἡ παρουσια, κατ' ενεργειαν
… is the presence, according to an energy
…, εν πασῃ δυναμει και σημειοις και
with all power and signs and
…δους, 10 και εν πασῃ απατῃ *[της]
…hood, and with every deception [of the]
…εν] τοις απολλυμενοις· ανθ' ὡν την
…] those perishing; because as the
…ς αληθειας ουκ εδεξαντο εις το
… the truth not they received in order that
…υτους. 11 Και δια τουτο πεμψει
them. And because of this will send
…ος ενεργειαν πλανης, εις το πιστευ-
… a strong working of deceit, in order that to believe
… τῳ ψευδει· 12 ἱνα κριθωσι παντες οἱ
the falsehood; so that may be judged all those
…σαντες τῃ αληθειᾳ, αλλ' ευδοκησαν-
…lieved the truth, but having delighted
… τῃ αδικιᾳ. 13 Ἡμεις δε οφειλομεν
the iniquity. We but are bound
…ειν τῳ θεῳ παντοτε περι ὑμων,
… to the God always concerning you,
…ηγαπημενοι ὑπο κυριου, ὁτι εἱλατο
… being beloved by Lord, because chose
…ς απ' αρχης εις σωτηριαν εν ἁγι-
… from a beginning for salvation in sancti-
…ματος και πιστει αληθειας· 14 εις ὁ
… and belief of truth; into which
…ὑμας δια του ευαγγελιου ἡμων, εις
you by means of the glad tidings of us, for
…ν δοξης του κυριου ἡμων Ιησου
… glory of the Lord of us Jesus

…ν, αδελφοι, στηκετε, και κρατειτε
…, brethren, stand you, and hold you fast

That while I was with you, I said these things to you?

6 and now you know WHAT RESTRAINS, in order to his BEING REVEALED in HIS OWN Season.

7 For ‡the SECRET of LAWLESSNESS is already working, till only the ONE RESTRAINING for the present shall be out of the way;

8 and then will be revealed the LAWLESS ONE; (‡whom the LORD Jesus will consume with ‡the BREATH of his MOUTH, and annihilate by the APPEARING of his PRESENCE;)

9 Whose COMING is according to the Energy of the ADVERSARY, with All Power, and ‡ Signs, and Wonders of Falsehood,

10 and with Every Deception of Iniquity to ‡THOSE who are PERISHING, because they admitted not the LOVE of the TRUTH in order that they might be saved.

11 ‡ And on this account GOD * will send to them an Energy of Delusion, ‡ to their BELIEVING the FALSEHOOD;

12 in order that All THOSE may be judged who BELIEVED not the TRUTH, ‡but approved the INIQUITY.

13 But ‡We are bound to give thanks to GOD always for you, Brethren beloved by the Lord, Because ‡GOD * chose you a First-fruit for Salvation, ‡in Sanctification of Spirit and Belief of Truth;

14 to which he called you by our GLAD TIDINGS, for the obtaining of ‡the Glory of our LORD Jesus Christ.

15 So then, Brethren, ‡stand firm, and retain

… MANUSCRIPT.—8. Jesus—omit. 10. of the—omit. 10. in—omit.
… 12. in—omit. 13. chose you a First-fruit.

… ii. 19; iv. 3. ‡ 8. Dan. vii. 10, 11. ‡ 8. Isa. xi. 4; Rev. ii. 16.
… v. 24; Rev. xiii. 13; xix. 20. ‡ 10. 2 Cor. ii. 15; iv. 3. ‡ 11. Rom.
… 11. Matt. xxiv. 5, 11; 1 Tim. iv. 1. ‡ 12. Rom. i. 32. ‡ 13. 2 Thess.
… 1 Thess. i. 4. ‡ 13. 1 Pet. i. 2. ‡ 14. John xvii. 22; 1 Thess. …
‡ 15. 1 Cor. xvi. 13; Phil. iv. 1.

ριξαι *[ὑμας] εν παντι λογῳ και εργῳ αγαθῳ.
establish [you] in every word and work good.

ΚΕΦ. γ'. 3.

1 Το λοιπον, προσευχεσθε, αδελφοι, περι
The remainder, pray you, brethren, for
ἡμων, ἱνα ὁ λογος του κυριου τρεχῃ και δοξα-
of us, that the word of the Lord may run and may be
ζηται, καθως και προς ὑμας, 2 και ἱνα ῥυσθω-
glorified, as even among you, and that we may be de-
μεν απο των ατοπων και πονηρων ανθρωπων· ου
livered from the out of place and evil men; not
γαρ παντων ἡ πιστις. 3 Πιστος δε εστιν ὁ
for of all the faith. Faithful but is the
κυριος, ὁς στηριξει ὑμας και φυλαξει απο του
Lord, who will establish you and will guard from the
πονηρου. 4 Πεποιθαμεν δε εν κυριῳ εφ' ὑμας,
evil one. We have confidence but in Lord concerning you,
ὁτι ἁ παραγγελλομεν *[ὑμιν,] και ποι-
because the things we announce [to you,] both you
ειτε και ποιησετε. 5 Ὁ δε κυριος κατευθυναι
do and will do. The but Lord may direct
ὑμων τας καρδιας εις την αγαπην του θεου, και εις
of you the hearts into the love of the God, and into
την ὑπομονην του Χριστου. 6 Παραγγελλομεν δε
the patience of the Anointed. We give orders but
ὑμιν, αδελφοι, εν ονοματι του κυριου *[ἡμων]
to you, brethren, in name of the Lord [of us]
Ιησου Χριστου, στελλεσθαι ὑμας απο παντος
of Jesus Anointed, to withdraw you from every
αδελφου ατακτως περιπατουντος, και μη κατα
brother disorderly walking, and not according to
την παραδοσιν, ἡν παρελαβοσαν παρ' ἡμων.
the tradition, which they received from us.

νυκτα και ἡμεραν εργαζομενοι, προς το
night and day working, in order that
βαρησαι τινα ὑμων. 9 Ουχ ὁτι ουκ
burden any of you. Not because not
εξουσιαν, αλλ' ἱνα ἑαυτους τυπον δω-
authority, but that ourselves a pattern we might
εις το μιμεισθαι ἡμας. 10 Και γαρ,
for the to imitate us. Indeed for,
προς ὑμας, τουτο παραγγελλομεν
with you, this we announced
ει τις ου θελει εργαζεσθαι, μηδε
if any one not wishes to work, neither
11 Ακουομεν γαρ τινας περιπατουντας
We hear for some are walking
ατακτως, μηδεν εργαζομενους, αλλα
out of order, nothing working, but
εργαζομενους. 12 Τοις δε τοιουτοις παραγ-
To the now such like we com-
και παρακαλουμεν δια του κυριου
and we exhort through the Lord
Ιησου Χριστου, ἱνα μετα ἡσυχιας
Jesus Anointed, that with quietness
τον ἑαυτων αρτον εσθιωσιν.
the of themselves bread they may eat.
δε, αδελφοι, μη εκκακησητε καλοποι-
brethren, not should be remiss doing
14 Ει δε τις ουχ ὑπακουει τω λογω
If but any one not hearkens to the word
της επιστολης, τουτον σημειουσ-
of the letter, him point you
μη συναναμιγνυσθε αυτω, ἱνα εντρα-
not mix you together with him, so that he may
και μη ὡς εχθρον ἡγεισθε, αλλα νου-
and not as an enemy regard you, but ad-
αδελφον. 16 Αυτος δε ὁ κυριος της
a brother. Himself but the Lord of the
δῳη ὑμιν την ειρηνην διαπαντος εν
give to you the peace always in
ὁ κυριος μετα παντων ὑμων. 17 Ὁ
the Lord with all of you. The
τῃ εμῃ χειρι Παυλου, ὁ εστι σημειον
hand of Paul, which is a sign
επιστολῃ· οὑτω γραφω· 18 ἡ χαρις του
letter; thus I write; the favor of the
Ιησου Χριστου μετα παντων ὑμων.
Jesus Anointed with all of you.

‡ working Night and Day, so as not to BURDEN any of you;

9 ‡ Not Because we have no Authority, but that we might give Ourselves a Pattern for you to IMITATE us.

10 For also, when we were with you, This we commanded you, ‡ That if any one is not willing to work, neither let him eat.

11 For we hear of some among you, ‡ walking out of order, not working, but being above work.

12 Now such we charge and exhort *by the Lord Jesus Christ, ‡ that, working with Quietness, they may eat THEIR OWN Bread.

13 But you, Brethren, ‡ should not be remiss in doing well.

14 But if any one obey not our WORD by this LETTER, point him out, and ‡ do not associate with him, so that he may be put to shame;

15 ‡ and regard him not as an Enemy, ‡ but admonish him as a Brother.

16 ‡ Now may the LORD of PEACE himself give you PEACE always in every way. The LORD be with you all.

17 ‡ The SALUTATION of Paul, with MY OWN Hand, which is a Sign in Every Epistle; thus I write.

18 ‡ The FAVOR of our LORD Jesus Christ be with you all. *

MANUSCRIPT.—12. of us—omit. 12. In the Lord Jesus Christ. 18. So be it—omit. Subscription—SECOND TO THE THESSALONIANS. ... ATHENS.

... xviii. 3; xx. 34; 2 Cor. xi. 9; 1 Thess. ii. 9. ‡ 9. 1 Cor. ix. 6; 1 Thess. ii. 6, ... 10; 1 Thess. iv. 11. ‡ 11. 1 Tim. v. 13; 1 Pet. iv. 15. ‡ 12. Eph. iv. 28. ... 9. ‡ 14. Matt. xviii. 17; 1 Cor. v. 9, 11. ‡ 15. Lev. xix. 17; 1 Thess. ‡ 15. Titus iii. 10. ‡ 16. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. ... v. 23. ‡ 17. 1 Cor. xvi. 21; Col. iv. 18. ‡ 18. Rom. xvi. 24.

* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

1 Παυλος, αποστολος Ιησου Χριστου, κατ'
Paul, an apostle of Jesus Anointed, according to
επιταγην θεου, σωτηρος ἡμων, και Χριστου
an appointment of God, a savior of us, and Anointed
Ιησου, της ελπιδος ἡμων, 2 Τιμοθεῳ γνησιῳ
Jesus, of the hope of us, to Timothy a genuine
τεκνῳ εν πιστει· χαρις, ελεος, ειρηνη απο θεου
child in faith; favor, mercy, peace from God
πατρος *[ἡμων,] και Χριστου Ιησου του κυριου
a father [of us,] and Anointed Jesus the Lord
ἡμων.
of us.
3 Καθως παρεκαλεσα σε προσμειναι εν Εφεσῳ,
As I entreated thee to remain in Ephesus,
πορευομενος εις Μακεδονιαν, ἱνα παραγγειλῃς
departing for Macedonia, that thou mayest charge
τισι μη ἑτεροδιδασκαλειν, 4 μηδε προσεχειν
some not other to teach, nor to hold to
μυθοις και γενεαλογιαις απεραντοις, αἱτινες
fables and genealogies endless, which
ζητησεις παρεχουσι μαλλον η οικονομιαν θεου
disputes occasion rather than an administration of God
την εν πιστει· 5 (το δε τελος της παραγγελιας
that by faith; (the now end of the commandment
εστιν αγαπη εκ καθαρας καρδιας και συνειδη-
is love out of a pure heart and conscience
σεως αγαθης και πιστεως ανυποκριτου· 6 ὡν
good and faith unfeigned; which
τινες αστοχησαντες, εξετραπησαν εις ματαιο-
some having missed, turned aside to foolish
λογιαν, 7 θελοντες ειναι νομοδιδασκαλοι, μη
talking, wishing to be law-teachers, not
νοουντες μητε ἁ λεγουσι, μητε περι
understanding neither the things they say, nor concerning
τινων διαβεβαιουνται. 8 Οιδαμεν δε, ὁτι
certain things they positively affirm. We know but, that
καλος ὁ νομος, εαν τις αυτῳ νομιμως χρηται,
good the law, if one it lawfully may use,
9 ειδως τουτο, ὁτι δικαιῳ νομος ου κειται,
knowing this, that for a just one a law not is laid down,
ανομοις δε και ανυποτακτοις, ασεβεσι
for lawless ones but and for unruly ones, for ungodly ones
και ἁμαρτωλοις, ανοσιοις και βεβηλοις,
and sinners, for impious ones and for profane ones,
πατρολῳαις και μητραλῳαις, ανδροφονοις,
for smiters of fathers and for smiters of mothers, for man-killers,
10 πορνοις, αρσενοκοιταις, ανδραποδισταις,
for fornicators, for sodomites, for man-stealers,
ψευσταις, επιορκοις, και ει τι ἑτερον τῃ ὑγιαι-
for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, according to an Appointment of God our Saviour, and ... Jesus our Hope,
2 to Timothy, a genuine Child in Faith; ... Mercy, Peace, from God the Father, and Christ Jesus our Lord.
3 ...

* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY ... 4. EDIFICATION.

‡ 1. Acts ix. 15; Gal. i. 1, 11. ‡ 2. Acts xvi. 1; 1 Cor. iv. 17; ... ‡ 3. Acts xx. 1, 3; Phil. ii. 24. ‡ 3. Gal. i. 6, 7; ... ‡ 5. Rom. xiii. 8–10; Gal. v. 14. ‡ 5. 2 Tim. ii. 22. Gal. iii. 19; v. 23.

διδασκαλια αντικειται, [11] κατα το εναγ-
teaching is opposed, according to the glad
δοξης του μακαριου θεου, ὁ επισ-
glory of the blessed God, which was en-
[12] *[και] χαριν εχω τῳ ενδυναμω-
[and] give thanks I to the one having
Χριστῳ Ιησου τῳ κυριῳ ἡμων, ὁτι
Anointed Jesus the Lord of us, because
ἡγησατο, θεμενος εις διακονιαν,
he regarded, placing into service,
-ρον οντα βλασφημον και διωκτην
being a defamer and a persecutor
-ην· αλλ' ηλεηθην, ὁτι αγνοων
but I received mercy, because being ignorant
απιστιᾳ, [14] ὑπερεπλεονασε δε ἡ
unbelief, superabounded but the
κυριου ἡμων μετα πιστεως και αγα-
Lord of us with faith and love
Χριστῳ Ιησου. [15] Πιστος ὁ λογος,
Anointed Jesus. True the word,
αποδοχης αξιος, ὁτι Χριστος Ιησους
reception worthy, that Anointed Jesus
τον κοσμον ἁμαρτωλους σωσαι, ὡν
the world sinners to save, of whom
ειμι εγω· [16] αλλα δια τουτο ηλεηθην,
I; but through this I received mercy,
πρωτῳ ενδειξηται Ιησους Χριστος
first might show forth Jesus Anointed
μακροθυμιαν, προς ὑποτυπωσιν των
forbearance, for an example of those
πιστευειν επ' αυτῳ εις ζωην αιωνιον·
to believe on him for life age-lasting;
βασιλει των αιωνων, αφθαρτῳ, αορατῳ,
King of the ages, incorruptible, invisible,
τιμη και δοξα εις τους αιωνας των
honor and glory for the ages of the
αμην.)
so be it.)
την παραγγελιαν παρατιθεμαι σοι,
the charge I commit to thee,
-ς, κατα τας προαγουσας επι σε
according to the preceding in respect to thee
-ς ἱνα στρατευῃ εν αυταις την καλην
that thou mayest war by them the good
[19] εχων πιστιν και αγαθην συνειδη-
holding faith and good a consci-
τινες απωσαμενοι, περι την πιστιν
some having thrust away, concerning the faith

‡ to the WHOLESOME Doctrine;
11 according to the GLAD TIDINGS of the GLORY of the BLESSED GOD, ‡ with which I was entrusted.
12 I give thanks to him who empowered me, Christ Jesus our LORD, Because he deemed Me faithful, ‡ putting into Service
13 him ‡ who was PREVIOUSLY a Defamer, and a Persecutor, and a Violent man; but I received mercy, ‡ Because being ignorant I acted in Unbelief.
14 ‡ But the FAVOR of our LORD superabounded, with THAT Faith and Love which are in Christ Jesus.
15 True is the WORD, and worthy of All Reception, That ‡ Christ Jesus came into the WORLD to save Sinners, of whom first am I.
16 But on this account ‡ I received mercy, that in me, first, * Christ Jesus might exhibit ALL Forbearance for an Example of THOSE BEING ABOUT to believe on him in order to aionian Life.
17 ‡ Now to the KING of the AGES, the Incorruptible, the Invisible, the Only God, be Honor and Glory for the AGES of the AGES. Amen.)
18 This CHARGE ‡ I commit to thee, O Child Timothy, according to the PRECEDING PROPHECIES concerning thee, that by them thou mayest carry on ‡ the GOOD Contest;
19 retaining Faith and a Good Conscience, which some having thrust away, concerning the FAITH * suffered Shipwreck;

* VATICAN MANUSCRIPT.—12. And—omit. 16. Christ Jesus. 19. suffered

...vi. 3; 2 Tim. iv. 3; Titus i. 9; ii. 1. ‡ 11. 1 Cor. ix. 17; Gal. ii. 7; Col. ... ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3. ‡ 12. 2 Cor. iii. 5, 6; iv. 1; ... ‡ 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6. ‡ 13. Luke xxiii. 34; ... 40; Acts iii. 17; xxvi. 9. ‡ 14. 1 Cor. xv. 10. ‡ 15. Matt. ix. 13; Mark ... ii. 17; xix. 10; Rom. v. 8; 1 John iii. 5. ‡ 16. 2 Cor. iv. 1. ‡ 17. ... 16. ‡ 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2. ‡ 18. 1 Tim. vi. 12; ... iv. 7.

-σαν· 20 ὧν εστιν ‡Ὑμεναιος και Αλεξ-
wreck, of whom is Hymenius and Alex-
-ους παρεδωκα τῳ σατανᾳ, ἱνα παιδευ-
whom I delivered up to the adversary, so that they might
μη βλασφημειν.
not to revile.

ΚΕΦ. β'. 2.

1 Παρακαλω ουν πρωτον παντων ποιεισθαι
I exhort therefore first of all to make
-σεις, προσευχας, εντευξεις, ευχαριστιας
-lications, prayers, intercessions, thanksgivings
-ερ παντων ανθρωπων· 2 ‡ὑπερ βασιλεων, και
behalf of all men; in behalf of kings, and
παντων των εν ὑπεροχῃ οντων· ἱνα ἠρεμον
of all of those in high station being; so that a tranquil
και ἡσυχιον βιον διαγωμεν εν πασῃ ευσεβειᾳ
and quiet life we may lead in all piety
και σεμνοτητι. 3 Τουτο *[γαρ] καλον και απο-
and seriousness. This (for) good and ac-
δεκτον ενωπιον του σωτηρος ἡμων θεου, 4 ὁς
ceptable in presence of the preserver of us God, who
παντας ανθρωπους θελει σωθηναι, και εις επιγ-
all men wishes to be saved, and into an exact
νωσιν αληθειας ελθειν. 5 Εἱς γαρ θεος, εἱς και
knowledge of truth to come. One for God, one and
μεσιτης θεου και ανθρωπων, ανθρωπος Χριστος
mediator of God and of men, a man Anointed
Ιησους, 6 ὁ δους ἑαυτον αντιλυτρον ὑπερ παν-
Jesus, he having given himself a ransom in behalf of
των· *[το μαρτυριον] καιροις ιδιοις, 7 εις ὁ
all, (the testimony) for seasons own, for which
ετεθην εγω κηρυξ και αποστολος, (αληθειαν
was placed I a herald and an apostle, (truth
λεγω, ου ψευδομαι,) διδασκαλος εθνων εν πισ-
I speak, not I speak falsely,) a teacher of nations in faith
-τει και αληθειᾳ.
and in truth.

8 Βουλομαι ουν προσευχεσθαι τους ανδρας εν
I direct therefore to pray the men in
παντι τοπῳ, επαιροντας ὁσιους χειρας χωρις
every place, lifting up holy hands without
οργης και διαλογισμου. 9 Ὡσαυτως *[και τας]
wrath and disputing. In the same way (and the)
γυναικας εν καταστολῃ κοσμιῳ, μετα αιδους
women in apparel becoming, with modesty
και σωφροσυνης, κοσμειν ἑαυτας, μη εν πλεγ-
and soundness of mind, to adorn themselves, not with wreaths,
μασιν, η χρυσῳ, η μαργαριταις, η ἱματισμῳ
or gold, or pearls, or a garment
πολυτελει, 10 αλλ', (ὁ πρεπει γυναιξιν επαγ-
expensive, but, (which is becoming for women under-

20 of whom are ‡ [illegible] and Alexander [illegible] I ‡ delivered up [illegible] ADVERSARY, that [illegible] be taught not [illegible] pheme.

CHAPTER [illegible]

1 I exhort, [illegible] first of all, to [illegible] plications, Prayers, [illegible] cessions, and [illegible] ings in behalf of [illegible]

2 ‡ in behalf [illegible] and ALL who [illegible] station, so [illegible] lead a Tranquil [illegible] Life in All P[illegible] ousness.

3 This is [illegible] ceptable before [illegible] SAVIOR, [illegible]

4 ‡ who [illegible] to be saved, [illegible] to an accurate [illegible] of the Truth.

5 ‡ For God [illegible] there is ‡ One [illegible] God and Me[illegible] Christ Jesus, [illegible]

6 ‡ who ga[illegible] Ransom in be[illegible] the TESTIMO[illegible] Seasons;—

7 ‡ for wh[illegible] pointed a H[illegible] Apostle, (I [illegible] do not fals[illegible] of Nations [illegible] Truth.

8 I appoint [illegible] the MEN to [illegible] place, lifting [illegible] Hands with[illegible] Disputing.

9 In like [illegible] WOMEN, also, [illegible] ing Attire, [illegible] and sober [illegible] adorning th[illegible] Wreaths, or [illegible] Pearls, or ve[illegible] ing,

10 but w[illegible] which bec[illegible]

* ALEXANDRIAN MANUSCRIPT.—3. for—omit. 9. and the—omit.

‡ 20. 2 Tim. ii. 17, 18. ‡ 20. 1 Cor. v. 5. ‡ 1. Tim. [illegible]
‡ 2. Rom. xiii. 1; 1 Tim. v. 4. ‡ 4. Ezek. xviii. 23; John iii. 16, 17 [illegible]
‡ 4. John xvii. 3; 2 Tim. ii. 25. ‡ 5. Rom. [illegible]
iii. 9. ‡ 5. Heb. viii. 6; ix. 15. ‡ 6. Matt. xx. 28; Mark x. 45; 1 Pet. [illegible]
Eph. iii. 7, 8; 2 Tim. i. 11. ‡ 9. 1 Pet. iii. 3, 4.
‡ 6. The testimo[illegible]

θεοσεβειαν,) δι' εργων αγα-
worship of God,] by means of works good.
ση εν ἡσυχιᾳ μανθανετω εν παση
man in quietness let learn with all
Γυναικι δε διδασκειν ουκ επιτρεπω,
A woman but to teach not I permit,
ντειν ανδρος, αλλ' ειναι εν ἡσυχιᾳ.
uthority over a man, but to be in silence.
πρωτος επλασθη, ειτα Ευα. 14 Και
first was formed, then Eve. And
πατηθη· ἡ δε γυνη απατηθεισα, εν
s deceived; the but woman having been deceived, in
γεγονε· 15 σωθησεται δε δια της
became; she will be preserved but through the
, εαν μεινωσιν εν πιστει και αγαπη
if they abide in faith and love
ς μετα σωφροσυνης.
with sobriety of mind.

ΚΕΦ. γ'. 3.

ὁ λογος· Ει τις επισκοπης ορεγεται,
he word; If any one an oversight longs after,
ι επιθυμει. 2 Δει ουν τον επισκο-
he desires. It behoves then the overseer
ητον ειναι, μιας γυναικος ανδρα,
able to be, of one wife a husband,
σωφρονα, κοσμιον, φιλοξενον, διδακ-
sedate, orderly, hospitable, fit to
παροινον, μη πληκτην, αλλ' επιει-
wine drinker, not a striker, but gen-
, αφιλαργυρον· 4 του ιδιου οικου
tle, not a lover of money; of the own house
ταμενον, τεκνα εχοντα εν ὑποταγῃ
siding, children having in subjection
σεμνοτητος· 5 (ει δε τις του ιδιου
dignity; (if but any one of the own
ηναι ουκ οιδε, πως εκκλησιας Θεου
side not knows, how a congregation of God
αι;) 6 μη νεοφυτον, ἱνα μη τυφω-
(?) not a new convert, so that not being
μα εμπεσῃ του διαβολου· 7 δει δε
gment he may fall of the accuser; It behoves but
αρτυριαν καλην εχειν απο των εξω-
testimony good to have from those out-
εις ονειδισμον εμπεσῃ και παγιδα
into reproach he may fall and a snare
υ.

dertaking the worship of
God.
11 Let a Woman learn
in Quietness with All Sub-
mission;
12 for ‡ I do not permit
a Woman to teach, ‡ or to
assume authority over a
Man, but to be quiet;
13 for ‡ Adam was form-
ed first, and then Eve.
14 And ‡ Adam was not
deceived; but the WOMAN
having been * deceived, be-
came a Transgressor;
15 but she shall be pre-
served throughout CHILD-
BEARING, if they abide in
Faith, and Love, and Holi-
ness, with Sobriety of
mind.

CHAPTER III.

1 This SAYING is True.
If any one longs after an
‡ Overseer's office, he de-
sires an Excellent Work.
2 ‡ The OVERSEER then
must be irreproachable, a
Husband of One Wife,
vigilant, sedate, orderly,
hospitable, ‡ fit to teach;
3 ‡ not a wine-drinker,
no striker, but gentle, not
quarrelsome, ‡ not a lover
of money;
4 presiding well over his
OWN Family, ‡ having the
Children in Subjection with
All Dignity;
5 (but if any one knows
not how to preside over
his OWN Family, how can
he take care of a Congrega-
tion of God?)
6 Not a New convert,
lest being puffed up, he
may incur the Judgment
of the ENEMY.
7 And he must even
have a good Testimony
‡ from THOSE WITHOUT,
that he may not fall into
reproach and ‡ a Snare of
the ENEMY.

...ican Manuscript.—14. wholly deceived.

...iv. 24. ‡ 12. Eph. v. 24. ‡ 13. Gen i. 27; ii. 18, 22; 1 Cor. xi. 8, 9.
... 2 Cor. xi. 3. ‡ 1. Acts xx. 28; Phil. i. 1. ‡ 2. Titus i. 6, &c.
... ‡ 2. Titus i. 7. ‡ 3. 1 Pet. v. 2. ‡ 4. Titus i. 6. ‡ 7.
...Cor. v. 12; 1 Thess. iv. 12. ‡ 7. 2 Tim. ii. 26.

8 Διακονους ὡσαυτως σεμνους, μη διλογους,
Servants in like manner dignified, not [illegible],
μη οινῳ πολλῳ προσεχοντας, μη αισχροκερ-
not to wine much being addicted, not eager for base
δεις, 9 εχοντας το μυστηριον της πιστεως εν
gain, holding the secret of the faith in
καθαρᾳ συνειδησει. 10 Και οὑτοι δε δοκιμαζεσ-
a pure conscience. Also these but let be proved
θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι
first, then let serve, unblamable
οντες. 11 Γυναικας ὡσαυτως σεμνας, μη δια-
being. Women in like manner serious, not ac-
βολους, νηφαλιους, πιστας εν πασι. 12 Διακο-
cusers, vigilant, faithful in all things. Servants
νοι εστωσαν μιας γυναικος ανδρες, τεκνων
let be of one wife a husband, children
καλως προισταμενοι και των ιδιων οικων. 13 Οἱ
well presiding over and of the own houses. Those
γαρ καλως διακονησαντες, βαθμον ἑαυτοις κα-
for well having served, a standing for themselves honor-
λον περιποιουνται, και πολλην παρρησιαν εν
able they acquire, and much confidence in
πιστει τῃ εν Χριστῳ Ιησου. 14 Ταυτα σοι γρα-
faith in that in Anointed Jesus. These things to thee I
φω, ελπιζων ελθειν προς σε ταχιον· 15 εαν δε
write, hoping to come to thee very soon; if but
βραδυνω, ἱνα ειδῃς, πως δει εν οικῳ θεου
I should delay, that thou mayest know, how it behooves in a house of God
αναστρεφεσθαι, ἡτις εστιν εκκλησια θεου ζων-
to conduct thyself, which is a congregation of God liv-
τος. 16 Στυλος και εδραιωμα της αληθειας και
ing. A pillar and basis of the truth and
ὁμολογουμενως μεγα εστι το της ευσεβειας
confessedly great is the of the piety
μυστηριον· *Ὁς εφανερωθη εν σαρκι, εδικαιωθη
secret, Who was manifested in flesh, was justified
εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν
in spirit, was seen by messengers, was proclaimed among
εθνεσιν, επιστευθη εν κοσμῳ, ανεληφθη εν
nations, was believed among a world, was taken up in
δοξῃ.
glory.

ΚΕΦ. δ'. 4.

1 Το δε πνευμα ῥητως λεγει, ὁτι εν ὑστεροις
The but spirit expressly says, that in subsequent
καιροις αποστησονται τινες της πιστεως, προσ-
seasons will fall away some from the faith, ad-
εχοντες πνευμασι πλανοις και διδασκαλιαις
hering to spirits wandering and to teachings

8 ‡ Assistants in ... manner ought to be ... ous, not double-tongued ... ‡ not being addicted ... much Wine, not eager ... base gain;

9 holding the secret ... the FAITH with a ... Conscience.

10 But let These ... proved first, then let ... serve, being unblam...

11 ‡ Let the Wom... like manner be serious ... accusers, vigilant, ... in all things.

12 Let Assistant... Husbands of One ... presiding well over ... own Families.

13 For those ... SERVED well, acqu... themselves an hon... Station, and Much C... dence in THAT Faith ... is in Christ Jesus.

14 These things I ... to Thee, hoping to ... thee very soon;

15 but if I should ... so that thou mayest ... how to conduct thys... ‡ God's House, whi... Congregation of the ... God.

16 ‡ A Pillar and ... dation of the TRUTH, ... confessedly great, ... SECRET of PIETY; ... who was manifest... Flesh, was justi... Spirit, was seen by ... sengers, was pro... among Nations, wa... lieved on in the ... was taken up in ...

CHAPTER IV.

1 But the spirit ... pressly says, That in ... quent Seasons, som... apostatize from the ... giving heed to ‡ de... Spirits, and ‡ to Teach... of Demons;

* Alex. Ms.—It is doubtful whether this word was originally ΟΣ who, or ΘΣ ...

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MS... all the versions have "He who," instead of "God," in this passage. This has been ... The latter reading, however, is also according to the analogy of the faith, and we ...

‡ 8. Acts vi. 3. ‡ 8. Lev. x. 9. ‡ 11. Titus ii. 3. ‡ 15. ...
‡ Titus ii. 10. ‡ 16. John i. 14; 1 John i. 2. ‡ 1. ...
‡ ... ‡ 2 Pet. iii. 3. ‡ 1. 2 Tim. iii. 13; 2 Pet. ii. 1. ...
Rev. 1x. 20.

ων, [2] εν ὑποκρισει ψευδολογων, κεκαυ-
..., by hypocrisy of false-speakers, having
μενων την ιδιαν συνειδησιν, [3] κωλυοντων
...ed the own conscience, forbidding
, απεχεσθαι βρωματων, ἁ ὁ θεος εκτι-
to abstain from foods, which the God created
μεταληψιν μετα ευχαριστιας τοις πισ-
a partaking of with thanksgiving by the faithful
ι επεγνωκοσι την αληθειαν. [4] Ὁτι παν
they have known the truth. Because every
θεου καλον, και ουδεν αποβλητον, μετα
of God good, and nothing cast away, with
στιας λαμβανομενον· [5] ἁγιαζεται γαρ δια
...ving being received, it is sanctified for through
θεου και εντευξεως. [6] Ταυτα ὑποτιθεμε-
of God and of prayer. These things setting forth
ς αδελφοις, καλος εση διακονος Ιησου
... brethren, good thou wilt be a servant of Jesus
ου, εντρεφομενος τοις λογοις της πιστεως
..., being nourished with the words of the faith
ς καλης διδασκαλιας, ᾗ παρηκολουθη-
... good teaching, which thou hast closely
[7] Τους δε βεβηλους και γραωδεις μυθους
The but profane and old women fables
ου· γυμναζε δε σεαυτον προς ευσεβειαν.
...avoid; discipline but thyself for piety.
η σωματικη γυμνασια προς ολιγον εστιν
... bodily discipline for a little it is
μος· ἡ δε ευσεβεια προς παντα ωφελιμος
...le, the but piety for all things profitable
επαγγελιαν εχουσα ζωης της νυν και
a promise having of life of the now and
λλουσης. [9] Πιστος ὁ λογος και πασης
...ing coming. True the word and of all
χης αξιος. [10] Εις τουτο γαρ *[και]
... worthy. In order to this for [also]
εν και ονειδιζομεθα, ὁτι ηλπικαμεν επι
... and are reproached, because we have hoped in
ντι, ὁς εστι σωτηρ παντων ανθρωπων,
...ing, who is a preserver of all men,
α πιστων. [11] Παραγγελλε ταυτα και
... of believers. Do thou enjoin these things and
ε. [12] Μηδεις σου της νεοτητος καταφρο-
...ach. No one thee the youth let despise,
αλλα τυπος γινου των πιστων εν λογῳ,
but a pattern become thou of the believers in word,
στροφῃ, εν αγαπῃ, εν πιστει, εν ἁγνειᾳ.
...duct, in love, in faith, in purity.

2 [misled] by the ‡ Hypocrisy of false teachers; whose OWN ‡ Conscience has been seared;

3 forbidding ‡ marriage, and ‡ the use of Foods which GOD created in order to be partaken of with ‡ Thanksgiving by the BELIEVERS, even by those who have recognized this TRUTH;—

4 That ‡ Everything Created by God † is good, and nothing is to be rejected, being received with Thanksgiving;

5 since it is sanctified through the Command of God, and by Prayer.

6 Setting forth These things before the BRETHREN, thou wilt be a Good Servant of * Christ Jesus, ‡ imbued with the WORDS of the FAITH, and the GOOD Teaching which thou hast closely followed.

7 But ‡ avoid PROFANE and Silly Fables, and train thyself for Piety;

8 for BODILY Training is profitable for a little; ‡ but PIETY is profitable for all things, ‡ having a Promise of the PRESENT Life, and of THAT which is FUTURE.

9 This SAYING is True, and worthy of All Reception.

10 For on this account, we toil and * are reproached, Because we hope in the living God, ‡ who is a Preserver of All Men, especially of Believers.

11 These things enjoin and teach.

12 Let no one despise Thy YOUTH; but ‡ become a Pattern of the BELIEVERS, in Word, in Conduct, in Love, in Faith, in Purity,

...XANDRIAN MANUSCRIPT.—6. Christ Jesus. 10. also—omit. 10. ...strive.

† ...r this purpose, or for food, or for being partaken of—ver. 3.

‡ ...Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3. ‡ 2. Eph. iv. 19. ‡ 3. Heb. xiii. 4. ...n. xiv. 3. ‡ 3. Rom. xiv. 6; 1 Cor. x. 30. ‡ 4. Rom. xiv. 14, 20; 1 Cor. x. 25. ...m. iii. 14, 15. ‡ 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 16, 23; iv. 4; Titus i. 14. ...m. vi. 6. ‡ 8. Psa. xxxvii. 4; lxxxiv. 11; cxii. 2, 3; cxlv. 19; Matt. vi. 33; xix. ...x. 30; Rom. viii. 28. ‡ 10. Job vii. 20; Psa. xxxvi. 6. ‡ 12. Titus ii. 7.

ἑως ερχομαι, προσεχε τῃ αναγνωσει, τῃ
till I come, attend thou to the reading, to the
παρακλησει, τῃ διδασκαλιᾳ. 14 Μη αμελει
exhorting, to the teaching. Not be thou neglectful
του εν σοι χαρισματος, ὁ εδοθη σοι δια προ-
the in thee endowment, which was given to thee through prophe-
φητειας, μετα επιθεσεως των χειρων του πρεσ-
cy, with laying on of the hands of the elder-
βυτεριου. 15 Ταυτα μελετα, εν τουτοις ισθι·
ship. These things do thou care for, in these things be thou;
ἱνα σου ἡ προκοπη φανερα ᾐ εν πασιν.
so that of thee the progress manifest may be in all things.
16 Επεχε σεαυτῳ, και τῃ διδασκαλιᾳ· επιμενε
Attend thou to thyself, and to the teaching; continue thou
αυτοις· τουτο γαρ ποιων, και σεαυτον σωσεις
in them; this for doing, both thyself thou wilt save
και τους ακουοντας σου.
and those hearing thee.

ΚΕΦ. ε΄. 5.

1 Πρεσβυτερῳ μη επιπληξῃς, αλλα παρακα-
An elderly man not thou mayest chide, but exhort
λει ὡς πατερα· νεωτερους, ὡς αδελφους·
as a father; younger men, as brothers;
2 πρεσβυτερας, ὡς μητερας· νεωτερας, ὡς αδελ-
elderly women, as mothers; younger women, as sis-
φας, εν παςῃ ἁγνειᾳ. 3 Χηρας τιμα, τας οντως
ters, in all purity. Widows honor, those really
χηρας. 4 Ει δε τις χηρα τεκνα η εκγονα εχει,
widows. If but any widow children or grandchildren has,
μανθανετωσαν πρωτον τον ιδιον οικον ευσεβειν,
let them be taught first the own house to be dutiful,
και αμοιβας αποδιδοναι τοις προγονοις· τουτο
and a recompense to render to the progenitors; this
γαρ εστιν αποδεκτον ενωπιον του θεου. 5 *Ἡ
for is acceptable in presence of the God. She
δε οντως χηρα και μεμονωμενη ηλπικεν επι τον
but really a widow and having been left alone he hoped in the
θεον, και προσμενει ταις δεησεσι και ταις προσ-
God, and continues in the supplications and in the pray-
ευχαις νυκτος και ἡμερας· 6 ἡ δε σπαταλωσα,
ers night and day; she but luxuriously,
ζωσα τεθνηκε. 7 Και ταυτα παραγγελλε, ἱνα
living has died. And these things enjoin, so that
ανεπιληπτοι ωσιν. 8 Ει δε τις των ιδιων, και
unblamable ones they may be. If but any one for those of own, and
μαλιστα των οικειων, ου προνοει, την πιστιν
especially of the household, not provides, the faith

13. Till I come, ... to the READING, to ... EXHORTING, to the TEACHING.
14 ‡ Neglect not ... ENDOWMENT ... which was ... thee through ... with Imposition of ... HANDS of the ELDER...
15 Make These ... thy care; be ... them; so that Thy ... GRESS may be ... all things.
16 ‡ Attend to ... and to the TEA... continue in them; ... doing this thou ... both Thyself, and ... who HEAR thee.

CHAPTER ...

1 Chide ‡ not ... man, but exhort ... Father; Younger ... Brothers;
2 Elderly ... Mothers; Younger ... as Sisters, in all ...
3 Support THOSE ... ows who are ... ows.
4 But if Any ... Children or G... ren, let them ... first to be duti... own Family, ‡ ... der proper return... PROGENITORS; ... acceptable in ... God.
5 ‡ Now ... really a WIDOW ... ing been left al... in God, and ... SUPPLICATIONS ... ers Night and ...
6 But I... SELF-INDULG... dead.
7 ‡ And ... things, so th... be unblamable...
8 But if any ... not for his o... ‡ and especi... Family, he has ...

* ALEXANDRIAN MANUSCRIPT.—8. his Family.
‡ 14. 2 Tim. i. 6. ‡ 16. Acts xx. 28. ‡ 13. James v. 13.
‡ 4. Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. ‡ 5. 1 Cor. vii. 32.
‡ 7. 1 Tim. i. 3; iv. 11; vi. 17. ‡ 8. Isa. lviii. 7; Gal. vi. 10.

και εστιν απιστου χειρων. [9] Χηρα
and is an unbeliever worse. A widow
...σθω μη ελαττον ετων εξηκοντα γεγο-
not less of years sixty having
...ανδρος γυνη, [10] εν εργοις καλοις μαρ-
...husband a wife, by works good being
...ει ετεκνοτροφησεν, ει εξενοδοχη-
if she reared a family, if she received
...ων ποδας ενιψεν, ει θλιβομενοις
...ones feet she washed, if afflicted ones
...ι παντι εργῳ αγαθῳ επηκολουθησε.
...if every work good she closely followed.
...ε χηρας παραιτου· όταν γαρ καταστ-
...widows reject; when for they may
...του Χριστου, γαμειν θελουσιν·
...the Anointed, to marry they wish;
...κριμα, ότι την πρωτην πιστιν
...condemnation, because the first fidelity
[13] άμα δε και αργαι μανθανουσι
...same time and also idle ones they learn
...ι τας οικιας· ου μονον δε αργαι,
the houses; not only but idle ones,
...ναροι και περιεργοι, λαλουσαι τα
...ters and busybodies, speaking the things
[14] Βουλομαι ουν νεωτερας γαμειν,
I wish therefore younger ones to marry,
...οικοδεσποτειν, μηδεμιαν αφορμην
to keep house, no opportunity
...ντικειμενῳ λοιδοριας χαριν. [15] Ηδη
opponent of reproach on account. Already
...ετραπησαν οπισω του σατανα. [16] Ει
turned aside after the adversary. If
...η] πιστη εχει χηρας, επαρκειτω
...or] believing woman has widows, let such support
...μη βαρεισθω ἡ εκκλησια, ἱνα ταις
...not let burden the congregation, so that those
...ας επαρκεσῃ. [17] Οἱ καλως προεστω-
...may be relieved. The well presid-
...πρεσβυτεροι διπλης τιμης αξιουσθωσαν·
...double honor let be esteemed worthy;
...κοπιωντες εν λογῳ και διδασκαλιᾳ.
...toiling in word and teaching.
...ει ἡ γραφη· Βουν αλοωντα ου φιμω-
...the writing; An ox treading not thou shalt
αξιος ὁ εργατης του μισθου αὐτου.
worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

9 Let not a Widow be enrolled less than sixty Years old, ‡having been a Wife of One Husband,

10 well reputed for good Works; whether she has reared a family, or ‡entertained strangers, or ‡washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

11 But reject Younger Widows, for when they become wanton against the ANOINTED one they wish to marry;

12 incurring Condemnation, Because they have violated their FIRST Fidelity.

13 ‡And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IMPROPER THINGS.

14 ‡I desire, therefore, the Younger Widows to marry to bear children, to keep house, ‡to give No Opportunity to the OPPONENT for reproach;

15 since some have already turned aside after the ADVERSARY.

16 If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve ‡THOSE who are REALLY Widows.

17 Let ‡the ELDERS who PRESIDE well ‡be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

18 for the SCRIPTURE says, ‡"Thou shalt not "muzzle an Ox threshing;" and, ‡"The LABORER is worthy of his REWARD."

...ICAN MANUSCRIPT.—16. believing man, or—omit.

...iii. 2. ‡ 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. ‡ 10. John xiii. 5, ...
... 2 Thess. iii. 11. ‡ 14. 1 Cor. vii. 9. ‡ 14. 1 Tim. vi. 1; Titus ii. 5.
... ‡ 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v.
...xiii. 7, 17. ‡ 17. Acts xxviii. 10. ‡ 18. Deut xxv. 4; 1 Cor. ix. 9.
...x. 12; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατα πρεσβυτερου κατηγοριαν μη παραδε-
Against an elder an accusation not do thou
χου, εκτος ει μη επι δυο η τριων μαρτυρων.
receive, without if not by two or three witnesses.
20 Τους ἁμαρτανοντας, ενωπιον παντων ελεγχε,
The sinning ones, in presence of all reprove thou,
ἱνα και οἱ λοιποι φοβον εχωσι.
so that also the remainder fear may have.
21 Διαμαρτυρομαι ενωπιον του θεου και *[κυ-
I solemnly enjoin in presence of the God and [Lord]
ριου] Ιησου Χριστου και των εκλεκτων αγγε-
Jesus Anointed and of the chosen mes-
λων, ἱνα ταυτα φυλαξῃς χωρις προκριματος
sengers, that these things thou mayest keep without prejudice
μηδεν ποιων κατα προσκλισιν. 22 Χειρας
nothing doing by partiality. Hands
ταχεως μηδενι επιτιθει μηδε κοινωνει ἁμαρτιαις
hastily to no one do thou put and not do thou share in sins
αλλοτριαις. Σεαυτον ἁγνον τηρει. 23 Μηκετι
with others. Thyself pure do thou keep. No longer
ὑδροποτει, αλλ' οινῳ ολιγῳ χρω δια
be thou a water-drinker, but wine a little do thou use on account of
τον στομαχον *[σου] και τας πυκνας σου
the stomach [of thee] and the frequent of thee
ασθενειας. 24 Τινων ανθρωπων αἱ ἁμαρτιαι
weaknesses. Of some men the sins
προδηλοι εισι, προαγουσαι εις κρισιν· τισι δε
previously manifest are, before leading to judgment; in some but
και επακολουθουσιν. 25 Ὡσαυτως και τα καλα
indeed they follow after. In like manner also the good
εργα προδηλα εστι· και τα αλλως εχοντα,
works previously manifest are; and the things otherwise being,
κρυβηναι ου δυναται.
to be hidden not are able.

ΚΕΦ. ς'. 6.

1 Ὁσοι εισιν ὑπο ζυγον δουλοι, τους ιδιους
As many as are under a yoke slaves, the own
δεσποτας πασης τιμης αξιους ἡγεισθωσαν, ἱνα
masters of all honor worthy let them esteem, that
μη το ονομα του θεου και ἡ διδασκαλια βλασ-
not the name of the God and the teaching may be
φημηται. 2 Οἱ δε πιστους εχοντες δεσποτας,
reviled. Those and believing having masters,
μη καταφρονειτωσαν, ὁτι αδελφοι εισιν· αλλα
not let them disregard, because brethren they are; but
μαλλον δουλευετωσαν, ὁτι πιστοι εισι και
rather let them serve, because believing ones they are and
αγαπητοι οἱ της ευεργεσιας αντιλαμβανομενοι.
beloved ones who of the well-doing are recipients.
Ταυτα διδασκε, και παρακαλει. 3 Ει τις
These things do thou teach, and do thou exhort. If any one
ἑτεροδιδασκαλει, και μη προσερχεται ὑγιαι-
teach differently, and not assents to being

19 Against an Elder re-
ceive not an Accusation,
in any case, without Two
or Three Witnesses.
20 * But ‡ those who
SIN reprove before all, so
that the REST also may
fear.
21 ‡ I solemnly enjoin
thee in the presence of
GOD and of * Christ Jesus,
and of the CHOSEN Mes-
sengers, that thou keep
These things without pre-
judice, doing Nothing by
Partiality.
22 ‡ Lay Hands hastily
on no one, ‡ and be not a
partaker in Others' Sins;
keep Thyself pure.
23 (Be no longer a
Water-drinker, but use a
little Wine on account of
thy STOMACH, and thy
FREQUENT Weaknesses.)
24 ‡ The sins of some
Men are previously [illegible]
first, leading on to Judg-
ment; but in some, in-
deed, they follow after.
25 * And so [illegible]
DEEDS also are previously
manifest, and THOSE [illegible]
ARE OTHERWISE cannot [illegible]
concealed.

CHAPTER VI.

1 Let as many ‡ [illegible]
servants as are under [illegible]
Yoke, esteem their own
Masters as worthy of all
Honor; ‡ that the NAME
of GOD and the TEACHING
may not be reviled.
2 And let not THOSE
HAVING Believing Masters
disregard them, ‡ Because
they are Brethren; but
rather serve, Because they
are Believers and Beloved
who are RECEIVING [illegible]
the BENEFIT. ‡ These
things teach and exhort.
3 If any one ‡ teach dif-
ferently, and assent not [illegible]

* Alexandrian Manuscript.—20. But those. 21. Lord—omit. 21. Christ
Jesus. 23. of thee—omit. 25. And so good deeds also.

‡ 20. Gal. ii. 11, 14; Titus i. 13. ‡ 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1. ‡ 22.
Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. ‡ 22. 2 John 11. ‡ 24. Gal. v. 19.
‡ 1. Eph. vi. 5; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18.

γοις τοις του κυριου ἡμων Ιησου
words in those of the Lord of us Jesus
και τῃ κατ' ευσεβιαν διδασκαλιᾳ·
and to that according to piety teaching;
αι, μηδεν επισταμενος, αλλα νοσων
nothing being versed in, but being sick
σεις και λογομαχιας, εξ ὧν γινεται
and strifes of words, out of which arises
ρις, βλασφημιαι, ὑπονοιαι πονηραι,
strife, evil-speakings, suspicions wicked,
ριβαι διεφθαρμενων ανθρωπων τον
having been corrupted of men the
πεστερημενων της αληθειας, νομιζον-
having been devoid of the truth, suppos-
μον ειναι την ευσεβειαν. *[Αφισ-
to be the piety. [Withdraw
των τοιουτων.] 6 Εστι δε πορισμος
from the such ones.] It is but gain
ευσεβειᾳ μετα αυταρκειας. 7 Ουδεν
piety with a competency. Nothing
γκαμεν εις τον κοσμον· *[δηλον,]
brought into the world; [evident,]
ξενεγκειν τι δυναμεθα. 8 Εχοντες δε
carry out anything are we able. Having and
και σκεπασματα, τουτοις αρκεσθη-
and coverings, with these things we shall be
9 Οἱ δε βουλομενοι πλουτειν, εμπιπ-
Those but wishing to be rich, fall
πειρασμον και παγιδα, και επιθυμιας
a temptation and a snare, and desires
ητους και βλαβερας, αἱτινες βυθι-
foolish and hurtful, which sink
ανθρωπους εις ολεθρον και απωλειαν.
men into destruction and ruin.
παντων των κακων εστιν ἡ φιλαρ-
of all of the evils is the love of
τινες ορεγομενοι απεπλανηθησαν απο
some longing after wandered from
ως, και ἑαυτους περιεπειραν οδυναις
and themselves pierced around with sorrows
11 Συ δε, ω ανθρωπε *[του] θεου,
Thou but, O man [of the] God,
γε· διωκε δε δικαιοσυνην, ευσε-
pursue thou and righteousness, piety,
τιν, αγαπην, ὑπομονην, πρᾳοτητα·
love, patience, meekness;
τον καλον αγωνα της πιστεως, επι-
the good contest of the faith, do thou
αιωνιου ζωης, εις ἡν εκληθης,
age-lasting life, for which thou wast called out,
γησας την καλην ὁμολογιαν ενωπιον
confess the good confession in presence
αρτυρων. 13 Παραγγελλω σοι ενω-
witnesses. I charge thee in
θεου, του ζωοποιουντος τα παντα,
God, of that making alive the things all,

THOSE Sound Words of our LORD Jesus Christ, and to that TEACHING which is according to Piety,

4 he is puffed up, being master of Nothing, but is distracted about ‡ Questions and Verbal contentions, out of which arise Envy, Strife, Revilings, evil Suspicions,

5 Wranglings of Men corrupted in MIND, and destitute of the TRUTH, ‡ supposing PIETY to be GAIN.

6 But ‡ PIETY with a Competency is great Gain.

7 For we brought Nothing into the WORLD, and it is evident that we are not able to carry anything out;

8 and ‡ having supplies of Food and Clothing, with These let us be satisfied.

9 But ‡ THOSE WISHING to be rich fall into a Temptation, and a Snare, and into many foolish and injurious Desires, which sink Men into Destruction and utter Ruin;

10 ‡ for a Root of All kinds of Evil is the LOVE OF MONEY; which some longing after, wandered from the FAITH, and pierced Themselves around with many Sorrows.

11 ‡ But thou, O Man of God! flee from these things, and pursue Righteousness, Piety, Faith, Patience, Love, Meekness.

12 ‡ Maintain the GOOD Contest of the FAITH; ‡ lay hold of AIONIAN Life, for which thou wast called out, and didst confess the GOOD Confession in the presence of Many Witnesses.

13 I charge thee in the presence of THAT GOD who ‡ makes alive ALL things,

* ...ican Manuscript.—5. From such withdraw thyself—omit. 7. evident ...11. of the—omit.

‡ 4; 2 Tim. ii. 23; Titus iii. 9. ‡ 5. Titus i. 11; 2 Pet. ii. 3. ‡ 6. ...; Prov. xv. 16. ‡ 8. Heb. xiii. 5. ‡ 9. Prov. xv. 27; Matt. xiii. 22; ‡ 10. Exod. xxiii. 8; Deut. xvi. 19. ‡ 11. 2 Tim. ii. 22. ‡ 12. 1 Cor. ...i. 18; 2 Tim. iv. 7. ‡ 12. Phil. iii. 12, 14; verse 19. ‡ 13. John v. 21.

και Χριστου Ιησου, του μαρτυρησαντος επι
and Anointed Jesus, of that one testifying before
Ποντιου Πιλατου την καλην ὁμολογιαν, 14 τη-
Pontius Pilate the good confession, to
ρησαι σε την εντολην ασπιλον, ανεπιληπτον,
keep thee the commandment spotless, blameless,
μεχρι της επιφανειας του κυριου ἡμων Ιησου
till the appearance of the Lord of us Jesus
Χριστου, 15 ἡν καιροις ιδιοις δειξει ὁ μακαριος
Anointed, which in seasons own he will show the blessed
και μονος δυναστης, ὁ βασιλευς των βασιλευ-
and only Potentate, the king of those being
οντων και κυριος των κυριευοντων, 16 ὁ μονος
kings and Lord of those being lords, the only
εχων αθανασιαν, φως οικων απροσιτον, ὁν ειδεν
one having deathlessness, light dwelling in inaccessible, whom saw
ουδεις ανθρωπων, ουδε ιδειν δυναται· ᾡ τιμη
no one of men, nor to see is able; to whom honor
και κρατος αιωνιον· αμην.
and might age-lasting; so be it.

17 Τοις πλουσιοις εν τῳ νυν αιωνι, παραγ-
To those rich ones in the present age, do thou
γελλε μη ὑψηλοφρονειν, μηδε ηλπικεναι επι
charge not to be high-minded, nor to have confidence in
πλουτου αδηλοτητι, αλλ' εν τῳ θεῳ *[τῳ
wealth uncertain, but in the God [the
ζωντι,] τῳ παρεχοντι ἡμιν παντα πλουσιως εις
living,] in that offering to us all things richly for
απολαυσιν· 18 αγαθοεργειν, πλουτειν εν εργοις
enjoyment; to work good, to be rich in works
καλοις, ευμεταδοτους ειναι, κοινωνικους, 19 απο-
good, liberal ones to be, communicative ones, treas-
θησαυριζοντας ἑαυτοις θεμελιον καλον εις το
uring up for themselves a foundation good for the
μελλον, ἱνα επιλαβωνται της οντως ζωης.
future, so that they may lay hold of that really life.

20 Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-
O Timothy, the trust guard thou, avoid-
τρεπομενος τας βεβηλους κενοφωνιας και αντι-
ing the profane empty sounds and oppo-
θεσεις της ψευδωνυμου γνωσεως· 21 ἡν τινες
sitions of the falsely-named knowledge; which some
επαγγελλομενοι, περι την πιστιν ηστοχησαν.
having professed, concerning the faith missed the mark.

Ἡ χαρις μετα σου.
The favor with thee.

and THAT Christ Jesus ‡ who TESTIFIED [...] Pontius Pilate the good Confession;

14 that thou keep the COMMANDMENT, [...] spotless, blameless, ‡ [...] the APPEARANCE of our LORD Jesus Christ;

15 which in his own Season THAT BLESSED and only Potentate will exhibit,—‡ the KING of KINGS, and LORD of LORDS,—

16 ‡ the only one POSSESSING Immortality, inhabiting Light inaccessible; ‡ whom no one of Men has seen, nor is able to see; to whom be Honor and Might eternal. Amen.

17 Charge THOSE RICH in the PRESENT Age, not to be high-minded, nor ‡ to confide in Wealth ‡ so uncertain, but in THAT God ‡ who IMPARTS to us all things richly for Enjoyment;—

18 to do good, ‡ to be rich in good Works, to be liberal, willing to bestow;

19 ‡ treasuring up for themselves a good Foundation for the FUTURE, that they may lay hold of that which is REALLY Life.

20 O Timothy! ‡ guard THAT INTRUSTED to thee, ‡ turning away from the PROFANE, Empty Sounds and Contradictions of the FALSELY-NAMED KNOWLEDGE,

21 which some, having professed, ‡ erred concerning the FAITH. Favor be with * thee.

* ALEXANDRIAN MANUSCRIPT.—17. the living—omit. 21. you. Subscription—THE FIRST TO TIMOTHY—WRITTEN FROM LAODICEA.

‡ 13. Matt. xxvii. 11; John xviii. 37. ‡ 14. Phil. i. 6, 10; 1 Thess. iii. 13; [...] ‡ 15. Rev. xvii. 14; xix. 16. ‡ 16. 1 Tim. i. 17. ‡ 16. Exod. xxxiii. 20; John i. [...] ‡ 17. Job xxxi. 28; Psa. lii. 7; lxii. 10; Mark x. 24; Luke xii. 21. ‡ 17. Prov. [...] ‡ 17. Acts xiv. 17; xvii. 25. ‡ 18. Luke xii. 21; James ii. 5. ‡ 19. Matt. [...] xix. 21; Luke xii. 33; xvi. 9. ‡ 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. ‡ [...] i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. ‡ 21. 1 Tim. i. 6; 2 Tim. ii. [...]

[ΠΑΥΛΟΥ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] TO TIMOTHY [AN EPISTLE] SECOND.

*THE SECOND TO TIMOTHY.

ΚΕΦ. α΄. 1.

1 Παυλος, ἀποστολος Ιησου Χριστου δια
θεληματος θεου, κατ' επαγγελιαν ζωης της εν
Χριστῳ Ιησου, 2 Τιμοθεῳ αγαπητῳ τεκνῳ· χα-
ρις, ελεος, ειρηνη απο θεου πατρος, και Χριστου
Ιησου του κυριου ἡμων.

3 Χαριν εχω τῳ θεῳ, ᾡ λατρευω απο προ-
γονων εν καθαρᾳ συνειδησει, ὡς αδιαλειπτον
εχω την περι σου μνειαν εν ταις δεησεσι μου
νυκτος και ἡμερας, 4 επιποθων σε ιδειν, μεμνη-
μενος σου των δακρυων, ἱνα χαρας πληρωθω·
5 ὑπομνησιν λαμβανων της εν σοι ανυποκριτου
πιστεως, ἡτις ενῳκησε πρωτον εν τῃ μαμμῃ
σου Λωιδι, και τῃ μητρι σου Ευνικῃ· πεπεισμαι
δε, ὁτι και εν σοι. 6 Δι' ἡν αιτιαν αναμιμ-
νησκω σε αναζωπυρειν το χαρισμα του θεου, ὁ
εστιν εν σοι δια της επιθεσεως των χειρων
μου· 7 ου γαρ εδωκεν ἡμιν ὁ θεος πνευμα δει-
λιας, αλλα δυναμεως και αγαπης και σωφρονισ-
μου. 8 Μη ουν επαισχυνθῃς το μαρτυριον
του κυριου ἡμων, μηδε εμε τον δεσμιον αυτου·
αλλα συγκακοπαθησον τῳ ευαγγελιῳ κατα
δυναμιν θεου, 9 του σωσαντος ἡμας και καλε-
σαντος κλησει ἁγιᾳ, ου κατα τα εργα ἡμων,

CHAPTER I.

1 Paul, ‡ an Apostle of
Jesus Christ, by the Will
of God, on account of the
‡ Promise of THAT Life
which is by Christ Jesus,
2 ‡ to Timothy, a Be-
loved Child; Favor, Mercy,
Peace, from God the Fa-
ther, and from Christ Je-
sus our LORD.
3 I am thankful to GOD,
(‡ whom from my Ances-
tors I religiously serve
with a Pure Conscience,)
as I have an unceasing
REMEMBRANCE of thee in
my PRAYERS, Night and
Day;
4 ‡ longing to see Thee,
(being mindful of Thy
TEARS,) so that I may be
filled with Joy;
5 having a Recollection
also of ‡ the UNFEIGNED
Faith which is in thee,
which first dwelt in thy
GRANDMOTHER Lois, and
in ‡ thy MOTHER Eunice,
and I am persuaded that
it dwells also in thee.
6 For this reason I re-
mind thee ‡ to kindle up
the FREE GIFT of * GOD,
which is in thee, through
the IMPOSITION of my
HANDS.
7 For ‡ GOD did not
give to us a Cowardly
Spirit, but one of Power,
and of Love, and of a
Sound mind.
8 Therefore ‡ be not
ashamed of ‡ the TESTI-
MONY of our LORD, nor of
me ‡ his PRISONER; but
jointly suffer evil for the
GLAD TIDINGS, according
to the Power of THAT God,
9 ‡ who SAVED us, and
‡ called us with a holy In-
vitation, ‡ not according to
our WORKS, but according

* ALEXANDRIAN MANUSCRIPT.—*Title*—THE SECOND TO TIMOTHY. 6. the ANOINTED.

‡ 1. 2 Cor. i. 1. ‡ 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. ‡ 2. 1 Tim. i. 2. ‡ 3. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. ‡ 4. 2 Tim. iv. 9, 21. ‡ 5. 1 Tim. i. 5. ‡ 5. *Acts xvi. 1.* ‡ 6. 1 Tim. iv. 14. ‡ 7. Rom. viii. 15. ‡ 8. Rom. i. 16. ‡ 8. *1 Tim. ii. 6; Rev. i. 2.* ‡ 8. Eph. iii. 1; Phil. i. 7. ‡ 9. 1 Tim. i. 1; *Titus iii. 4.* ‡ 9. *1 Thess. iv. 7;* Heb. iii. 1. ‡ 9. Titus iii. 5.

αλλα κατ' ιδιαν προθεσιν και χαριν την
but according to own purpose and favor that
δοθεισαν ἡμιν εν Χριστῳ Ιησου προ χρονων
having been given to us in Anointed Jesus before times
αιωνιων, 10 φανερωθεισαν δε νυν δια της επι-
age-lasting, having been manifested but now through the ap-
φανειας του σωτηρος ἡμων Ιησου Χριστου,
pearance of the savior of us Jesus Anointed,
καταργησαντος μεν τον θανατον, φωτισαντος
having rendered powerless indeed the death, having illuminated
δε ζωην και αφθαρσιαν δια του ευαγγελιου,
but life and incorruptibility by means of the glad tidings,
11 εις ὁ ετεθην εγω κηρυξ και αποστολος και
for which was appointed I a herald and an apostle and
διδασκαλος *[εθνων·] 12 δι' ἡν αιτιαν και
a teacher [of nations,] through which cause also
ταυτα πασχω, αλλ' ουκ επαισχυνομαι· οιδα
these things I suffer, but not I am ashamed; I know
γαρ ᾡ πεπιστευκα, και πεπεισμαι, ὁτι δυνα-
for in whom I have believed, and I have confided in, because power-
τος εστι την παραθηκην μου φυλαξαι εις εκεινην
ful he is the trust of me to guard to that
την ἡμεραν.
the day.

13 Ὑποτυπωσιν εχε ὑγιαινοντων λογων, ὡν
An outline hold thou of sound words, of which
παρ' εμου ηκουσας, εν πιστει και αγαπῃ τῃ εν
from me thou didst hear, in faith and love in that in
Χριστῳ Ιησου· 14 την καλην παραθηκην φυλα-
Anointed Jesus; the good trust do thou
ξον δια πνευματος ἁγιου, του ενοικουντος εν
guard through spirit holy, of that dwelling in
ἡμιν.
us.

15 Οιδας τουτο, ὁτι απεστραφησαν με παντες
Thou knowest this, that turned away me all
οἱ εν τῃ Ασιᾳ, ὡν εστι Φυγελλος και Ἑρμο-
those in the Asia, of whom is Phygellus and Hermo-
γενης. 16 Δῳη ελεος ὁ κυριος τῳ Ονησιφορου
genes. May grant mercy the Lord to the of Onesiphorus
οικῳ· ὁτι πολλακις με ανεψυξε, και την ἁλυσιν
house; because often me he refreshed, and the chain
μου ουκ επῃσχυνθη, 17 αλλα γενομενος εν
of me not he was ashamed, but having been in
Ῥωμῃ, σπουδαιοτερον εζητησε με, και εὑρε·
Rome, very diligently he sought me, and found,
18 (δῳη αυτῳ ὁ κυριος εὑρειν ελεος παρα κυριου
may grant to him the Lord to find mercy from Lord
ἐν εκεινῃ τῃ ἡμερᾳ·) και ὁσα εν Εφεσῳ
in that the day;) and what things in Ephesus
διηκονησε, βελτιον συ γινωσκεις.
he served, very well thou knowest.

to his Own Purpose, and THAT FAVOR which was BESTOWED on us in Christ Jesus, ‡ before the Aionian Times;

10 but ‡ is now manifested through the APPEARANCE of our SAVIOR *Christ Jesus, ‡ who has indeed rendered DEATH powerless, and who has illustrated Life and Incorruptibility by the GLAD TIDINGS;

11 ‡ for which I was appointed a Herald, and an Apostle, and a Teacher of Nations;

12 ‡ for Which Cause I also suffer These things; but I am not ashamed; and I know in whom I have believed and have confided, for he is able to guard my ENTRUSTED CHARGE till That DAY.

13 Retain ‡ an Outline of Wholesome Words, which thou didst hear from me, in THAT Faith and Love which are in Christ Jesus.

14 ‡ Guard the good Entrusted charge, through THAT holy Spirit which DWELLS in us.

15 Thou knowest this, That All THOSE in Asia ‡ turned away from me; of whom are Phygellus and Hermogenes.

16 May the LORD grant Mercy ‡ to the FAMILY of ONESIPHORUS,—Because he often refreshed Me, and ‡ was not ashamed of my CHAIN;

17 but being in Rome he searched for me very diligently, and found me.

18 (May the LORD grant to him ‡ to find Mercy from the Lord in That DAY;) and how many things he served me in Ephesus thou knowest very well.

* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus. 11. of nations—omit.

‡ 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. ‡ 10. Rom. xvi. 26; Eph. i. 9. ‡ 10. 1 Cor. xv. 54, 55; Heb. ii. 14. ‡ 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. ‡ 12. Eph. iii. 1; 2 Tim. ii. 9. ‡ 13. Rom. vi. 17. ‡ 14. 1 Tim. vi. 20. ‡ 15. 2 Tim. iv. 10, 16. ‡ 16. 2 Tim. iv. 19. ‡ 16. Acts xxviii. 20; Eph. vi. 20. ‡ 18. Matt. xxv. 34—40.

ΚΕΦ. β'. 2.

[1] Συ ουν, τεκνον μου, ενδυναμου εν τῃ
Thou therefore, child of me, be strong in the
χαριτι τῃ εν Χριστῳ Ιησου· [2] και ἁ ηκου-
favor that in Anointed Jesus; and the things thou didst
σας παρ' εμου δια πολλων μαρτυρων, ταυτα
hear from me through many witnesses, these things
παραθου πιστοις ανθρωποις, οἵτινες ἱκανοι εσον-
entrust thou to faithful men, who competent shall
ται και ἑτερους διδαξαι. [3] Συ ουν κακοπαθη-
be also others to teach. Thou therefore endure evil
σον ὡς καλος στρατιωτης Ιησου Χριστου.
as good a soldier of Jesus Anointed.
[4] Ουδεις στρατευομενος εμπλεκεται ταις του
No one serving as a soldier involves himself with the of the
βιου πραγματειαις, ἱνα τῳ στρατολογησαντι
life occupations, so that the one having enlisted
αρεσῃ. [5] Εαν δε *[και] αθλῃ τις, ου στε-
he may please. If but [also] may contend any one, not is
φανουται, εαν μη νομιμως αθλησῃ. [6] Τον κο-
crowned, if not lawfully he may have contended. The toil-
πιωντα γεωργον δει πρωτον των καρπων μετα-
ing husbandman it behoves first of the fruits to par-
λαμβανειν. [7] Νοει, ἁ λεγω· δῳη γαρ
take. Consider thou, the things I say; may give for
σοι ὁ κυριος συνεσιν εν πασι. [8] Μνημονευε Ιη-
to thee the Lord understanding in all things. Do thou remember Je-
σουν Χριστον εγηγερμενον εκ νεκρων, εκ
sus Anointed having been raised out of dead ones, from
σπερματος Δαυιδ, κατα το ευαγγελιον μου·
seed of David, according to the glad tidings of me;
[9] εν ᾡ κακοπαθω μεχρι δεσμω, ὡς κακουργος·
in which I suffer evil even to chains, as an evil doer;
αλλ' ὁ λογος του θεου ου δεδεται. [10] Δια
but the word of the God not is chained. On account of
τουτο παντα ὑπομενω δια τους εκλεκτους,
this all things I undergo on account of the chosen ones,
ἱνα και αυτοι σωτηριας τυχωσι της εν Χριστῳ
so that also they salvation may obtain of that in Anointed
Ιησου, μετα δοξης αιωνιου. [11] Πιστος ὁ λογος·
Jesus, with glory agelasting. True the word;
ει γαρ συναπεθανομεν, και συζησομεν· [12] ει
if for we died with, also we shall live with; if
ὑπομενομεν, και συμβασιλευσομεν· ει αρνου-
we endure patiently, also we shall reign with; if we

CHAPTER II.

1 Thou, therefore, my Child, be Strong in THAT FAVOR which is in Christ Jesus.

2 ‡ And the things which thou didst hear from me through Many Witnesses, These ‡ entrust to Faithful Men, who will be ‡ competent also to instruct others.

3 Do thou, therefore, *endure with me hardship, ‡ as a Good Soldier of Christ Jesus.

4 ‡ No one serving as a soldier embarrasses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.

5 And if any one contend in the games, he is not crowned, unless he contend lawfully.

6 ‡ The TOILING HUSBANDMAN ought first to partake of the FRUITS.

7 Think of what I say; *for the LORD will give thee Understanding in all things.

8 Remember Jesus Christ of the ‡ Seed of David, ‡ has been raised from the Dead, according to my GLAD TIDINGS;

9 in which I endure hardship, ‡ even to Chains, as a Malefactor; ‡ but the WORD of GOD is not chained.

10 Therefore ‡ I undergo All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory aionian.

11 True is the WORD; ‡ For if we died with him, we shall also live with him;

12 ‡ if we endure patiently, we shall also reign with him, if we disown

* VATICAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the LORD will give thee.

‡ 2. 2 Tim. i. 13; iii. 10, 14. ‡ 2. 1 Tim. i. 18. ‡ 2. 1 Tim. iii. 2; Titus i. 9. ‡ 3. 1 Tim. i. 18. ‡ 4. 1 Cor. ix. 25. ‡ 6. 1 Cor. ix. 10. ‡ 8. Rom. i. 3, 4; Acts ii. 30; xiii. 23. ‡ 8. 1 Cor. xv. 1, 4, 20. ‡ 9. Phil. i. 7; Col. iv. 3, 18. ‡ 9. Acts xxviii. 31; Eph. vi. 19, 20; Phil. i. 13, 14. ‡ 10. Eph. iii. 13; Col. i. 24. ‡ 11. 2 Cor. iv. 8. ‡ 12. Rom. viii. 17; 1 Pet. iv. 13. ‡ 12. Matt. x. 33.

μεθα, κἀκεινος αρνησεται ἡμας· [13] ει απιστου-
deny, also he will deny us; if faithless,
μεν, εκεινος πιστος μενει· αρνησασθαι ἑαυτον
he faithful remains; to deny himself
ου δυναται.
not he is able.

[14] Ταυτα ὑπομιμνησκε, διαμαρτυρομενος ενω-
These things do thou put in mind, earnestly testifying in pres-
πιον του κυριου, μη λογομαχειν, εις ουδεν
ence of the Lord, not to dispute about words, for nothing
χρησιμον, επι καταστροφῃ των ακουοντων.
useful, to a subversion of those hearing.
[15] Σπουδασον σεαυτον δοκιμον παραστησαι τῳ
Be thou diligent thyself approved to present to the
θεῳ, εργατην ανεπαισχυντον, ορθοτομουντα
God, a workman unashamed, cutting straight
τον λογον της αληθειας. [16] Τας δε βεβηλους
the word of the truth. The but profane
κενοφωνιας περιΐστασο· επι πλειον γαρ προκο-
empty sounds do thou avoid; to more for they will
ψουσιν ασεβειας, [17] και ὁ λογος αυτων ὡς γαγ-
proceed impiety, and the word of them as a mor-
γραινα νομην ἑξει· ὡν εστιν Ὑμεναιος και
tifying sore pasture will have; of whom is Hymeneus and
Φιλητος, [18] οἱτινες περι την αληθειαν ηστο-
Philetus, who concerning the truth missed
χησαν, λεγοντες την αναστασιν ηδη γεγονε-
the mark, saying the resurrection already to have hap-
ναι, και ανατρεπουσι την τινων πιστιν. [19] Ὁ
pened, and overturn the of some faith. The
μεντοι στερεος θεμελιος του θεου ἑστηκεν,
however firm foundation of the God stands,
εχων την σφραγιδα ταυτην· Εγνω κυριος τους
having the seal this; Knew Lord the
οντας αὑτου· και· Αποστητω απο αδικιας πας
being of himself; and; Let depart from injustice every one
ὁ ονομαζων το ονομα κυριου. [20] Εν μεγαλῃ δε
who is naming the name of Lord. In great but
οικιᾳ ουκ εστι μονον σκευη χρυσα και αργυρα,
a house not is only vessels golden and made of silver,
αλλα και ξυλινα και οστρακινα· και ἁ μεν εις
but also wooden and earthen; and some indeed for
τιμην, ἁ δε εις ατιμιαν. [21] Εαν ουν τις εκκα-
honor, some and for dishonor. If therefore any one should
θαρῃ ἑαυτον απο τουτων, εσται σκευος εις
well cleanse himself from these, he will be a vessel for

him, he also will deny us;
13 ‡If we are faithless, he remains faithful; *‡he cannot deny himself.
14 Remind them of These things, ‡solemnly charging them in the presence of the LORD, ‡not to contend about words for Nothing Useful, to the Subversion of the hearers.
15 Be diligent to present Thyself to *God, an approved Workman, irreproachable, rightly treating the WORD of TRUTH.
16 ‡But repress Empty Declamations; for they will farther promote Impiety;
17 and the word of these [men] will eat like a Mortifying sore; of whom are ‡Hymeneus and Philetus;
18 who ‡missed the mark with respect to the TRUTH, ‡saying that the RESURRECTION has already happened; and they are perverting the faith of SOME.
19 However, the firm Foundation of God stands, having this †INSCRIPTION, "The LORD ‡KNOWS THOSE who ARE his;" and, "Let EVERY ONE who NAMES the NAME of the Lord depart from Iniquity."
20 But in a Great House there are not only golden and silver Vessels, but also wooden and earthen ones; ‡some for Honor, and some for Dishonor.
21 If, then, any one entirely purify himself from these things, he will be a

* ALEXANDRIAN MANUSCRIPT.—13. for he cannot. 15. the ANOINTED one.

† 19. Literally, a Seal, on which inscriptions were frequently engraved. Doddridge remarks, "The expression is here used with peculiar propriety, in allusion to the custom of *engraving* upon some stones laid in the foundations of buildings the names of the persons by whom, and the *purposes* for which, the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this *double* inscription."

‡ 13. Rom. iii. 3; ix. 6. ‡ 13. Num. xxiii. 19. ‡ 14. 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1. ‡ 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11. ‡ 16. 1 Tim. iv. 7; vi. 20; Titus i. 14. ‡ 17. 1 Tim. i. 20. ‡ 18. 1 Tim. vi. 21. ‡ 18. 1 Cor. xv. 12. ‡ 19. [illegible] 14, 27. See Num. xvi. 5. ‡ 20. Rom. ix. 21.

ἡγιασμενον, *[και] ευχρηστον τῳ δεσ-
having been cleansed, [and] of good use to the mas-
εις παν εργον αγαθον ἡτοιμασμενον.
for every work good having been prepared.
22 Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε
the but youthful desires flee thou; pursue thou but
δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των
righteousness, faith, love, peace with those
επικαλουμενων τον κυριον εκ καθαρας καρδιας.
invoking on the Lord out of pure a heart.
23 Τας δε μωρας και απαιδευτους ζητησεις πα-
the but foolish and uninstructive questions do
ραιτου, ειδως, ὁτι γεννωσι μαχας· 24 δουλον δε
reject, knowing, that they beget contests; a bondman but
κυριου ου δει μαχεσθαι, αλλ' ηπιον ειναι προς
of Lord not it behoves to quarrel, but gentile to be to
παντας, διδακτικον, ανεξικακον, 25 εν πρᾳοτητι
all, fit to teach, enduring evil, in meekness
παιδευοντα τους αντιδιατιθεμενους· μηποτε δῳ
correcting those being opposed; perhaps may give
αυτοις ὁ θεος μετανοιαν εις επιγνωσιν αληθειας,
them the God a change of mind to a knowledge of truth,
26 και ανανηψωσιν εκ της του διαβολου παγι-
and they may be recovered from the of the accuser snare
δος, εζωγρημενοι ὑπ' αυτου εις το εκεινου θε-
having been taken alive by him for the of him will.
λημα.

ΚΕΦ. γ'. 3.

1 Τουτο δε γινωσκε, ὁτι εν εσχαταις ἡμεραις
This but know thou, that in latter days
ενστησονται καιροι χαλεποι. 2 Εσονται γαρ οἱ
will be present seasons trying. Will be for the
ανθρωποι φιλαυτοι, φιλαργυροι, αλαζονες,
men self-lovers, money-lovers, boasters,
ὑπερηφανοι, βλασφημοι, γονευσιν απειθεις,
haughty ones, revilers, to parents disobedient,
αχαριστοι, ανοσιοι, 3 αστοργοι, ασπονδοι,
ungrateful ones, unholy ones, void of natural affection, implacable,
διαβολοι, ακρατεις, ανημεροι, αφιλαγαθοι,
accusers, without self-control, fierce ones, without love to good men,
4 προδοται, προπετεις, τετυφωμενοι, φιληδονοι
betrayers, rash ones, having been puffed up, pleasure-lovers
μαλλον η φιλοθεοι· 5 εχοντες μορφωσιν ευσε-
rather than God-lovers; having a form of
βειας, την δε δυναμιν αυτης ηρνημενοι. Και
piety, the but power of her having denied. Also
τουτους αποτρεπου. 6 Εκ τουτων γαρ εισιν οἱ
these turn away from. Out of these for are those
ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες
entering into the houses and leading captive

Vessel for Honor, sanctified, of good use to the MASTER, ‡prepared for Every good Work.

22 Now flee from YOUTHFUL DESIRES; but pursue Righteousness, Fidelity, Love, Peace, with *All THOSE who ‡INVOKE the LORD from a Pure Heart.

23 ‡Reject also FOOLISH and uninstructive Questions, knowing That they produce Contentions;

24 and ‡a Servant of the Lord must not be contentious, but be Gentle towards all, fit to teach, patient under evil;

25 ‡in meekness correcting the OPPOSERS; perhaps GOD may give them a change of mind in order *to a Knowledge of the Truth;

26 and that they may be recovered ‡from the SNARE of the ENEMY, who have been entrapped by him for HIS Pleasure.

CHAPTER III.

1 But *know This, ‡That in latter Days trying Seasons will come;

2 for the MEN will be Self-lovers, Money-lovers, Boasters, Haughty, Blasphemers, Disobedient to Parents, Ungrateful, Unholy,

3 Without natural affection, Implacable, Accusers, Without self-control, Ferocious Haters of good men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lovers of God;

5 having a Form of Piety, ‡but having denied its POWER; ‡from These also turn away.

6 For ‡of these are THOSE ENTERING the HOUSES, and leading cap-

...ANDRIAN MANUSCRIPT.—21. and—omit. ...you This.

25. to come to a Knowledge.

...Tim. iii. 17; Titus iii. 1. ‡ 22. Acts ix. 14; 1 Cor. i. 2. ‡ 23. Titus iii. 9.
...m. iii. 2, 3. ‡ 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. ‡ 26. 1 Tim. iii. 7.
...iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3. ‡ 5. 1 Tim. v. 8; Titus i. 16. ‡ 5. 2 Thess.
...im. vi. 5. ‡ 6. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα ἁμαρτιαις, αγομενα
little women having been laden with sins, being led away
επιθυμιαις ποικιλαις, [7] παντοτε μανθανοντα,
by inordinate desires various, always learning,
και μηδεποτε εις επιγνωσιν αληθειας ελθειν
and never into a knowledge of truth to come
δυναμενα. [8] Ὃν τροπον δε Ιαννης και Ιαμβρης
are able. Which way but Jannes and Jambres
αντεστησαν Μωυσει, οὑτω και οὑτοι ανθιστανται
opposed Moses, so also these are opposed
ται τη αληθειᾳ, ανθρωποι κατεφθαρμενοι τον
to the truth, men having corrupted the
νουν, αδοκιμοι περι την πιστιν. [9] Αλλ' ου
mind, disapproved ones concerning the faith. But not
προκοψουσιν επι πλειον· ἡ γαρ ανοια αυτων εκ-
they shall proceed to more; the for folly of them very
δηλος εσται πασιν, ὡς και ἡ εκεινων εγενετο.
plain shall be to all, as also that of those became.
[10] Συ δε παρηκολουθηκας μου τῃ διδασκαλιᾳ,
Thou but hast closely followed of me the teaching,
τῃ αγωγῃ, τῃ προθεσει, τῃ πιστει, τῃ μακροθυ-
the conduct, the purpose, the fidelity, the forbear-
μιᾳ, *[τῃ αγαπῃ,] τῃ ὑπομονῃ, [11] τοις διωγ-
ance, [the love,] the patience, the perse-
μοις, τοις παθημασιν, οἱα μοι εγενετο εν
cutions, the sufferings, what things to me happened in
Αντιοχειᾳ, εν Ικονιῳ, εν Λυστροις· οἱους διωγ-
Antioch, in Iconium, in Lystra; what perse-
μους ὑπηνεγκα, και εκ παντων με ερῥυσατο ὁ
cutions I endured, and out of all me delivered the
κυριος. [12] Και παντες δε οἱ θελοντες ευσεβως
Lord. Indeed all but those wishing piously
ζην εν Χριστῳ Ιησου, διωχθησονται. [13] Πονη-
to live in Anointed Jesus, will be persecuted. Evil
ροι δε ανθρωποι και γοητες προκοψουσιν επι το
but men and jugglers will progress to the
χειρον, πλανωντες και πλανωμενοι. [14] Συ δε
worse, deceiving and being deceived. Thou but
μενε εν οἱς εμαθες και επιστωθης, ειδως,
abide in the things thou didst learn and wast convinced of, knowing,
παρα τινος εμαθες, [15] και ὁτι απο βρεφους
from whom thou didst learn, and that from a babe
τα ἱερα γραμματα οιδας, τα δυναμενα σε σοφι-
the holy writings thou knowest, those being able thee to make
σαι εις σωτηριαν, δια πιστεως της εν Χριστῳ
wise for salvation, through faith of that in Anointed
Ιησου. [16] Πασα γραφη θεοπνευστος και ωφελι-
Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden with Sins, being led away by various * Inordinate Desires,

7 always learning and never able ‡ to come to a Knowledge of Truth.

8 Now in the same way that ‡ Jannes and Jambres opposed Moses, so also are these opposed to the TRUTH; Men corrupted in mind, disapproved concerning the FAITH.

9 But they shall not proceed further; for their * FOOLISHNESS shall be very plain to all, ‡ as THEIRS also became.

10 ‡ But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE,

11 my PERSECUTIONS, my SUFFERINGS; which happened to me ‡ in Antioch, ‡ in Iconium, ‡ in Lystra; What Persecutions I endured; and yet from all ‡ the LORD delivered Me.

12 And indeed ‡ all who WISH to live piously in Christ Jesus will be persecuted.

13 ‡ But Evil Men and Impostors will make progress for the worse, deceiving and being deceived.

14 But ‡ do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

15 and That from a Child thou hast known ‡ THOSE HOLY Scriptures which are ABLE to make Thee wise for Salvation through THAT Faith which is in Christ Jesus.

16 ‡ All Scripture, divinely inspired, is indeed

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* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDERSTANDING. 10. LOVE—omit.

‡ 7. 1 Tim. ii. 4. ‡ 8. Exod. vii. 11. ‡ 9. Exod. vii. 12; viii. 18; ix. 11. ‡ 10. Phil. ii. 22; 1 Tim. iv. 6. ‡ 11. Acts xiii. 45, 50. ‡ 11. Acts xiv. 2, 5. ‡ 11. Acts xiv. 19. ‡ 11. Psa. xxxiv. 19; 2 Cor. i. 10. ‡ 12. Acts xiv. 22. ‡ 13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 16. ‡ 14. 2 Tim. i. 13; ii. 2. ‡ 15. John v. 39. ‡ 16. 2 Pet. i. 20, 21.

…ος διδασκαλιαν, προς ελεγχον, προς
…teaching, for proof, for
…ωσιν, προς παιδειαν την εν δικαιοσυνη·
…for training up that in righteousness,
…ρτιος ῃ ὁ του θεου ανθρωπος, προς παν
…may be the of the God man, for every
…γαθον εξηρτισμενος.
…good having been thoroughly fitted.

ΚΕΦ. δ'. 4.

…μαρτυρομαι ενωπιον του θεου, και Ιησου
…charge in presence of the God, and Jesus
…του μελλοντος κρινειν ζωντας και
…of that one being about to judge living ones and
…, και την επιφανειαν αὐτου και την
…and the appearing of himself and the
…αν αὐτου· 2 κηρυξον τον λογον, επιστηθι
…of himself; publish thou the word, be thou urgent
…ευκαιρως, ελεγξον, επιτιμησον,
…unseasonably, confute thou, rebuke thou,
…λεσον εν παση μακροθυμια και διδαχη.
…with all long-suffering and teaching.
…γαρ καιρος, ὁτε της ὑγιαινουσης διδασ-
…season, when of the wholesome teach-
…ουκ ανεξονται, αλλα κατα τας ιδιας
…not they will endure, but according to the own
…ας ἑαυτοις επισωρευσουσι διδασκαλους,
…of themselves they will heap up teachers,
…την ακοην· 4 και απο μεν της αλη-
…the ear; and from indeed of the truth
…ην ακοην αποστρεψουσιν, επι δε τους
…hearing they will turn away, to but the
…εκτραπησονται. 5 Συ δε νηφε εν πα-
…they will be turned aside. Thou but be sober in all
…κοπαθησον, εργον ποιησον ευαγγελισ-
…suffer evil, work do thou of a proclaimer of glad
…ην διακονιαν σου πληροφορησον. 6 Εγω
…service of thee do thou fully perform. I
…σπενδομαι, και ὁ καιρος της εμης
…am being poured out, and the season of the of my
…εως εφεστηκε· 7 τον αγωνα τον καλον
…has come near; the contest the good
…μαι, τον δρομον τετελεκα, την πιστιν
…the race I have finished, the faith
…α· 8 λοιπον αποκειται μοι ὁ της δικαιο-
…remaining is laid up for me the of the righteous-
…στεφανος, ὁν αποδωσει μοι ὁ κυριος εν
…crown, which will give to me the Lord in
…τῃ ἡμερᾳ, ὁ δικαιος κριτης, ου μονον δε
…the day, the righteous judge, not only but
…αλλα και πασι τοις ηγαπηκοσι την επι-
…but also to all to those having loved the ap-
…ν αυτου.
…of him.

profitable for Teaching, for Conviction, for Correction, for THAT Discipline which is in Righteousness;
17 so that the MAN of GOD may be complete, ‡ thoroughly fitted for Every good Work.

CHAPTER IV.

1 I adjure thee before THAT GOD AND * Christ Jesus ‡ who is ABOUT to judge the Living and the Dead, and by his APPEARING and by his KINGDOM,
2 proclaim the WORD, be urgent seasonably, unseasonably, confute, rebuke, exhort, with All Long-suffering and Teaching.
3 ‡ For there will be a Time when they will not endure WHOLESOME Instruction, but will accumulate Teachers for Themselves, according to their OWN Inordinate desires, tickling their EAR,
4 and they will indeed turn away from the HEARING of the TRUTH, and ‡ be turned aside to FABLES.
5 But be thou sober in all things; ‡ suffer * bad treatment; perform ‡ an Evangelist's Work; fully accomplish thy SERVICE.
6 For ‡ I am already being poured out, and the TIME of * my DISSOLUTION has come near.
7 ‡ I have maintained * the GOOD CONTEST. I have finished the RACE, I have guarded the FAITH;
8 it remains that there is laid up for me ‡ the CROWN of RIGHTEOUSNESS which the LORD, the RIGHTEOUS Judge, will give me ‡ in That DAY, and not only to me, but also to All THOSE who have LOVED his APPEARANCE.

…[illegible] MANUSCRIPT.—1. Christ Jesus. 5. bad treatment, as a Good Sol[dier] … Christ Jesus; perform. 6. my DISSOLUTION. 7. the GOOD Contest.

…Tim. ii. 21. ‡ 1. Acts x. [illegible] ‡ 3. 2 Tim. iii. 1. ‡ 4. 1 Tim. i. 4; iv … i. 14. ‡ 5. 2 Tim. i. 8; ii. [illegible] ‡ 5. Acts xxi. 8; Eph. iv. 11. ‡ 6. Phil … ‡ 7. 1 Cor. ix. 24, 25; Phil. iii. 14. ‡ 8. James i. 12; 1 Pet. v. 4; Rev. ii. 10 … i. 22.

[9] Σπουδασον ελθειν προς με ταχεως. [10] Δη-
Earnestly endeavor to come to me soon. De-
μας γαρ με εγκατελιπεν, αγαπησας τον νυν
mas for me forsook, having loved the present
αιωνα, και επορευθη εις Θεσσαλονικην· Κρησ-
age, and went to Thessalonica; Cres-
κης εις Γαλατιαν, Τιτος εις Δαλματιαν· [11] Λου-
cens to Galatia, Titus to Dalmatia; Luke
κας εστι μονος μετ' εμου· Μαρκον αναλαβων
is alone with me; Mark having taken up
αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος
do thou bring with thyself; he is for to me very useful
εις διακονιαν. [12] Τυχικον δε απεστειλα εις Εφε-
for service. Tychicus but I sent to Ephe-
σον. [13] Τον φελονην, ὁν απελιπον εν Τρωαδι
sus. The cloak, which I left in Troas
παρα Καρπῳ, ερχομενος φερε, και τα βιβλια,
with Carpus, coming bring thou, and the written rolls,
μαλιστα τας μεμβρανας. [14] Αλεξανδρος ὁ χαλ-
especially the parchments. Alexander the copper-
κευς πολλα μοι κακα ενεδειξατο· αποδῳη αυτῳ
smith many to me evil things openly showed; may give to him
ὁ κυριος κατα τα εργα αυτου· [15] ὁν και συ
the Lord according to the works of him; whom also thou
φυλασσου, λιαν γαρ ανθεστηκε τοις ἡμετεροις
beware, greatly for he has opposed the our
λογοις. [16] Εν τῃ πρωτῃ μου απολογιᾳ ουδεις
words. In the first of me defence no one
μοι συμπαρεγενετο, αλλα παντες με εγκατελι-
by me stood, but all me forsook;
πον· (μη αυτοις λογισθειη·) [17] ὁ δε κυριος μοι
(not to them may it be imputed,) the but Lord by me
παρεστη, και ενεδυναμωσε με, ἱνα δι' εμου το
stood, and strengthened me, so that through me the
κηρυγμα πληροφορηθῃ, και ακουσῃ παντα τα
proclamation might be fully established, and might hear all the
εθνη· και ερῤυσθην εκ στοματος λεοντος·
nations; and I was delivered out of mouth of a lion.
[18] *[και] ῥυσεται με ὁ κυριος απο παντος εργου
[and] will deliver me the Lord from every work
πονηρου, και σωσει εις την βασιλειαν αὑτου
evil, and will save for the kingdom of himself
την επουρανιον· ᾡ ἡ δοξα εις τους αιωνας των
the heavenly; to whom the glory for the ages of the
αιωνων· αμην.
ages; so be it.

[19] Ασπασαι Πρισκαν και Ακυλαν, και τον
Salute thou Prisca and Aquila, and the
Ονησιφορου οικον. [20] Εραστος εμεινεν εν Κορ-
of Onesiphorus house. Erastus remained in Co-

9 Do thy best to come to me soon;
10 for ‡Demas forsook Me, ‡having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to *Dalmatia.
11 Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.
12 But I sent Tychicus to Ephesus.
13 When thou comest, bring the †BAG which I left at Troas with Carpus, also the BOOKS, and especially the PARCHMENTS.
14 ‡Alexander the COPPERSMITH, did many Evil things to Me; ‡the LORD *will reward him according to his WORKS;
15 of whom do thou also beware, for he has very much opposed our Words.
16 In my FIRST Defence no one *came to Me, but all forsook me; (‡may it not be imputed to them!)
17 ‡but the LORD *was present, and strengthened me, ‡so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered ‡out of the Lion's Mouth.
18 The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to *whom be the GLORY for the AGES of the AGES. Amen.
19 Salute ‡Prisca and Aquila, and ‡the FAMILY of ONESIPHORUS.
20 ‡Erastus remained in

* ALEXANDRIAN MANUSCRIPT.—10. Dermatia. 14. will reward. 16. came to Me. 17. was present, and. 18. and—omit. 15. to him.

† 13. *Phelonen* means either a *bag* or a *cloak*. According to the Syriac it is a *bag* or *wrapper* in which books were kept.

‡ 10. Col. iv. 15; Philemon 24. ‡ 10. 1 John ii. 15. ‡ 14. Acts xix. 33; 1 Tim. i. 20. ‡ 14. 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6. ‡ 16. 2 Tim. i. 15; Acts vii. 60. ‡ 17. Matt. x. 19; Acts xxiii. 11; xxvii. 23. ‡ 17. Acts ix. 15; xxvi. 17, 18; Eph. iii. 8. ‡ 17. Psa. xxii. 21; 2 Pet. ii. 9. ‡ 19. Acts xviii. 2; Rom. xvi. 3. ‡ 19. 2 Tim. i. 16. ‡ 20. Acts xix. 22; Rom. xvi. 23.

Κορινθῳ· Τροφιμον δε απελιπον εν Μιλητῳ ασθε-
Corinth, Trophimus but I left in Miletus being
νουντα. 21 Σπουδασον προ χειμωνος ελθειν.
sick. Earnestly endeavor before winter to come.
Ασπαζεται σε Ευβουλος, και Πουδης, και Λινος,
Salutes thee Eubulus, and Pudens, and Linus,
και Κλαυδια, και οἱ αδελφοι παντες. 22 Ὁ
and Claudia, and the brethren all. The
κυριος Ιησους *[Χριστος] μετα του πνευματος
Lord Jesus [Anointed] with the spirit
σου. Ἡ χαρις μεθ' ὑμων.
of thee. The favor with you.

Corinth, but I left ‡ Trophimus sick at * Miletus.

21 ‡ Do thy best to come before Winter. Eubulus, and Pudens, and Linus, and Claudia, and all the BRETHREN salute thee.

22 ‡ The LORD Jesus be with thy SPIRIT. FAVOR be with thee. *

* ALEXANDRIAN MANUSCRIPT.—20. Melotus. 22. Anointed—omit. *Subscription*—SECOND TO TIMOTHY—WRITTEN FROM LAODICEA.

‡ 20. Acts xx. 4; xxi. 29. ‡ 21. verse 9. ‡ 22. Gal. vi. 18; Philemon 25.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΤΙΤΟΝ.
[OF PAUL AN EPISTLE] TO TITUS.

*TO TITUS.

ΚΕΦ. α'. 1.

[1] Παυλος δουλος θεου, αποστολος δε Ιησου
Paul a bondman of God, an apostle but of Jesus
Χριστου, (κατα πιστιν εκλεκτων θεου και
Anointed, according to faith of chosen ones of God and
επιγνωσιν αληθειας της κατ' ευσεβειαν, [2] επ'
a knowledge of truth of that according to piety, in
ελπιδι ζωης αιωνιου, ἡν επηγγειλατο ὁ αψευ-
hope of life age-lasting, which promised the not
δης θεος προ χρονων αιωνιων, [3] εφανερωσε δε
false God before times age-lasting, manifested but
καιροις ιδιοις τον λογον αὑτου, εν κηρυγματι ὁ
in seasons own the word of himself, by a proclamation which
επιστευθην εγω κατ' επιταγην του σωτηρος
was entrusted with I according to an appointment of the savior
ἡμων θεου,) [4] Τιτῳ γνησιῳ τεκνῳ κατα κοινην
of us God,) to Titus a genuine child according to common
πιστιν· χαρις, ελεος, ειρηνη απο θεου πατρος,
faith; favor, mercy, peace from God a father,
και κυριου Ιησου Χριστου του σωτηρος ἡμων.
and Lord Jesus Anointed the savior of us.

[5] Τουτου χαριν κατελιπον σε εν Κρητῃ, ἱνα
Of this cause I left thee in Crete, so that
τα λειποντα επιδιορθωσῃ, και καταστη-
the things wanting thou mightest rectify, and thou mightest consti-
σῃς κατα πολιν πρεσβυτερους, ὡς εγω σοι
tute in each city elders, as I to thee
διεταξαμην· [6] ει τις εστιν ανεγκλητος, μιας
gave orders; if any one is irreproachable, of one
γυναικος ανηρ, τεκνα εχων πιστα, μη εν
wife a husband, children having believing, not under
κατηγοριᾳ ασωτιας, η ανυποτακτα. [7] Δει γαρ
an accusation of profligacy, or of insubordination. It behoves for
τον επισκοπον ανεγκλητον ειναι, ὡς θεου οικον-
the overseer irreproachable to be, as of God a stew-
ομον· μη αυθαδη, μη οργιλον, μη παροινον, μη
ard; not self-indulgent, not passionate, not a wine-drinker, not
πληκτην, μη αισχροκερδη, [8] αλλα φιλοξενον,
a striker, not eager for base gains, but a friend to strangers,
φιλαγαθον, σωφρονα, δικαιον, ὁσιον, εγκρατη,
a friend to goodness, prudent, just, holy, self-governed,
[9] αντεχομενον του κατα την διδαχην πιστου
holding fast of the according to the teaching true
λογου, ἱνα δυνατος ῃ και παρακαλειν εν τῃ
word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of *Christ Jesus, as to the Faith of God's Chosen ones, and ‡a Knowledge of THAT Truth which is according to Piety,
2 ‡in Hope of aionian Life, which God, ‡who is NEVER FALSE, announced ‡before aionian Times,
3 ‡but manifested his WORD, at proper Seasons, by a Proclamation ‡with which I was entrusted, according to an Appointment of God our SAVIOR;
4 to Titus, my Genuine Child ‡by a Common Faith; Favor, Mercy, Peace, from God the Father, and from *Christ Jesus our SAVIOR.
5 For this purpose I left thee *behind in Crete, that thou mightest ‡regulate THINGS which are DEFICIENT, and mightest ‡appoint ELDERS in each City, as I directed thee;
6 ‡if any one is irreproachable, a Husband of One Wife, having believing Children, not under an Accusation of Profligacy, or of Insubordination.
7 For it is necessary that the OVERSEER be irreproachable, ‡as God's Steward; not self-indulgent, not passionate, ‡not a wine-drinker, not a Striker, ‡not eager for base gains;
8 but Hospitable, a Friend to goodness, prudent, just, holy, self-governed;
9 ‡maintaining the TRUE Word in his TEACHING, so that he may be able *both

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* ALEXANDRIAN MANUSCRIPT.—*Title*—To Titus. 1. Christ Jesus. 4. Christ Jesus our SAVIOR. 5. behind in Crete. 9. both to comfort THOSE [illegible] Any Affliction, and to confute the OPPOSERS.

‡ 1. 2 Tim. ii. 25. ‡ 1. 2 Tim. i. 1; iii. 7. ‡ 2. Num. xxiii. 19; 1 Tim. [illegible] ‡ 2. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. ‡ 3. 2 Tim. i. 10. ‡ 3. 1 Tim. [illegible] ‡ 4. Rom. i. 12; 2 Cor. iv. 13; 2 Pet. i. 1. ‡ 5. 1 Cor. xi. 34. ‡ 5. 2 Tim. [illegible] ‡ 6. 1 Tim. iii. 2. ‡ 7. Matt. xxiv. 45; 1 Cor. iv. 1, 2. ‡ 7. Lev. x. 9; Eph. v. 18. ‡ 7. 1 Tim. iii. 3, 8. ‡ 7. 1 Pet. v. 2. ‡ 9. 2 Thess. ii. 15; 2 Tim. i. 13.

διδασκαλιᾳ τῃ ὑγιαινουσῃ και τους αντιλεγον-
teaching by that sound and those speaking against
τας ελεγχειν.
to confute.
10 Εισι γαρ πολλοι *[και] ανυποτακτοι, ματ-
Are for many [and] unruly ones, fool-
ταιολογοι και φρεναπαται, μαλιστα οἱ εκ περι-
ish talkers and deceivers, especially those of circum-
τομης, 11 οὑς δει επιστομιζειν· ὁιτινες
cision, whom it is necessary to muzzle; who
ὁλους οικους ανατρεπουσι, διδασκοντες ἁ μη
whole houses overturn, teaching the things not
δει, αισχρου κερδους χαριν. 12 Ειπε τις εξ
proper, of base gain on account. Said one from
αυτων ιδιος αυτων προφητης· Κρητες αει
of them own of them a prophet; Cretans always
ψευσται, κακα θηρια, γαστερες αργαι. 13 Ἡ
liars, evil wild beasts, gluttons idle. The
μαρτυρια αὑτη εστιν αληθης· δι' ἡν αιτιαν
testimony this is true; for which cause
ελεγχε αυτους αποτομως, ἱνα ὑγιαινωσιν εν τῃ
reprove them severely, so that they may be sound in the
πιστει, 14 μη προσεχοντες Ιουδαικοις μυθοις,
faith, not holding to Jewish fables,
και εντολαις ανθρωπων αποστρεφομενων την
and commandments of men turning away from the
αληθειαν. 15 Παντα μεν καθαρα τοις καθαροις·
truth. All things indeed pure to the pure ones;
τοις δε μεμιασμενοις και απιστοις ουδεν καθα-
to those but having been defiled and unfaithful ones nothing pure,
ρον, αλλα μεμιανται αυτων και ὁ νους και ἡ
but has been defiled of them both the mind and the
συνειδησις. 16 Θεον ὁμολογουσιν ειδεναι, τοις
conscience. God they profess to have known, by the
δε εργοις αρνουνται, βδελυκτοι οντες και απει-
but works they deny, abominable ones being and disobe-
θεις, και προς παν εργον αγαθον αδοκιμοι.
dient ones, and as to every work good worthless ones.

ΚΕΦ. β'. 2.

1 Συ δε λαλει ἁ πρεπει τῃ ὑγιαινουσῃ
Thou but speak the things becoming to the wholesome
διδασκαλιᾳ· 2 πρεσβυτας νηφαλεους ειναι, σεμ-
teaching; aged men vigilant ones to be, serious
νους, σωφρονας, ὑγιαινοντας τῃ πιστει, τῃ αγα-
ones, prudent ones, sound ones in the faith, in the love,
πῃ, τῃ ὑπομονῃ· 3 πρεσβυτιδας ὡσαυτως εν κα-
in the patience; aged women in like manner in de-
ταστηματι ἱεροπρεπεις, μη διαβολους, μη
portment becoming what is sacred, not accusers, not
οινῳ πολλῳ δεδουλωμενας, καλοδιδασκαλους,
to wine much enslaved, good teachers,

to exhort ‡by the SOUND INSTRUCTION, and to confute the OPPOSERS.

10 For ‡there are Many Unruly persons, Foolish talkers and ‡Deceivers, especially THOSE of ‡the Circumcision;

11 whom it is necessary to silence; who overturn Whole Families, teaching ‡for Sordid Gain what is not proper.

12 One of them, a †Prophet of their OWN, said, "Cretans always "Liars are, Savage Beasts, "with craving Maw."

13 This TESTIMONY is true; ‡therefore reprove them severely, so that they may be sound in the FAITH,

14 ‡not holding to Jewish Fables, and ‡Precepts of Men who turn away from the TRUTH.

15 ‡All things, indeed, are pure to those who are PURE; but to THOSE who are DEFILED and Unfaithful, nothing is pure; but both Their MIND and CONSCIENCE are defiled.

16 They profess to have known God, but ‡by their WORKS they renounce him, being abominable and disobedient, and as to Every good Work worthless.

CHAPTER II.

1 But do thou inculcate things proper for ‡WHOLESOME Instruction;—

2 that Aged men be vigilant, serious, prudent, ‡sound in the FAITH, in LOVE, in PATIENCE;

3 ‡that Aged women, in like manner, be in Deportment as becomes Sacred persons; not Accusers, *not enslaved by much Wine, Good instructors,

* ALEXANDRIAN MANUSCRIPT.—10. and—omit. 3. and not.

† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

‡ 9. 1 Tim. i. 10; vi. 3; 2 Tim. iv. 3; Titus ii. 1. ‡ 10. 1 Tim. i. 6. ‡ 10. Rom. xvi. 18. ‡ 10. Acts xv. 1. ‡ 11. 1 Tim. vi. 5. ‡ 13. 2 Cor. xiii. 10; 2 Tim. iv. 2. ‡ 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. ‡ 14. Isa. xxix. 13; Matt. xv. 9; Col. ii. 22. ‡ 15. Luke xi. 39—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4. ‡ 16. 2 Tim. iii. 5. ‡ 1. Titus i. 9. ‡ 2. Titus i. 13. ‡ 3. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 3, 4.

4 ἱνα σωφρονιζωσι τας νεας, φιλανδρους
so that they may wisely influence the young women, husband-lovers

ειναι, φιλοτεκνους, 5 σωφρονας, ἁγνας, οικου-
to be, children-lovers, prudent ones, pure ones, house-

ρους, αγαθας, ὑποτασσομενας τοις ιδιοις ανδρα-
keepers, good ones, being submissive to the own husbands,

σιν, ἱνα μη ὁ λογος του θεου βλασφημηται.
that not the word of the God may be evil spoken of.

6 Τους νεωτερους ὡσαυτως παρακαλει σωφρονειν·
The younger men in like manner do thou exhort to be prudent;

7 περι παντα σεαυτον παρεχομενος τυπον κα-
concerning all things thyself exhibiting a pattern of

λων εργων, εν τῃ διδασκαλιᾳ αδιαφθοριαν, σεμ-
good works, in the teaching incorruptness, seri-

νοτητα, 8 λογον ὑγιη, ακαταγνωστον· ἱνα ὁ εξ
ousness, speech sound, not to be condemned; so that he from

εναντιας εντραπῃ, μηδεν εχων περι ἡμων λε-
of opposition may be ashamed, nothing having concerning us to

γειν φαυλον. 9 Δουλους, ιδιοις δεσποταις ὑπο-
say evil. Slaves, to own masters to be

τασσεσθαι, εν πασιν ευαρεστους ειναι, μη αντι-
submissive, in all things well-pleasing to be, not contra-

λεγοντας, 10 μη νοσφιζομενους, αλλα πιστιν
dicting, not purloining, but fidelity

πασαν ενδεικνυμενους αγαθην· ἱνα την διδασ-
entire showing good; so that the teach-

καλιαν του σωτηρος ἡμων θεου κοσμωσιν εν
ing of the savior of us of God they may adorn in

πασιν. 11 Επεφανη γαρ ἡ χαρις του θεου *[ἡ]
all things. Shone forth for the favor of the God [that]

σωτηριος πασιν ανθρωποις, 12 παιδευουσα ἡμας,
saving for all men, admonishing us,

ἱνα αρνησαμενοι την ασεβειαν και τας κοσμι-
so that having renounced the impiety and the worldly

κας επιθυμιας, σωφρονως και δικαιως και ευ-
desires, prudently and righteously and pi-

σεβως ζησωμεν εν τῳ νυν αιωνι· 13 προσδεχο-
ously we may live in the present age; waiting

μενοι την μακαριαν ελπιδα και επιφανειαν της
for the blessed hope and appearing of the

δοξης του μεγαλου θεου και σωτηρος ἡμων
glory of the great God and savior of us

Ιησου Χριστου· 14 ὁς εδωκεν ἑαυτον ὑπερ ἡμων,
Jesus Anointed, who gave himself on behalf of us,

ἱνα λυτρωσηται ἡμας απο πασης ανομιας, και
so that he might redeem us from all lawlessness, and

καθαριση ἑαυτῳ λαον περιουσιον, ζηλωτην
might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the YOUNG WOMEN ‡to be affectionate to their Husbands and Children;

5 prudent, chaste, domestic, good, ‡submissive to their OWN Husbands; so that the WORD of God may not be reviled.

6 The YOUNGER MEN in like manner, exhort to be prudent;

7 ‡as to all things exhibiting Thyself a Pattern of Good Works, Uncorruptedness in the TEACHING, Seriousness,

8 ‡Sound Speech not to be condemned, ‡so that HE who is of the Opposition may be ashamed, having Nothing evil to say concerning us.

9 Let ‡BOND-SERVANTS be submissive to their Own Masters; ‡in all things to be well-pleasing; not contradicting;

10 not secretly stealing, but showing All good Fidelity; ‡so that they may adorn *THAT DOCTRINE of God our SAVIOR in All things.

11 For ‡the Saving FAVOR of GOD is manifested for All Men,

12 teaching us, ‡that renouncing IMPIETY and ‡WORLDLY Desires, we should live prudently, righteously, and piously in the PRESENT Age,

13 ‡waiting for the BLESSED Hope, even the Appearing of the GLORY of our GREAT God and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from All Lawlessness, and ‡cleanse for himself a peculiar People, devoted to Good Works.

* ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God. 11. Omit—the.

‡ 4. 1 Tim. v. 14. ‡ 5. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11; 1 Pet. iii. 1, 5. ‡ 7. 1 Tim. iv. 12; 1 Pet. v. 3. ‡ 8. 1 Tim. vi. 3. ‡ 8. 1 Tim. v. 14; 1 Pet. ii. 12. ‡ 9. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18. ‡ 9. Eph. v. 24. ‡ 10. Matt. v. 16; Phil. ii. 15. ‡ 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. ‡ 12. Rom. vi. 19; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. ‡ 12. 1 Pet. iv. 2; 1 John ii. 16. ‡ 13. 1 Cor. i. 7; Phil. iii. 20. ‡ 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλων εργων. [15] Ταυτα λαλει και παρακαλει
of good works. These speak thou and exhort thou
και ελεγχε μετα πασης επιταγης· μηδεις σου
and reprove thou with all strictness; no one of thee
περιφρονειτω.
let disregard.

ΚΕΦ. γ'. 3.

[1] Ὑπομιμνησκε αυτους αρχαις και εξουσιαις
Do thou remind them to governments and authorities
ὑποτασσεσθαι, πειθαρχειν, προς παν εργον
to be submissive, to obey rulers, as to every good
αγαθον ἑτοιμους ειναι, [2] μηδενα βλασφημειν,
work ready to be, no one to speak evil of,
αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους
not quarrelsome to be, gentle, all showing
πρᾳοτητα προς παντας ανθρωπους. [3] Ημεν γαρ
mildness to all men. Were for
ποτε και ἡμεις ανοητοι, απειθεις, πλανωμενοι,
formerly also we senseless ones, disobedient ones, erring ones,
δουλευοντες επιθυμιαις και ἡδοναις ποικιλαις,
being enslaved to inordinate desires and pleasures various,
εν κακιᾳ και φθονῳ διαγοντες, στυγητοι, μισ-
in malice and envy passing through, odious ones, hat-
ουντες αλληλους. [4] Ότε δε ἡ χρηστοτης και
ing each other. When but the kindness and
ἡ φιλανθρωπια επεφανη του σωτηρος ἡμων
the love to man shone forth of the preserver of us
θεου, [5] ουκ εξ εργων των εν δικαιοσυνῃ ὡν
of God, not from of works of those in righteousness which
εποιησαμεν ἡμεις, αλλα κατα τον αὑτου ελεον
did we, but according to the of himself mercy
εσωσεν ἡμας, δια λουτρου παλιγγενεσιας, και
he saved us, through a bath of a new birth, and
ανακαινωσεως πνευματος ἁγιου, [6] οὗ εξεχεεν
a renovation of spirit holy, of which he poured out
εφ' ἡμας πλουσιως, δια Ιησου Χριστου του σω-
on us richly, through Jesus Anointed the sa-
τηρος ἡμων, [7] ἱνα δικαιωθεντες τῃ εκεινου
vior of us, so that having been justified by the of him
χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα
favor, heirs we might become according to a hope
ζωης αιωνιου. [8] Πιστος ὁ λογος· και περι
of life age-lasting. True the word; and respecting
τουτων βουλομαι σε διαβεβαιουσθαι, ἱνα φρον-
those things I wish thee to affirm strongly, so that they may
τιζωσι καλων εργων προιστασθαι οἱ πεπιστευ-
be careful of good works to excel those having be-
κοτες *[τῳ] θεῳ. Ταυτα εστι τα καλα και
lieved [in the] God. These is the things good and

15 * Teach these things, and ‡ exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

1 * And remind them ‡ to be submissive to Governments and Authorities, to obey rulers, * and to be ‡ ready for Every good Work;

2 ‡ to revile No one, ‡ not to be quarrelsome; to be ‡ mild, showing Entire Gentleness to All Men;

3 For ‡ we ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

4 But when ‡ the GOODNESS and the PHILANTHROPY of God ‡ our SAVIOR, appeared,

5 he saved us, ‡ not on account of THOSE Works in Righteousness which WE did, but according to HIS OWN Mercy, ‡ through * the BATH of Regeneration, and a Renovation of the Holy Spirit,

6 ‡ which he poured out on us richly through Jesus Christ our SAVIOR;

7 ‡ so that having been justified by His FAVOR, ‡ we might become Heirs ‡ according to a Hope of aionian Life.

8 This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful ‡ to excel in Good Works. These things are THOSE which are * good and profitable to MEN.

* VATICAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 5. the BATH of. 8. the—omit. 8. good and profitable.

‡ 15. 1 Tim. iv. 12. ‡ 1. Rom. xiii. 1; 1 Pet. ii. 13. ‡ 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. ‡ 2. Eph. iv. 31. ‡ 2. 2 Tim. ii. 24, 25. ‡ 2. Phil. iv. 5. ‡ 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 3. ‡ 4. Titus ii. 11. ‡ 4. 1 Tim. ii. 3. ‡ 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9. ‡ 5. John iii. 3, 5; Eph. v. 26; 1 Pet. iii. 21. ‡ 6. Acts ii. 33; x. 45. ‡ 7. Rom. iii. 24; Gal. ii. 16. ‡ 7. Rom. viii. 23, 24. ‡ 7. Titus i. 2. ‡ 8. verses 1, 14.

ωφελιμα τοις ανθρωποις· 9 μωρας δε ζητησεις
profitable to the men; foolish but questions
και γενεαλογιας και ερεις και μαχας νομικας
and genealogies and strifes and fightings about
περιιστασο· εισι γαρ ανωφελεις και ματαιοι.
law; they are for unprofitable and vain.
10 Αἱρετικον ανθρωπον μετα μιαν και δευτεραν
A factious man after a first and second
νουθεσιαν παραιτου· 11 ειδως, ὁτι εξεστραπται
admonition do thou reject, knowing, that has been perverted
ὁ τοιουτος, και ἁμαρτανει, ὡν αυτοκατακριτος.
the such a one, and sins, being self-condemned.
12 Ὁταν πεμψω Αρτεμαν προς σε η Τυχικον,
When I shall send Artemas to thee or Tychicus,
σπουδασον ελθειν προς με εις Νικοπολιν· εκει
earnestly endeavor to come to me to Nicopolis; there
γαρ κεκρικα παραχειμασαι. 13 Ζηναν τον νομι-
for I have decided to winter. Zenas the law-
κον και Απολλω σπουδαιως προπεμψον, ἱνα μη-
yer and Apollos diligently send on before, so that noth-
δεν αυτοις λειπῃ. 14 Μανθανετωσαν δε και οἱ
ing to them may be lacking. Let learn and also the
ἡμετεροι καλων εργων προιστασθαι εις τας
ours of good works to excel for the
αναγκαιας χρειας, ἱνα μη ωσιν ακαρποι. 15 Ασ-
pressing wants, so that not they may be unfruitful. Sa-
παζονται σε οἱ μετ' εμου παντες· ασπασαι τους
lute thee those with me all; salute thou those
φιλουντας ἡμας εν πιστει. Ἡ χαρις μετα
loving us in faith. The favor with
παντων ὑμων.
all of you.

9 But avoid Foolish Questions, and ‡Genealogies, and Disputes, and Contentions about the Law; for they are ‡unprofitable and Vain.

10 ‡Reject a Factious Man, ‡after a First and Second Admonition;

11 knowing that such a ONE has been perverted, and sins, ‡being self-condemned.

12 When I shall send Artemas to thee, or ‡Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and ‡Apollos, with careful attention so that they may not lack anything;

14 and let OUR [brethren] also learn ‡to stand foremost in Good Works for those PRESSING Necessities, ‡that they may not be unfruitful.

15 All who are with me salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all.

* Alexandrian Manuscript.—*Subscription*—To Titus—Written from Nicopolis.

‡ 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. ‡ 9. 2 Tim. ii. 14. ‡ 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. ‡ 10. 2 Cor. xiii. 2. ‡ 11. Acts xiii. 46. ‡ 12. Acts xx. 4; 2 Tim. iv. 12. ‡ 13. Acts xviii. 24. ‡ 14. verse 8. ‡ 14. Rom. xv. 28; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΗΜΟΝΑ.
[OF PAUL AN EPISTLE] TO PHILEMON.

*TO PHILEMON.

ΚΕΦ. α'. 1.

1 Παυλος, δεσμιος Χριστου Ιησου, και Τιμο-
Paul, a prisoner of Anointed Jesus, and Timo-
θεος ὁ αδελφος, Φιλημονι τῳ αγαπητῳ και συν-
thy the brother, to Philemon the beloved one and fellow-
εργῳ ἡμων, 2 και Απφιᾳ τῃ αγαπητῃ, και Αρ-
worker of us, and to Apphia the beloved one, and Ar-
χιππῳ τῳ συστρατιωτῃ ἡμων, και τῃ κατ'
chippus the fellow-soldier of us, and to the in
οικον σου εκκλησιᾳ· 3 χαρις ὑμιν και ειρηνη
house of thee congregation; favor to you and peace
απο θεου πατρος ἡμων, και κυριου Ιησου Χρισ-
from God a father of us, and Lord Jesus Anointed.
του.

4 Ευχαριστω τῳ θεῳ μου παντοτε, μνειαν
I give thanks to the God of me always, a remembrance
σου ποιουμενος επι των προσευχων μου, 5 ακου-
of thee making in the prayers of me, hear-
ων σου την αγαπην και την πιστιν, ἡν εχεις
ing of thee the love and the faith, which thou hast
προς τον κυριον Ιησουν και εις παντας τους
to the Lord Jesus and for all the
ἁγιους· 6 ὁπως ἡ κοινωνια της πιστεως σου
holy ones, that the fellowship of the faith of thee
ενεργης γενηται, εν επιγνωσει παντος αγαθου
active may become, by a knowledge of every good
του εν ἡμιν, εις Χριστον *[Ιησουν.] 7 Χαραν
of the in us, in regard to Anointed [Jesus.] Joy
γαρ εχομεν πολλην και παρακλησιν επι τῃ
for we have much and consolation in the
αγαπῃ σου, ὁτι τα σπλαγχνα των ἁγιων ανα-
love of thee, because the bowels of the holy ones has
πεπαυται δια σου, αδελφε. 8 Διο πολλην
been refreshed through thee, O brother. Therefore much
εν Χριστῳ παρρησιαν εχων επιτασσειν σοι το
in Anointed boldness having to enjoin thee the
ανηκον, 9 δια την αγαπην μαλλον παρακαλω·
becoming thing, through the love rather I beseech;
τοιουτος ων, ὡς Παυλος πρεσβυτης, νυνι δε και
such a one being, as Paul an old man, now but also
δεσμιος Ιησου Χριστου· 10 παρακαλω σε περι
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

1 Paul, ‡a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our ‡Fellow-laborer,—

2 and to Apphia, *the SISTER, and to ‡Archippus, our FELLOW-SOLDIER,—and to the ‡CONGREGATION in thy House;

3 ‡Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;

4 ‡I give thanks to my GOD always, making Mention of thee in my PRAYERS,

5 (‡hearing of Thy LOVE and FAITH, which thou hast toward the LORD Jesus, and for All the SAINTS,)

6 that the FELLOWSHIP of thy FAITH may become efficient, ‡by a Knowledge of Every Good thing in us, in regard to Christ.

7 *For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDER SYMPATHIES of the SAINTS ‡have been refreshed through thee.

8 Therefore, ‡having much confidence in Christ to enjoin on thee WHAT is BECOMING,

9 on account of *that LOVE I rather entreat; being such a one, as Paul †an old man, and now also ‡a Prisoner for *Christ Jesus,

10 I entreat thee res-

* ALEXANDRIAN MANUSCRIPT.—*Title*—To PHILEMON. 2. the SISTER, and to. 6. Jesus—omit. 7. For I have. 9. NECESSITY I rather entreat. 9. Christ Jesus.

† 9. *Rosen* following *Theophylact* says, that *presbutes*, translated an old man in this place, has the signification of *presbeutes*, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—*Macknight*. Dr. *Adam Clarke* also inclines to the same view.

‡ 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 9. ‡ 1. Phil. ii. 25. ‡ 2. Col. iv. 17. ‡ 2. Rom. xvi. 5; 1 Cor. xvi. 19. ‡ 3. Eph. i. 2. ‡ 4. Eph. i. 16. ‡ 5. Eph. i. 15; Col. i. 4. ‡ 6. Phil. i. 9, 11. ‡ 7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. ‡ 8. 1 Thess. ii. 6. ‡ 9. verse 1.

του εμου τεκνου, ὁν εγεννησα εν τοις δεσμοις
of the of me child, whom I begot in the bonds

*[μου,] Ονησιμον, 11 τον ποτε σοι αχρηστον,
[of me,] Onesimus, that formerly to thee unprofitable,

νυνι δε σοι και εμοι ευχρηστον, ὁν ανεπεμψα·
now but to thee and to me profitable, whom I sent back;

12 συ δε αυτον, τουτ' εστι τα εμα σπλαγχνα,
thou but him, that is the my bowels,

προσλαβου. 13 Ὁν εγω εβουλομην προς εμαυ-
do thou receive. Whom I was wishing for my-

τον κατεχειν, ἱνα ὑπερ σου μοι διακονῃ εν
self to retain, so that on behalf of thee to me he might serve in

τοις δεσμοις του ευαγγελιου· 14 χωρις δε της
the bonds of the glad tidings; without but of the

σης γνωμης ουδεν ηθελησα ποιησαι, ἱνα μη ὡς
thy consent nothing I wished to do, so that not as

κατα αναγκην το αγαθον σου ῃ, αλλα
according to constraint the good of thee might be, but

κατα ἑκουσιον. 15 Ταχα γαρ δια τουτο
according to willingness. Perhaps for on account of this

εχωρισθη προς ὡραν, ἱνα αιωνιον αυτον απε-
he was separated for an hour, so that an age him thou mightest

χῃς· 16 ουκετι ὡς δουλον, αλλ' ὑπερ δου-
receive; no longer as a slave, but above a

λον, αδελφον αγαπητον, μαλιστα εμοι, ποσῳ
slave, a brother beloved, especially to me, by how much

δε μαλλον σοι, και εν σαρκι και εν κυριῳ. 17 Ει
but more to thee, both in flesh and in Lord. If

ουν με εχεις κοινωνον, προσλαβου αυτον ὡς
then me thou holdest a partner, receive thou him as

εμε. 18 Ει δε τι ηδικησε σε, η οφειλει, τουτο
me. If but anything he wronged thee, or owes, this

εμοι ελλογει. 19 Εγω Παυλος εγραψα τῃ
to me put thou on account. I Paul wrote with the

εμῃ χειρι, εγω αποτισω· ἱνα μη λεγω σοι,
my hand, I will pay off; so that not I may say to thee,

ὁτι και σεαυτον μοι προσοφειλεις. 20 Ναι,
that even thyself to me thou owest. Yes,

αδελφε, εγω σου οναιμην εν κυριῳ· αναπαυ-
O brother, I of thee should be profited in Lord; refresh

σον μου τα σπλαγχνα εν Χριστῳ. 21 Πεποιθως
thou of me the bowels in Anointed. Having confidence

τῃ ὑπακοῃ σου εγραψα σοι, ειδως, ὁτι και
in the obedience of thee I wrote to thee, knowing, that even

ὑπερ ὁ λεγω ποιησεις.
beyond what I may say thou wilt do.

22 Ἁμα δε και ἑτοιμαζε μοι ξενιαν· ελπιζω
At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, ‡ whom I begot in my BONDS,—‡ Onesimus,

11 who formerly was UNPROFITABLE to Thee, but is now profitable to Thee and to Me;

12 whom I have sent *back to thee; and do thou receive Him, that is, MYSELF.

13 Whom ‡ I was wishing to retain for Myself, so that on thy behalf he might serve me in the BONDS for the GLAD TIDINGS;

14 but I desired to do Nothing without THY Consent, ‡ that thy good deed might not be as from Constraint, but Voluntary.

15 ‡ For perhaps on this account he was separated for a little time, in order that thou mightest possess Him for an Age;

16 no longer as a Bondman, but above a Bondman,—‡ a beloved Brother, especially to me, but how much more to thee, ‡ both in the Flesh, and in the Lord!

17 If, then, thou regardest Me as ‡ a Partner, receive him as me.

18 But if he injured thee in anything, or is indebted, place this to my account;

19 (I Paul write with MY OWN hand,) I will pay it off; that I may not say to thee, That to me thou owest even thyself.

20 Yes, Brother, may I derive profit from Thee in the Lord; ‡ refresh My TENDER SYMPATHIES in Christ.

21 ‡ Having confidence in thy COMPLIANCE, I write to thee, being assured That thou wilt even do beyond what I request.

22 But at the same time, also, prepare for me a

* ALEXANDRIAN MANUSCRIPT.—10. of me—omit. 12. again to thee. Receive him, that is.

‡ 10. 1 Cor. iv. 15; Gal. iv. 19. ‡ 10. Col. iv. 9. ‡ 13. 1 Cor. xvi. 17; Phil. ii. 30.
‡ 14. 2 Cor. ix. 7. ‡ 15. See Gen. xlv. 5, 8. ‡ 16. Matt. xxiii. 8; 1 Tim. vi. 2.
‡ 16. Col. iii. 22. ‡ 17. 2 Cor. viii. 23. ‡ 20. verse 7. ‡ 21. 2 Cor. vii. 16.

[redacted]

ὅτι δια των προσευχων ὑμων χαρισθησο-
that through the prayers of you I shall be im-
ὑμιν. 23 Ασπαζεται σε Επαφρας, ὁ συναιχ-
to you. Salutes thee Epaphras, the fellow-
ιτος μου εν Χριστῳ Ιησου, 24 Μαρκου, Αριστ-
of me in Anointed Jesus, Mark, Aris-
ος, Δημας, Λουκας, οἱ συνεργοι μου. 25 Ἡ
Demas, Luke, the fellow-workers of me. The
ς του κυριου ἡμων Ιησου Χριστου μετα του
of the Lord of us Jesus Anointed with the
ματος ὑμων.
of you.

Lodging, for ‡ I hope That ‡ through your PRAYERS I shall be imparted to you.

23 ‡ Epaphras, my FELLOW-CAPTIVE in Christ Jesus, salutes thee;

24 also ‡ Mark, ‡ Aristarchus, ‡ Demas, ‡ Luke, my FELLOW-LABORERS.

25 ‡ The FAVOR of our LORD Jesus Christ be with your SPIRIT.

ALEXANDRIAN MANUSCRIPT.—*The Subscription to this Epistle has been cut off.*

‡ 22. Phil. i. 25; ii. 24. ‡ 22. 2 Cor. i. 11. ‡ 23. Col. i. 7; iv. 12. ‡ 24. ... 12, 23. ‡ 24. Acts xix. 29; xxvii. 2; Col. iv. 10. ‡ 24. Col. iv. 14. ... Tim. iv. 11. ‡ 25. 2 Tim. iv. 22.

*TO THE HEBREWS.

ΚΕΦ. α'. 1.

[1] Πολυμερως και πολυτροπως παλαι ὁ θεος
In many parts and in many ways long ago the God
λαλησας τοις πατρασιν εν τοις προφηταις, επ'
having spoken to the fathers by the prophets, in
εσχατου των ἡμερων τουτων ελαλησεν ἡμιν εν
last of the days of these spoke to us by
υἱῳ, [2] ὁν εθηκε κληρονομον παντων, (δι'
a son, whom he appointed an heir of all things, (on account of
οὑ και τους αιωνας εποιησεν,) [3] ὁς (ων απαυ-
whom also the ages he made,) who (being an efful-
γασμα της δοξης και χαρακτηρ της ὑποστασεως
gence of the glory and an exact impress of the substance
αυτου, φερων τε τα παντα τῳ ῥηματι της
of him, sustaining and the things all by the word of the
δυναμεως αὑτου,) *[δι' ἑαυτου] καθαρισμον
power of himself,) [through himself] a purification
ποιησαμενος των αμαρτιων *[ἡμων,] εκαθισεν εν
having made of the sins of us, sat down at
δεξιᾳ της μεγαλωσυνης εν ὑψηλοις· [4] τοσουτῳ
right of the majesty in high places; by so much
κρειττων γενομενος *[των] αγγελων, ὁσῳ δια-
greater having become of the] messengers, by so much more
φορωτερον παρ' αυτους κεκληρονομηκεν ονομα.
excellent beyond them he has inherited a name.
[5] Τινι γαρ ειπε ποτε των αγγελων· Υἱος μου ει
To which for did he say ever of the messengers; A son of me art
συ, εγω σημερον γεγεννηκα σε; και παλιν·
thou, I to-day have begotten thee? and again;
Εγω εσομαι αυτῳ εις πατερα, και αυτος εσται
I will be to him for a father, and he shall be
μοι εις υἱον; [6] ὁταν δε παλιν εισαγαγῃ τον
to me for a son? when but again he may lead in the
πρωτοτοκον εις την οικουμενην, λεγει· Και
first-born into the habitable, he says; And
προσκυνησατωσαν αυτῳ παντες αγγελοι θεου.
let worship him all messengers of God.
[7] Και προς μεν τους αγγελους λεγει· Ὁ
And concerning indeed the messengers he says; He
ποιων τους αγγελους αὑτου πνευματα,
making the messengers of himself spirits,
και τους λειτουργους αὑτου πυρος φλογα·
and the public servants of himself of fire a flame;
[8] προς δε τον υἱον· Ὁ θρονος σου ὁ θεος εις
concerning but the son; The throne of thee the God for

CHAPT[ER] ...

1 God hav[ing] ...
spoken, ‡ in ...
and by vari[ous] ...
the FATHERS ...
PHETS,
2 in the ...
DAYS ‡ spok[e] ...
Son, ‡ whom ...
Heir of all ...
count of wh[om] ...
stituted the ...
3 ‡ who, ...
fulgence of ...
an exact Im[press] ...
SUBSTANCE, and ...
manifest ALL ...
the WORD of his ...
‡ having made a ...
tion for SINS, ...
at the Right ...
MAJESTY in high ...
4 having ...
much superior ...
‡ as he has ...
more Excellent N[ame] ...
they.
5 For to which ...
ANGELS did he ...
‡ "Thou art my ...
"day I have ...
"thee?" And ag[ain] ...
"will be to h[im] ...
"Father, and he ...
"to me for a Son?" ...
6 And when ...
shall introduce ‡ ...
BORN into the HA[BITABLE] ...
he SAYS, ‡ "And ...
"God's Angels ...
him."
7 And with ...
the ANGELS, ...
says, ‡ "It is ...
"MAKES his ...
"Winds, and his ...
"TERING SERV[ANTS] ...
"Flame of Fire."
8 But to th[e] ...
‡ "Thy THRONE, ...

* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS. 3. making ...
things by. 3. through himself—omit. 3. of us—omit. 4. of the ...

‡ 1. Num. xii. 6, 8. ‡ 2. John i. 17; xv. 15; Heb. ii. 3. ‡ 2. Psa. ii ...
xxi. 38; John iii. 35; Rom. viii. 17. ‡ 3. John i. 14; xiv. 9; 2 Cor. iv. 4; ...
‡ 3. Heb. vii. 27; ix. 12, 14, 17. ‡ 3. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. ...
1 Pet. iii. 22. ‡ 4. Eph. i. 21; Phil. ii. 9, 10. ‡ 5. Psa. ii. 7; Acts xiii ...
v. 5. ‡ 5. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Psa. lxxxix. 26, 27. ...
Rom. viii. 29; Col. i. 18; Rev. i. 5. ‡ 6. Psa. xcvii. 7. ‡ 7. Psa. civ. 4.
Psa. xlv. 6, 7.

ν αιωνος·] ῥαβδος ευθυτητος ἡ
e age;] a sceptre of rectitude the

ιλειας σου. [9] Ηγαπησας δικαι-
gdom of thee. Thou didst love right-

ισησας ανομιαν· δια τουτο
didst hate lawlessness; on account of this

θεος σου, ελαιον αγαλλιασεως
God of thee, oil of extreme joy

οχους σου. [10] Και· Συ κατ'
ociates of thee. And; Thou in

την γην εθεμελιωσας, και εργα
the earth didst form, and works

εισιν οἱ ουρανοι. [11] Αυτοι απο-
are the heavens. They shall

διαμενεις· και παντες ὡς ἱμα-
remainest; and all as a gar-

ονται, [12] και ὡσει περιβολαιον
e old, and like an upper garment

και αλλαγησονται· συ δε ὁ
and they shall be changed; thou but the

τα ετη σου ουκ εκλειψουσι.
the years of thee not will fail.

των αγγελων ειρηκε ποτε· Κα-
f the messengers did he any ever; Do

μου, ἑως αν θω τους εχθρους
of me, till I may place the enemies

των ποδων σου; [14] Ουχι παντες
the feet of thee? Not all

α πνευματα, εις διακονιαν αποσ-
spirits, for service being

α τους μελλοντας κληρονο-
nt of those being about to inherit

; ΚΕΦ. β'. 2. [1] Δια τουτο
On account of this

ρως ἡμας προσεχειν τοις ακουσ-
ly us to attend to the things hea-

οτε παραῤῥυωμεν. [2] Ει γαρ ὁ
haps we should glide away. If for the

λαληθεις λογος εγενετο βεβαι-
ing been spoken word was firm

ραβασις και παρακοη ελαβεν
deviation and imperfect hearing received

οδοσιαν· [3] πως ἡμεις εκφευξο-
tion; how we shall es-

"is for the AGE; *and
"the SCEPTRE of RECTI-
"TUDE is the Sceptre of
"thy KINGDOM.
9 "Thou didst love
"Righteousness, and hate
"Lawlessness; therefore,
"thy GOD ‡ anointed thee,
"O GOD, with the oil of
"Exultation beyond thy
"ASSOCIATES."
10 Also, ‡ "Thou, O
"Lord, at First didst lay
"the foundation of the
"EARTH; and the HEA-
"VENS are Works of thy
"HANDS;
11 ‡ "they shall perish,
"but thou remainest;
"and they all shall be-
"come old like a Gar-
"ment;
12 "and like a Mantle
"thou wilt fold them up;
"* like a Garment also
"they shall be changed;
"but thou art the SAME,
"and thy YEARS shall not
"fail."
13 But to which of the
ANGELS did he ever say,
‡ "Sit thou at my Right
"hand, till I put thine
"ENEMIES underneath thy
"FEET?"
14 ‡ Are they not all
Ministering Spirits, sent
forth for Service, on ac-
count of ‡ THOSE BEING
ABOUT to inherit Salva-
tion?

CHAPTER II.

1 On this account it be-
hoves us to attend more
earnestly to the THINGS
HEARD, lest we should
ever let them glide away.
2 For if the WORD
‡ spoken through Angels
was firm, and ‡ Every De-
viation and Disobedience
received a Just Retribu-
tion;
3 ‡ how shall we escape,

...SCRIPT.—8. of the AGE—omit. 8. and the SCEPTRE of RECTITUDE ... KINGDOM. 12. like a Garment also they shall be changed.

...ke iv. 18; John x. 20; Acts iv. 27; x. 38. ...i. 6; Matt. xxiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. ...ii. 24, 26; Heb. v. 12. ‡ 2. Deut. xxxiii. 2; Acts vii. 53. ...xvii. 26. ‡ 3. Heb. x. 28, 29; xii. 25. ‡ 10. Psa. cii. 25. ‡ 13. Psa. cx. 1; ‡ 14. Psa. xxxiv. 7; xci. 11; ciii. 20, 21. ‡ 2. Num. xv. 30, 31; Deut.

μεθα τηλικαυτης αμελησαντες σωτηριας; ἡτις
cape so great having disregarded a salvation? which
αρχην λαβουσα λαλεισθαι δια του κυριου,
a beginning having received to be spoken through the Lord,
ὑπο των ακουσαντων εις ἡμας εβεβαιωθη,
by those having heard for us was confirmed,
4 συνεπιμαρτυρουντος του θεου σημειοις τε και
co-attesting the God by signs both and
τερασι, και ποικιλαις δυναμεσι, και πνευματος
by prodigies, and by various powers, and of spirit
ἁγιου μερισμοις, κατα την αὐτου θελησιν.
holy by distributions, according to the of himself will.
5 Ου γαρ αγγελοις ὑπεταξε την οικουμενην την
Not for to messengers he did subject the habitable that
μελλουσαν, περι ἡς λαλουμεν. 6 Διεμαρτυ-
about coming, concerning which we speak. Testified
ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,
but somewhere one, saying; What is man,
ὁτι μιμνησκῃ αυτου· η υἱος ανθρωπου, ὁτι
that thou dost remember him, or a son of man, that
επισκεπτῃ αυτον; 7 Ηλαττωσας αυτον βραχυ
thou dost observe him? Thou didst make less him a little while
τι παρ' αγγελους· δοξῃ και τιμῃ εστεφανω-
than messengers; with glory and with honor thou didst
σας αυτον· 8 παντα ὑπεταξας ὑποκατω των
crown him; all things thou didst place under the
ποδων αυτου. Εν γαρ τῳ ὑποταξαι *[αυτῳ]
feet of him. In for the to be subjected [to him]
τα παντα, ουδεν αφηκεν αυτῳ ανυποτακ-
the things all, nothing is left to him unsubject-
τον· νυν δε ουπω ὁρωμεν αυτῳ τα παντα
ed; now but not yet we see to him the things all
ὑποτεταγμενα. 9 Τον δε βραχυ τι παρ' αγγε-
having been placed. The but a short time than messen-
λους ηλαττωμενον βλεπομεν Ιησουν δια το
gers having been made less we see Jesus on account of the
παθημα του θανατου δοξῃ και τιμῃ εστεφα-
suffering of the death with glory and with honor having been
νωμενον· ὁπως χαριτι θεου ὑπερ παντος γευ-
crowned; so that by favor of God on behalf of all he
σηται θανατου. 10 Επρεπε γαρ αυτῳ, δι' ὁν
might taste of death. It was fitting besides for him, for whom
τα παντα και δι' οὑ τα παντα, πολλους
the things all and through whom the things all, many
υἱους εις δοξαν αγαγοντα τον αρχηγον της
sons into glory leading the prince of the
σωτηριας αυτων δια παθηματων τελειωσαι.
salvation of them through sufferings to perfect.

* Vatican Manuscript.—8. to him—omit.

‡ 3. Matt. iv. 17; Mark i. 14. ‡ 3. Luke i. 2. ‡ 4. Mark xvi. 20 ...
xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. ‡ 4. Acts ii. 22, 43. ...
‡ 5. Heb. vi. 5; 2 Pet. iii. 13. ‡ 6. Psa. viii. 4. ‡ 8. ...
ii. 7–9. ‡ 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2 ...
Rom. xi. 36. ‡ 10. Luke xiii. 32; Heb. v. 9. ‡ 10. Acts iii. 15 ...

ἁγιαζων και οἱ ἁγιαζομενοι, ἐξ
sanctifying and those being sanctified, out of
δι' ἡν αιτιαν ουκ επαισχυνεται
for which cause not he is ashamed
ους καλειν, 12 λεγων· Απαγγελω
to call, saying; I will announce
τοις αδελφοις μου, εν μεσῳ εκ-
to the brethren of me, in midst of a
τω σε. 13 Και παλιν· Εγω εσο-
praise thee. And again; I will
επ' αυτῳ· και παλιν· Ιδου εγω,
in him; and again; Lo I,
ἁ μοι εδωκεν ὁ θεος. 14 Επει ουν
which to me gave the God. Since then
οινωνηκε σαρκος και αἱματος, και
been sharers of flesh and blood, also
ησιως μετεσχε των αυτων, ἱνα
manner partook of the of them, so that
θανατου καταργηση τον το
death he might make powerless him the
α του θανατου, τουτ' εστι τον
of the death, that is the
αι απαλλαξῃ τουτους ὁσοι φοβῳ
he might set free them as many as by fear
παντος του ζην ενοχοι ησαν δου-
all of the life held in were slav-
γαρ δηπου αγγελων επιλαμβανε-
in any manner of messengers he takes hold,
ερματος Αβρααμ επιλαμβανεται.
seed of Abraham he takes hold.
κατα παντα τοις αδελφοις
in all things to the brethren
α ελεημων γενηται και πιστος
merciful he might be and faithful
προς τον θεον, εις το ἱλασκεσθαι
the God, in order to the to expiate
τον λαον. 18 Εν ᾡ γαρ πεπονθεν
the people. By what for he has suffered
θεις, δυναται τοις πειραζομενοις
tried, he is able to those being tried

KΕΦ. γ'. 3.

λφοι ἁγιοι, κλησεως επουρανιου
brethren holy, of a calling heavenly
νοησατε τον αποστολον και αρ-
attentively regard the apostle and high-

11 For ‡ both the SANCTIFIER and the SANCTIFIED are from one; for Which Cause he is not ‡ ashamed to call Them Brethren;

12 saying, ‡ "I will announce thy NAME to my BRETHREN; in the Midst of the Congregation I will praise thee."

13 And again, ‡ "I will confide in him." And again, ‡ "Behold, I and the CHILDREN whom ‡ "GOD gave Me."

14 Since, then, the CHILDREN have one common nature of * Blood and Flesh, he ‡ also, in like manner, partook of these; ‡ in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER of DEATH—that is, the ENEMY—

15 and might liberate THOSE who, ‡ by Fear of Death, were throughout their Whole LIFE held in Slavery.

16 † Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;

17 hence, he was obliged to be assimilated to his BRETHREN in all things, so that he might be ‡ a Merciful and Faithful High priest as to things relating to GOD, in order to EXPIATE the SINS of the PEOPLE.

18 For by what he has suffered, having been tried, ‡ he is able to assist THOSE who are TRIED.

CHAPTER III.

1 Therefore, holy Brethren, Associates of a heavenly ‡ Calling, attentively regard Jesus, ‡ the APOS-

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*…uscript.—14. Blood and Flesh.

†…ly it," i. e. the fear of death, or death itself, "does not lay hold of" or …ut of the seed of Abraham it does lay hold."—*Theolog. Rep.* and *Kneeland.*

…14. ‡ 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 29. ‡ 12. … ‡ 13. Psa. xviii. 2; Isa. xii. 2. ‡ 13. Isa. viii. 18. ‡ 13. …, 11, 17. ‡ 14. John i. 14; Rom. viii. 3; Phil. ii. 7. ‡ 14. …ol. ii. 15; 2 Tim. i. 10. ‡ 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7. … i. 2. ‡ 18. *Heb.* vii. 25. ‡ 1. Rom. i. 7; 1 Cor. i. 2; Eph. iv. … *…ess.* i. 11; 2 Tim. i. 9; 2 Pet. i. 10. ‡ 1. Rom. xv. 8; Heb. ii. 17, etc.

χιερεα της ὁμολογιας ἡμων, Ιησουν· ²πιστον
priest of the profession of us, Jesus, faithful
οντα τῳ ποιησαντι αυτον, ὡς και Μωυσης εν
being to the one having appointed him, as even Moses in
*[ὁλῳ] τῳ οικῳ αυτου. ³Πλειονος γαρ οὑτος
[whole] the house of him. Of more for this
δοξης παρα Μωυσην ηξιωται, καθ' ὁσον
glory than Moses has been esteemed worthy, so far as
πλειονα τιμην εχει του οικου ὁ κατασκευασας
more honor he has of the house the one having built
αυτον. ⁴(Πας γαρ οικος κατασκευαζεται ὑπο
itself. (Every for house is built by
τινος· ὁ δε *[τα] παντα κατασκευασας, Θεος.)
some one; he but [the things] all having built, God.)
⁵Και Μωυσης μεν πιστος εν ὁλῳ τῳ οικῳ
And Moses indeed faithful in whole to the house
αυτου, ὡς θεραπων, εις μαρτυριον των λαληθη-
of him, as a servant, for a testimony of the things going
σομενων· ⁶Χριστος δε, ὡς υἱος επι τον οικον
to be spoken: Anointed but, as a son over the house
αυτου· οὑ οικος εσμεν ἡμεις, εανπερ την παρ-
of him, of whom a house are we, if indeed the con-
ρησιαν και το καυχημα της ελπιδος *[μεχρι
fidence and the boasting of the hope [till
τελους βεβαιαν] κατασχωμεν. ⁷Διο, καθως
end firm] we should hold fast. Therefore, as
λεγει το πνευμα το ἁγιον· Σημερον, εαν της
says the spirit the holy; To-day, if the
φωνης αυτου ακουσητε, ⁸μη σκληρυνητε τας
voice of him you will hear, not you should harden the
καρδιας ὑμων, ὡς εν τῳ παραπικρασμῳ, κατα
hearts of you, as in the bitter provocation, in
την ἡμεραν του πειρασμου εν τῃ ερημῳ, ⁹οὑ
the day of the temptation in the desert, where
επειρασαν *[με] οἱ πατερες ὑμων, εδοκιμασαν
tempted [me] the fathers of you, proved
*[με,] και ειδον τα εργα μου, τεσσαρακοντα
[me,] and saw the works of me, forty
ετη· ¹⁰διο προσωχθισα τῃ γενεᾳ εκεινῃ, και
years. therefore I was provoked with the generation that, and
ειπον· Αει πλανωνται τῃ καρδιᾳ· αυτοι δε ουκ
said; Always they wander in the heart; they but not
εγνωσαν τας ὁδους μου· ¹¹ὡς ωμοσα εν τῃ
they acknowledged the ways of me, so I swore in the
οργῃ μου· Ει εισελευσονται εις την καταπαυσιν
wrath of me; If they shall enter into the rest
μου. ¹²Βλεπετε, αδελφοι, μηποτε εσται εν
of me. Take you heed, brethren, lest ever shall be in
τινι ὑμων καρδια πονηρα απιστιας, εν τῳ αποσ-
any one of you a heart evil of unbelief, in the to fall

[illegible] and High-priest of our CONFESSION;
2 who is faithful to HIM who APPOINTED him, [illegible] Moses [illegible] his HOUSE.
3 For he has been esteemed worthy of [illegible] Glory than Moses, [illegible] as the BUILDER has [illegible] Honor than the HOUSE itself.
4 (For every House is built by some one; but HE HAVING [illegible] things is God.)
5 And Moses indeed was faithful in his Whole HOUSE, as [illegible] for a Testimony of the THINGS to be [illegible];
6 but Christ as a Son over his HOUSE, [illegible] House we are, if we [illegible] hold fast the [illegible] DENCE and the [illegible] TION of the HOPE.
7 Therefore, as the HOLY SPIRIT says, "To-day, if you will hear [illegible] VOICE,
8 "harden not your "HEARTS, as in the [illegible] "THE PROVOCATION, [illegible] "the DAY of the [illegible] "the DESERT;
9 "where your [illegible] "THERE tried, proved, and "saw my WORKS [illegible] "Years.
10 "Therefore I was "provoked with [illegible] "GENERATION, and said, "'They always [illegible] "HEART,' but they [illegible] "not acknowledge [illegible] "WAYS;
11 "so I swore in [illegible] "INDIGNATION—[illegible] "shall enter my [illegible]"
12 Beware, Brethren, lest there should ever be in any one of you an evil, [illegible] believing Heart, by [illegible] TATIZING from the [illegible] God;

* VATICAN MANUSCRIPT.—2. Whole—omit. 4. the things—omit. [illegible] the End—omit. 9. me—omit twice. 10. this GENERATION.

‡ 2. Num. xii. 7; verse 5. ‡ 4. Eph. ii. 10; iii. 9. ‡ 5. [illegible] xii. 7; Deut. iii. 24; Josh. i. 2; viii. 31. ‡ 5. Deut. xviii. [illegible] iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5. [illegible] Col. i. 23; Heb. x. 35. ‡ 7. Psa. xcv. 7—11.

τος· 13 αλλα παρακαλειτε
but do you exhort
την ἡμεραν, αχρις οὐ
day, till of which
, ἱνα μη σκληρυνθῃ εξ
so that not may be hardened from
ης ἁμαρτιας. 14 Μετοχοι
the sin. Partakers
γοναμεν, εανπερ την αρ-
we become, if perhaps the begin-
ς μεχρι τελους βεβαιαν
till an end firm
τῳ λεγεσθαι· Σημερον,
in the to be said, To-day,
ακουσητε· μη σκληρυνη-
you may hear; not harden you
ὡς εν τῳ παραπικρασμῳ.
as in the bitter provocation.
τες παρεπικραναν; αλλ'
did provoke? but
ες εξ Αιγυπτου δια Μου-
out from Egypt by means of Mo-
οσωχθισε τεσσαρακοντα
was he vexed forty
ρτησασιν; ὡν τα κωλα
ing sinned? of whom the members
18 Τισι δε ωμοσε μη εισε-
To whom but did he swear not to en-
καταπαυσιν αὐτου, ει μη
rest of himself, if not
Και βλεπομεν, ὁτι ουκ
And we see, that not
δι' απιστιαν. ΚΕΦ.
because of unbelief.
ουν, μηποτε, καταλειπο-
then, lest ever, being
ελθειν εις την καταπαυ-
enter into the rest
εξ ὑμων ὑστερηκεναι.
from of you to have failed.
γγελισμενοι, καθαπερ
addressed with glad tidings, even as
ωφελησεν ὁ λογος της
did profit the word of the
υγκεκραμενος τῃ πιστει
having been mixed with the faith
σερχομεθα γαρ εις την
We enter for into the
σαντες, καθως ειρηκεν·
believed, as he has said;
μου· Ει εισελευσονται
of me; If they shall enter
ου· καιτοι των εργων απο
namely from the works from

13 but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

14 for we have become Associates of the ANOINTED, ‡ if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION—‡ "To-day, "if you should hear his "VOICE, harden not your "HEARTS, as in the BITTER PROVOCATION;"—

16 ‡ for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Moses?

17 And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—‡ Whose CORPSES fell in the DESERT?

18 And ‡ to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 ‡ And we see That they were not able to enter because of Unbelief.

CHAPTER IV.

1 Therefore, ‡ we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEARERS.

3 ‡ We, however, HAVING BELIEVED, enter the REST, according as he has said, ‡ "So I swore in my "INDIGNATION—' If they "'shall enter my REST;'" namely, from the WORKS

verse 7. ‡ 16. Num. xiv. 2, 4, 11, 24, 30; Deut. i. 34, 35, 38. ...xxi. 65; Psa. cvi. 26; 1 Cor. x. 5; Jude 5. ‡ 18. Num. xiv. ... 9. Heb. iv. 6. ‡ 1. Heb. xii. 15. ‡ 3. Heb. iii. 14.

καταβολης κοσμου γενηθεντων. [4] Ειρηκε γαρ
a laying down of a world having been done. It has been spoken for
που περι της ἑβδομης οὑτω· Και κατε-
somewhere concerning the seventh thus; And rested
παυσεν ὁ θεος εν τῃ ἡμερᾳ τῃ ἑβδομῃ απο παν-
the God on the day the seventh from all
των των εργων αὑτου· [5] και εν τουτῳ παλιν·
of the works of himself; and in this again;
Ει εισελευσονται εις την καταπαυσιν μου.
If they shall enter into the rest of me.
[6] Επει ουν απολειπεται τινας εισελθειν εις
Since then it is left some to enter into
αυτην, και οἱ προτερον ευαγγελισθεντες ουκ
her, and those formerly having received glad tidings not
εισηλθον δι' απειθειαν· [7] παλιν τινα ὁριζει
entered on account of unbelief; again certain he defines
ἡμεραν, Σημερον, εν Δαυιδ, λεγων, μετα το-
a day, To-day, by David, saying, after so
σουτον χρονον· (καθως ειρηται·) Σημερον, εαν
long a time, (as it has been said;) To-day, if
της φωνης αυτου ακουσητε, μη σκληρυνητε τας
the voice of him you may hear, not harden you the
καρδιας ὑμων. [8] Ει γαρ αυτους Ιησους κατε-
hearts of you. If for them Jesus caused
παυσεν, ουκ αν περι αλλης ελαλει μετα
to rest, not would concerning another have spoken after
ταυτα ἡμερας. [9] Αρα απολειπεται σαββατισ-
this of a day. Therefore remains a keeping of a
μος τῳ λαῳ του θεου. [10] Ὁ γαρ εισελθων
sabbath for the people of the God. The for one having entered
εις την καταπαυσιν αυτου, και αυτος κατεπαυ-
into the rest of him, also himself caused to
σεν απο των εργων αὑτου, ὡσπερ απο των ιδιων
rest from the works of himself, like as from the own
ὁ θεος. [11] Σπουδασωμεν ουν εισελθειν εις
the God. We should earnestly endeavor therefore to enter into
εκεινην την καταπαυσιν, ἱνα μη εν τῳ αυτῳ
that the rest, so that not by the same
τις ὑποδειγματι πεσῃ της απειθειας. [12] Ζων
any one example may fall of the unbelief. Living
γαρ ὁ λογος του θεου, και ενεργης, και τομωτε-
for the word of the God, and energetic, and more cut-
ρος ὑπερ πασαν μαχαιραν διστομον, και διικ-
ting beyond every sword two-mouthed, even cut-
νουμενος αχρι μερισμου ψυχης *[τε] και πνευ-
ting through to a division of life [both] and of
ματος, αρμων τε και μυελων, και κριτικος ενθυ-
breath, of joints both and of marrows, and able to judge of
μησεων και εννοιων καρδιας· [13] και ουκ εστι
thoughts and of intentions of heart; and not is
κτισις αφανης ενωπιον αυτου, παντα δε γυμνα
a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been somewhere spoken concerning the SEVENTH day, thus, ‡ "And GOD rested on the "SEVENTH day from all his "works."

5 And again, in the same manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter [into] IT, [and] THOSE who formerly received glad tidings did not enter on account of Unbelief,—

7 he again defines a certain Day, "To-day," saying by David, after so long a Time, (as *it has been said before,) ‡ "To-day, "if you will hear his "VOICE, harden not your "HEARTS."

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOPLE of GOD.

10 For HE HAVING ENTERED his REST, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly endeavor, therefore, to enter That REST, that no one may fall ‡ by the SAME Example of UNBELIEF.

12 For the WORD of GOD is ‡ living, and energetic, and ‡ more cutting than Any ‡ two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, ‡ and able to judge the Thoughts and Intentions of the Heart;

13 ‡ and no Creature is concealed in his sight; but all things are naked

* VATICAN MANUSCRIPT.—7. it has been said before. 12. both—omit.

‡ 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. ‡ 6. Heb. iii. 19. ‡ 7. Psa. xcv. 7; Heb. iii. 7. ‡ 11. Heb. iii. 12, 18, 19. ‡ 12. Isa. xlix. 2; [illegible] 4, 5; 1 Pet. i. 23. ‡ 12. Prov. v. 4. ‡ 12. Eph. vi. 17; Rev. i. 16; ii. 16. ‡ 12. 1 Cor. xiv. 24, 25. ‡ 13. Psa. xxxiii. 13, 14; xc. 8; cxxxix. 11, 12.

τετραχηλισμενα τοις οφθαλμοις αυτου,
having been laid open to the eyes of him,
ς ὁν ἡμιν ὁ λογος.
whom for us the word.
14 Εχοντες ουν αρχιερεα μεγαν, διεληλυθοτα
Having therefore a high-priest great, having passed through
ς ουρανους, Ιησουν τον υἱον του θεου, κρα-
heavens, Jesus the son of the God, we should
μεν της ὁμολογιας. 15 Ου γαρ εχομεν αρ-
hold of the profession. Not for we have a
ρεα μη δυναμενον συμπαθησαι ταις ασθε-
-priest not being able to suffer with the weak-
αις ἡμων, πεπειρασμενον δε κατα παντα
nesses of us, having been tempted but in all things
ὁμοιοτητα, χωρις ἁμαρτιας. 16 Προσερχω-
according to a likeness, apart from sin. We should
μεθα ουν μετα παρρησιας τῳ θρονῳ της χαρι-
approach therefore with confidence to the throne of the favor,
, ἱνα λαβωμεν ελεον, και χαριν *[εὑρωμεν]
so that we may receive mercy, and favor [we may find]
ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. 1 Πας
seasonable help. Every
αρχιερευς εξ ανθρωπων λαμβανομενος,
high-priest from men having been taken,
ρ ανθρωπων καθισταται τα προς τον
behalf of men is placed over the things relating to the
ν, ἱνα προσφερῃ δωρα τε και θυσιας ὑπερ
so that he may offer gifts both and sacrifices on behalf
αρτιων· 2 μετριοπαθειν δυναμενος τοις αγνοου-
of sins; to suffer in a measure being able with the ignorant
και πλανωμενοις, επει και αυτος περικειται
and erring ones, since also himself surrounds
θενειαν· 3 και δια ταυτην οφειλει, καθως
weakness; and on account of this it is fitting, as
ι του λαου, οὑτω και περι ἑαυτου προσ-
concerning the people, so also concerning himself to
ρειν ὑπερ ἁμαρτιων. 4 Και ουχ ἑαυτῳ
offer on behalf of sins. And not to himself
λαμβανει την τιμην, αλλα καλουμενος
one takes the honor, but he being called
ὑπο του θεου, καθαπερ και Ααρων. 5 Οὑτω και
by the God, as even Aaron. Thus and
Χριστος ουχ ἑαυτον εδοξασε γενηθηναι αρχιε-
Anointed not himself did glorify to become a high-
, αλλ' ὁ λαλησας προς αυτον· Υἱος μου ει
priest, but the one having spoken to him; A son of me art
εγω σημερον γεγεννηκα σε· 6 καθως και εν
I to-day have begotten thee; as also in
ερῳ λεγει· Συ ἱερευς εις τον αιωνα, κατα
another he says, Thou a priest for the age, according to

and ‡ exposed to his EYES, whose WORD is addressed to us.

14 Having, therefore, ‡ a great High-priest, ‡ who has passed through the HEAVENS, Jesus, the SON of GOD, ‡ we should firmly retain the CONFESSION.

15 For ‡ we have not a High-priest unable to sympathize with our WEAKNESSES; but one ‡ having been tried in all respects like ourselves, ‡ apart from Sin.

16 ‡ We should therefore, approach with Confidence to the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

CHAPTER V.

1 For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, ‡ that he may offer both Gifts and Sacrifices for Sins,

2 being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmity;

3 and ‡ on this account, as for the PEOPLE, so also for himself, he is obliged to offer * for Sins.

4 ‡ And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as ‡ Aaron was.

5 ‡ And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who SPOKE concerning him, ‡ "Thou art my Son, "To-day have I begotten "thee."

6 as also in another place he says, ‡ "Thou "art a Priest for the AGE,

VATICAN MANUSCRIPT.—16. we may find—omit. 3. concerning Sins.

13. Job xxvi. 6; xxxiv. 21; Prov. xv. 11. ‡ 14. Heb. iii. 1. ‡ 14. Heb. vii. ... 22, 24. ‡ 14. Heb. x. 23. ‡ 15. Heb. ii. 18. ‡ 15. Luke xxii. 28. ... v. 21; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 5. ‡ 16. Eph. ii. 18; iii. 12; Heb. ... 21, 22. ‡ 1. Heb. viii. 3, 4; ix. 9; x. 11. ‡ 3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17; ... ‡ 4. 2 Chron. xxvi. 18; John iii. 27. ‡ 4. Exod. xxviii. 1; Num. xvi. 5. ... Chron. xxiii. 13. ‡ 5. John viii. 54. ‡ 5. Psa. ii. 7; Heb. i. 5. ‡ 6. Psa. ... Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. [7] Ὁς εν ταις ἡμεραις
the order of Melchizedek. Who in the days

της σαρκος αὑτου, δεησεις τε και ἱκετηριας
of the flesh of himself, prayers both and supplications

προς τον δυναμενον σωζειν αυτον εκ θανατου,
to him being able to deliver him out of death,

μετα κραυγης ισχυρας και δακρυων προσενεγ-
with a cry strong and tears having offered,

κας, και εισακουσθεις απο της ευλαβειας, [8] (και-
and having been heard from the piety, (though

περ ων υἱος,) εμαθεν, αφ᾽ ὡν επαθε, την
being a son,) learned, from what things he suffered, the

ὑπακοην· [9] και τελειωθεις εγενετο τοις ὑπα-
obedience; and having been perfected he became to those obey-

κουουσιν αυτῳ πασιν αιτιος σωτηριας αιωνιου,
ing him to all a cause of salvation age-lasting.

[10] προσαγορευθεις ὑπο του θεου αρχιερευς κατα
having been declared by the God a high-priest according to

την ταξιν Μελχισεδεκ. [11] Περι οὑ πολυς
the order of Melchizedek. Concerning whom great

ἡμιν ὁ λογος και δυσερμηνευτος λεγειν, επει
to us the word and hard to be explained to say, since

νωθροι γεγονατε ταις ακοαις. [12] Και γαρ οφει-
sluggish ones you have become in the hearing. Even for being

λοντες ειναι διδασκαλοι δια τον χρονον,
obligated to be teachers on account of the time,

παλιν χρειαν εχετε του διδασκειν ὑμας, τινα
again need you have of the to teach you, certain

τα στοιχεια της αρχης των λογιων του θεου·
the elements of the beginning of the oracles of the God;

και γεγονατε χρειαν εχοντες γαλακτος, και ου
and you have become need having of milk, and not

στερεας τροφης. [13] Πας γαρ ὁ μετεχων γαλακ-
of solid food. Every one for the partaking of milk,

τος, απειρος λογου δικαιοσυνης· νηπιος γαρ
unskilled of a word of righteousness; a babe for

εστι· [14] τελειων δε εστι ἡ στερεα τροφη, των
he is; for perfect ones but is the solid food, for those

δια την ἑξιν τα αισθητηρια γεγυμνασμενα
by the habit the perceptions having been exercised

εχοντων προς διακρισιν καλου τε και κακου.
having for a discrimination of good both and evil.

ΚΕΦ. ϛ᾽. 6. [1] Διο αφεντες τον της αρχης
Therefore leaving the of the beginning

του Χριστου λογον, επι την τελειοτητα φερω-
of the Anointed word, towards the perfection we should

μεθα· μη παλιν θεμελιον καταβαλλομενοι μετα-
progress; not again a foundation laying down for re-

νοιας απο νεκρων εργων, και πιστεως επι θεον,
formation from dead works, and of faith in God,

"according to the ORDER "of Melchizedek."

7 He (who in the days of his FLESH, having ‡ offered up both Prayers and Supplications, ‡ Crying aloud with Tears to HIM who WAS ABLE to deliver him out of Death, and was heard for his DEVOTION;

8 ‡ though, being a Son, learned ‡ OBEDIENCE from what he suffered;

9 and ‡ having been perfected, became a Cause of aionian Salvation to all THOSE who OBEY him;

10 having been declared by GOD, a High-priest ‡ according to the ORDER of Melchizedek;)

11 concerning whom is OUR DISCOURSE; ‡ we have Much to say, and of difficult interpretation, since you have become sluggish HEARERS.

12 For even when you ought, by this TIME, to be Teachers, you again have Need of one to TEACH you certain ‡ FIRST ELEMENTS of the ORACLES of GOD; and have become such as have Need of ‡ Milk, and not of Solid Food.

13 EVERY ONE, however, PARTAKING of Milk, is unskilled in the Word of Righteousness; for he is ‡ an Infant;

14 but the SOLID Food is for Adults—for THOSE POSSESSING FACULTIES HABITUALLY EXERCISED for the discrimination both of Good and Evil.

CHAPTER VI.

1 Therefore, ‡ having left the FIRST principles of the DOCTRINE of the ANOINTED one, we should progress towards MATURITY; not again laying down a Foundation for Reformation from ‡ Works causing

‡ 7. Mat. xxvi. 39, 42, 44; Mark xiv. 36, 39; John xvii. 1. ‡ 7. Psa. xxii. 1; Mat. xxvii. 46, 50; Mark xv. 34, 37. ‡ 8. Heb. iii. 6. ‡ 8. Phil. ii. 8. ‡ 9. Heb. ii. 10; xi. 40. ‡ 10. verse 6; Heb. vi. 20. ‡ 11. John xvi. 12; 2 Pet. iii. 16. ‡ 12. Heb. vi. 1. ‡ 12. 1 Cor. iii. 1–3. ‡ 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14. ‡ 1 Pet. ii. 2. ‡ 14. Isa. vii. 15; 1 Cor. ii. 14, 15. ‡ 1. Phil. iii. 12–14; Heb. v. 12. ‡ 1. Heb. ix. 14

2 βαπτισμων διδαχης, επιθεσεως τε χειρων,
of dippings teaching, of laying on and of hands,
αναστασεως τε νεκρων, και κριματος αιωνιου.
of a resurrection and of dead ones, and of a judgment age-lasting.
3 Και τουτο ποιησομεν, εανπερ επιτρεπῃ ὁ θεος.
And this we will do, if may permit the God.
4 Αδυνατον γαρ, τους ἁπαξ φωτισθεντας, γευ-
Impossible for, those once having been enlightened, hav-
σαμενους τε της δωρεας της επουρανιου, και
ing tasted and of the gift of the heavenly, and
μετοχους γενηθεντας πνευματος ἁγιου, 5 και
partakers having become of spirit holy, and
καλον γευσαμενους θεου ῥημα, δυναμεις τε
good having tasted of God word, powers and
μελλοντος αιωνος, 6 και παραπεσοντας, παλιν
about coming of an age, and having fallen away, again
ανακαινιζειν εις μετανοιαν, ανασταυρουντας
to renew for reformation, having crucified again
ἑαυτοις τον υἱον του θεου και παραδειγματι-
for themselves the son of the God and exposing to
ζοντας. 7 Γη γαρ ἡ ποιουσα τον επ' αυτης
shame. Earth for that having drank the on her
πολλακις ερχομενον ὑετον, και τικτουσα βοτα-
often coming rain, and producing her-
νην ευθετον εκεινοις, δι' οὑς και γεωργειται,
bage useful to them, for whom also it is tilled,
μεταλαμβανει ευλογιας απο του θεου· 8 εκφε-
receives a blessing from the God. produc-
ρουσα δε ακανθας και τριβολους, αδοκιμος και
ing but thorns and thistles, rejected and
καταρας εγγυς, ἡς το τελος εις καυσιν.
a curse near, of which the end for burning.
9 Πεπεισμεθα δε περι ὑμων, αγαπητοι, τα
Having been persuaded but concerning you, beloved ones, the things
κρειττονα και εχομενα σωτηριας, ει και οὑτω
better and being possessed of salvation, though even thus
λαλουμεν. 10 Ου γαρ αδικος ὁ θεος, επιλαθεσ-
we speak. Not for unjust the God, to be for-
θαι του εργου ὑμων και της αγαπης, ἡς ενεδει-
getful of the work of you and of the love, which you
ξασθε εις το ονομα αυτου, διακονησαντες τοις
manifested for the name of him, having ministered to the
ἁγιοις και διακονουντες. 11 Επιθυμουμεν δε,
holy ones and are ministering. We desire but,
ἑκαστον ὑμων την αυτην ενδεικνυσθαι σπουδην
each of you the same to show diligence
προς την πληροφοριαν της ελπιδος αχρι τελους·
for the full assurance of the hope till an end;

Death, and of Faith in God;

2 *of the ‡ Doctrine of Immersions, and of the ‡ Imposition of Hands, and of ‡ the Resurrection of the Dead, and of ‡ the aionian Judgment.

3 And This we will do, ‡ if GOD should permit.

4 For THOSE ‡ once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and ‡ became Partakers of holy Spirit,

5 and having tasted the Good Word of God and the Powers of ‡ the Coming Age,

6 and having fallen away, ‡ it is impossible to renew again to Reformation, ‡ they having re-crucified and are exposing to contempt the SON of GOD.

7 For That Land HAVING IMBIBED the RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;

8 ‡ but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

9 But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

10 For GOD is not unjust, so as to be forgetful of ‡ your WORK, and the LOVE which you manifested for his NAME, ‡ having served the SAINTS and are serving.

11 But we earnestly desire each one of you to show the SAME Diligence ‡ for the FULL COMPLETION of the HOPE to the End;

* VATICAN MANUSCRIPT.—2. of—omit.

‡ 2. Acts xix. 4, 5. ‡ 2. Acts viii. 14-17; xix. 6. ‡ 2. Acts xvii. 31, 32. ‡ 2. Acts xxiv. 25; Rom. ii. 16. ‡ 3. Acts xviii. 21; 1 Cor. iv. 19. ‡ 4. Heb. x. 32. ‡ 4. Gal. iii. 2, 5; Heb. ii. 4. ‡ 5. Heb. ii. 5. ‡ 6. Matt. xii. 31, 32; Heb. x. 26; 2 Pet. ii. 20, 21; 1 John v. 16. ‡ 6. Heb. x. 29. ‡ 8. Isa. v. 6. ‡ 10. 1 Thess. i. 3. ‡ 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 18. ‡ 11. Col. ii. 2.

12 ἱνα μη νωθροι γενησθε, μιμηται δε των δια
so that not sluggish ones you may become, imitators but of those through
πιστεως και μακροθυμιας κληρονομουντων τας
faith and long endurance are inheriting the
επαγγελιας. 13 Τῳ γαρ Αβρααμ επαγγειλαμε-
promises. To the for Abraam having promised
νος ὁ θεος, επει κατ' ουδενος ειχε μειζονος
the God, since by no one he had greater
ομοσαι, ωμοσε καθ' ἑαυτου, 14 λεγων· Η μην
to swear, he swore by himself, saying; Surely
ευλογων ευλογησω σε, και πληθυνων πληθυνω
blessing I will bless thee, and multiplying I will multiply
σε. 15 Και οὑτω μακροθυμησας επετυχε της
thee. And so having waited long he obtained the
επαγγελιας. 16 Ανθρωποι *[μεν] γαρ κατα
promise. Men (indeed) for by
του μειζονος ομνυουσι, και πασης αυτοις αντι-
the greater swear, and all to them contra-
λογιας περας εις βεβαιωσιν ὁ ὁρκος. 17 Εν ᾡ
diction an end for confirmation the oath. In which
περισσοτερον βουλομενος ὁ θεος επιδειξαι τοις
more abundantly wishing the God to show to the
κληρονομοις της επαγγελιας το αμεταθετον της
heirs of the promise the unchangeableness of the
βουλης αὑτου, εμεσιτευσεν ὁρκῳ, 18 ἱνα δια δυο
purpose of himself, interposed with an oath, so that by two
πραγματων αμεταθετων, εν οἱς αδυνατον ψευ-
transactions unalterable, in which impossible to de-
σασθαι θεον, ισχυραν παρακλησιν εχωμεν οἱ
ceive God, strong consolation we might have those
καταφυγοντες κρατησαι της προκειμενης ελπι-
having fled away to lay hold of the being placed before hope,
δος· 19 ἡν ὡς αγκυραν εχομεν της ψυχης ασφα-
which as an anchor we have of the life sure
λη τε και βεβαιαν, και εισερχομενην εις το
both and firm, and entering into the
εσωτερον του καταπετασματος, 20 ὁπου προδρο-
within the vail, where a fore-
μος ὑπερ ἡμων εισηλθεν Ιησους, κατα την
runner on behalf of us entered Jesus, according to the
ταξιν Μελχισεδεκ αρχιερευς γενομενος εις τον
order of Melchisedek a high-priest having become for the
αιωνα. ΚΕΦ. ζ'. 7. 1 Ουτος γαρ ὁ Μελχισε-
age. This for the Melchise-
δεκ, βασιλευς Σαλημ, ἱερευς του θεου του ὑψισ-
dek, king of Salem, priest of the God of the most
του, (ὁ συναντησας Αβρααμ ὑποστρεφοντι απο
high, (the one having met Abraam returning from
της κοπης των βασιλεων και ευλογησας αυτον,
the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but Imitators of THOSE who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, ‡he swore by himself,

14 saying, "Surely, "blessing I will bless "thee, and multiplying I "will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and ‡the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to ‡the HEIRS of the PROMISE ‡the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, WE might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and ‡entering the †place WITHIN the VAIL,

20 ‡where Jesus a Forerunner on our behalf entered, ‡having become a High-priest for the AGE, according to the RANK of Melchizedek.

CHAPTER VII.

1 For This person, ‡MELCHIZEDEK, King of Salem, Priest of the MOST HIGH GOD, (THE ONE WHO MET Abraham returning from the DEFEAT of the KINGS and blessed him,

* VATICAN MANUSCRIPT.—16. indeed—omit.

† 19. The word place is supplied. The Apostle evidently alludes to "the holy place within the vail." See Lev. xvi. 2.

‡ 13. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 73. ‡ 16. Exod. xxii. 11. ‡ 17. [illegible] xi. 9. ‡ 17. Rom. xi. 29. ‡ 19. Lev. xvi. 2, 15; Heb. ix. 7. ‡ 20. [illegible] 14; viii. 1; ix. 24. ‡ 20. Heb. iii. 1; v. 6, 10; vii. 17. ‡ 1. Gen. xiv. 18-20.

και δεκατην απο παντων εμερισεν
-om also a tenth from of all divided

-ααμ,) πρωτον μεν ἑρμηνευομενος βασιλευς
-ham,) first indeed being translated a king

-αιοσυνης, επειτα δε και βασιλευς Σαλημ, (ὁ
-ghteousness, then and also a king of Salem, (which

-τι, βασιλευς ειρηνης,) [3] απατωρ, αμητωρ,
a king of peace,) without a father, without a mother,

-γενεαλογητος, μητε αρχην ἡμερων μητε ζωης
-out a genealogy, neither a beginning of days nor of life

-λος εχων, αφωμοιωμενος δε τῳ υἱῳ του θεου,
-d having, having been made like but to the son of the God,

-ει ἱερευς εις το διηνεκες. [4] Θεωρειτε δε,
-ins a priest for the continuance. Consider you but,

-λικος οὑτος, ᾡ και δεκατην Αβρααμ εδωκεν
great this, to whom even a tenth Abraham gave

των ακροθινιων, ὁ πατριαρχης. [5] Και οἱ
of the choice spoils, the patriarch. And those

εκ των υἱων Λευι την ἱερατειαν λαμβα-
-of the sons of Levi the priesthood receiv-

-ντες, εντολην εχουσι αποδεκατουν τον λαον
a commandment have to tithe the people

-α τον νομον, τουτ᾽ εστι, τους αδελφους
-ing to the law, this is, the brethren

-ων, καιπερ εξεληλυθοτας εκ της οσφυος
-m, though having come out of the loins

-ααμ· [6] ὁ δε μη γενεαλογουμενος εξ αυτων,
-ham; he but not deriving an origin from them,

-εκατωκε *[τον] Αβρααμ, και τον εχοντα τας
-s tithed [the] Abraham, and the one having the

-αγγελιας ευλογηκε. [7] Χωρις δε πασης αντι-
promises he has blessed. Without but all contr-

-γιας, τον ελαττον ὑπο του κρειττονος ευλο-
-on, the less by the greater is blessed.

-ται. [8] Και ὡδε μεν δεκατας αποθνησκοντες
And here indeed tithes dying

-ρωποι λαμβανουσιν· εκει δε, μαρτυρουμενος
-men receive; there but, being testified

ζη. [9] Και, ὡς επος ειπειν, δια Αβρααμ και
he lives. And, so a word to speak, through Abraham even

ὁ δεκατας λαμβανων δεδεκατωται· [10] ετι
the tithes receiving has been tithed; yet

εν τῃ οσφυι του πατρος ην, ὁτε συνηντησεν
in the loins of the father he was, when met

τῳ ὁ Μελχισεδεκ. [11] Ει μεν ουν τελειωσις
the Melchisedek. If indeed then perfection

της Λευιτικης ἱερωσυνης ην· (ὁ λαος γαρ
-gh the Levitical priesthood was, (the people for

αυτῃ νενομοθετητο·) τις ετι χρεια, κατα
her law had received;) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the SON of GOD, remains a Priest PERPETUALLY.

4 But consider how great this person was, ‡ to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed ‡ THOSE of the SONS of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, ‡ and has blessed ‡ HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when MELCHIZEDEK met him.

11 ‡ If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

* VATICAN MANUSCRIPT.—6. the—omit.

† 3. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield. [illegible] prefers this intelligible though free translation of the original to what must appear a [illegible] paradoxical account to common readers.—Improved Ver.

‡ 4. Gen. xiv. 20. ‡ 5. Num. xviii. 21, 26. ‡ 6. Gen. xiv. 19. ‡ 6. Rom. [illegible] 13; Gal. iii. 16. ‡ 11. Gal. ii. 21; verses 18, 19; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἑτερον ανιστασθαι ἱερεα,
the order of Melchisedek another to arise a priest,
και ου κατα την ταξιν Ααρων λεγεσθαι;
and not according to the order of Aaron to be named?
12 Μετατιθεμενης γαρ της ἱερωσυνης, εξ αναγ-
Being changed for the priesthood, from necessity
κης *[και νομου] μεταθεσις γινεται. 13 Εφ' ὁν
[also of law] a change occurs. Concerning whom
γαρ λεγεται ταυτα, φυλης ἑτερας μετεσχηκεν,
for is spoken these things, of a tribe another has been a partaker,
αφ' ἡς ουδεις προσεσχηκε τῳ θυσιαστηριῳ·
from which no one has attended to the altar,
14 προδηλον γαρ, ὁτι εξ Ιουδα ανατεταλκεν ὁ
evident for, that from Juda has sprung the
κυριος ἡμων, εις ἡν φυλην ουδεν περι ἱερωσυ-
Lord of us, respecting which tribe nothing concerning priest-
νης Μωυσης ελαλησε. 15 Και περισσοτερον ετι
hood Moses spoke. And more yet
καταδηλον εστιν, ει κατα *[την] ὁμοιοτητα
evident it is, if according to [the] likeness
Μελχισεδεκ ανισταται ἱερευς ἑτερος, 16 ὁς ου
of Melchisedek arises a priest another, who not
κατα νομον εντολης σαρκινης γεγονεν, αλλα
according to a law of a commandment fleshly has become, but
κατα δυναμιν ζωης ακαταλυτου. 17 Μαρτυρει
according to a power of life enduring. It testifies
γαρ· Ὁτι συ ἱερευς εις τον αιωνα κατα την
for; That thou a priest for the age according to the
ταξιν Μελχισεδεκ. 18 Αθετησις μεν γαρ γινε-
order of Melchisedek. An abrogation indeed for takes
ται προαγουσης εντολης, δια το αυτης ασ-
place of a preceding commandment, on account of the her weak-
θενες και ανωφελες·
ness and unprofitableness,
19 (ουδεν γαρ ετελειωσεν ὁ νομος·) επεισα-
(nothing for perfected the law,) after in-
γωγη δε κρειττονος ελπιδος, δι' ἡς εγγιζο-
troduction but of a better hope, through which we draw
μεν τῳ θεῳ. 20 Και καθ' ὁσον ου χωρις ὁρκωμο-
near to the God. And in as much as not without swearing;
σιας· (οἱ μεν γαρ χωρις ὁρκωμοσιας εστιν ἱε-
(they indeed for without swearing are priests
ρεις γεγονοτες· 21 ὁ δε μετα ὁρκωμοσιας, δια
having become; he but with swearing, through
του λεγοντος προς αυτον· Ωμοσε κυριος, και ου
the one saying to him; Swore a Lord, and not
μεταμεληθησεται· Συ ἱερευς εις τον αιωνα
will change; Thou a priest for the age
*[κατα την ταξιν Μελχισεδεκ·]) 22 κατα
[according to the order of Melchisedek;]) by
τοσουτον κρειττονος διαθηκης γεγονεν εγγυος
so much better a covenant has become a surety

Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?
12 For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.
13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;
14 for it is very plain That ‡our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.
15 And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;
16 who has become so, not according to a fleshly Commandment, but according to the Power of an imperishable Life.
17 For *it is testified, ‡"Thou art a Priest for the AGE, according to the ORDER of Melchizedek."
18 For indeed an Abrogation of the Preceding Commandment takes place, on account of its ‡being WEAK and Unprofitable;
19 for the ‡LAW perfected Nothing; but it is an Introduction of ‡a Better Hope, through which we draw near to GOD.
20 And inasmuch as it was not without an Oath,—
21 for they, indeed, have become Priests without an Oath; but he with an Oath, through him who says to him, ‡"The Lord swore, and will not change, 'Thou art a Priest for the AGE;'"—
22 but by so much has Jesus become a Pledge of a Better Covenant.

* VATICAN MANUSCRIPT.—12. also of Law—omit. 15. the—omit. 17. it is testified. 21. according to the ORDER of Melchisedek—omit.

‡ 14. Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5. ‡ 17. Psa. cx. 4; Heb. v. 6, 10; vi. 20. ‡ 18. Rom. viii. 3; Gal. iv. 9. ‡ 19. Acts xiii. 39; Rom. iii. 20, 21, 28; viii. 3; Gal. ii. 16; Heb. ix. 9. ‡ 19. Heb. vi. 18; viii. 6. ‡ 21. [illegible]

...τους. 23 Και οἱ μεν, πλειονες εισι γεγονοτες
... And they indeed, many are having become
...εις, δια το θανατῳ κωλυεσθαι παραμενειν·
... on account of the death to be hindered to continue;
... δε, δια το μενειν αυτον εις τον αιωνα,
... but, on account of the to continue him for the age,
...αραβατον εχει την ἱερωσυνην· 25 ὁθεν και
...changeable he has the priesthood; hence and
...ζειν εις το παντελες δυναται τους προσερχο-
... for the completely is able those drawing
...μενους δι' αυτου τῳ θεῳ, παντοτε ζων,
... through him to the God, always living
... το εντυγχανειν ὑπερ αυτων. 26 Τοιουτος
... to the interpose in behalf of them. Such
... ἡμιν επρεπεν αρχιερευς, ὁσιος, ακακος,
... to us was proper a high-priest, holy, free from sin,
...αντος, κεχωρισμενος απο των ἁμαρτωλων,
...filed, having been separated from the sinners,
... ὑψηλοτερος των ουρανων γενομενος· 27 ὁς
... more exalted of the heavens having become; who
... εχει καθ' ἡμεραν αναγκην, ὡσπερ οἱ αρχιε-
... has every day necessity, as the high-
...ς, προτερον ὑπερ των ιδιων ἁμαρτιων θυσιας
... first on behalf of the own sins sacrifices
...φερειν, επειτα των του λαου· τουτο γαρ
... offer, then for those of the people; this for
...ησεν εφαπαξ, ἑαυτον ανενεγκας. 28 Ὁ νο-
... did at once, himself having offered. The law
...γαρ ανθρωπους καθιστησιν αρχιερεις, εχον-
... for men appoints high-priests, having
... ασθενειαν· ὁ λογος δε της ὁρκωμοσιας της
... weakness; the word but of the swearing of that
... τον νομον, υἱον εις τον αιωνα τελειωμενον.
... the law, a son for the age having been perfected.

Κ Ε Φ. η'. 8. 1 Κεφαλαιον δε επι τοις λεγομενοις,
A head thing but to those being spoken,
...τον εχομεν αρχιερεα, ὁς εκαθισεν εν δεξιᾳ
... we have a high-priest, who sat down at right
... θρονου της μεγαλωσυνης εν τοις ουρανοις,
... throne of the majesty in the heavens,
... των ἁγιων λειτουργος, και της σκηνης της
... holy things a public servant, and of the tabernacle of the
...θινης, ἡν επηξεν ὁ κυριος, *[και] ουκ
... which fixed the Lord, [and] not
...ρωπος. 3 Πας γαρ αρχιερευς εις το προσ-
... Every for high-priest in order to the to
...ειν δωρα τε και θυσιας καθισταται· ὁθεν
... gifts both and sacrifices is appointed; hence
...γκαιον, εχειν τι και τουτον ὁ προσενεγ-
...cessary, to have something also this which he might offer

23 And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

24 but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not;

25 and, hence, he is able to save COMPLETELY THOSE DRAWING NEAR to GOD through him, always living ‡to INTERPOSE on their behalf.

26 For such a High-priest *also was proper for Us,—‡holy, harmless, undefiled, separated from SINNERS, and having become ‡more exalted than the HEAVENS,—

27 one who has not daily Necessity, like the HIGH PRIESTS, ‡first, to offer Sacrifices for their OWN Sins, ‡then for THOSE of the PEOPLE; for ‡This he did once for all, having offered Himself.

28 For the LAW appoints ‡Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, ‡who has been perfected for the AGE.

CHAPTER VIII.

1 The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, ‡who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

2 a Minister of ‡the HOLIES, and of ‡the TRUE TABERNACLE, which the LORD fixed, not Man.

3 For ‡Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence ‡it was necessary for this one also to have something which he might offer.

VATICAN MANUSCRIPT.—26. also was proper. 2. and—omit.

‡ 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. ‡ 26. Heb. iv. 15. ‡ 26. ... vii. 10; Heb. viii. 1. ‡ 27. Lev. ix. 7; xvi. 6; Heb. v. 3; ix. 7. ‡ 27. ... vii. 18. ‡ 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. ‡ 28. Heb. v. 1, 2. ... Heb. ii. 10; v. 9. ‡ 1. Eph. i. 20; Col. iii. 1; Heb. i. 3; x. 12; xii. 2. ‡ 2. ... ix. 8, 12, 24. ‡ 2. Heb. ix. 11. ‡ 3. Heb. v. 1. ‡ 3. Eph. v. 2; Heb. ix. 14.

κη. ⁴ Ει μεν γαρ ην επι γης, ουδ' αν ην ἱερευς,
If indeed for he was on earth, not even would he be a priest,
οντων *[των ἱερεων] των προσφεροντων κατα
being [of the priests] those offering according to
τον νομον τα δωρα· ⁵ (οἱτινες ὑποδειγματι και
the law the gifts; (who in an example and
σκια λατρευουσι των επουρανιων, καθως
in a shadow serve of the heavenlies, even as
κεχρηματισται Μωυσης, μελλων επιτελειν την
had been divinely warned Moses, being about to finish the
σκηνην· Ὁρα γαρ, φησι, ποιησῃς παντα
tabernacle; See thou for, he says, thou mayest make all things
κατα τον τυπον τον δειχθεντα σοι εν τῳ
according to the pattern that having been shown to thee in the
ορει·) ⁶ νυνι δε διαφορωτερας τετευχε λειτουρ-
mount.) now but more excellent he has obtained a service
γιας, ὁσῳ και κρειττονος εστι διαθηκης μεσι-
by as much also of a better he is covenant a media-
της, ἡτις επι κρειττοσιν επαγγελιαις νενομο-
tor, which on better promises has been
θετηται. ⁷ Ει γαρ ἡ πρωτη εκεινη ην αμεμπ-
instituted. If for the first that was faultless,
τος, ουκ αν δευτερας εζητειτο τοπος. ⁸ Μεμ-
not would a second be seeking a place. Find-
φομενος γαρ αυτοις λεγει· Ιδου, ἡμεραι ερχον-
ing fault for to them he says; Lo, days are com-
ται, λεγει κυριος, και συντελεσω επι τον οικον
ing, says a Lord, and I will finish with the house
Ισραηλ και επι τον οικον Ιουδα διαθηκην καινην·
Israel and with the house of Judah a covenant new;
⁹ ου κατα την διαθηκην ἡν εποιησα τοις πατρα-
not according to the covenant which I made with the fathers
σιν αυτων, εν ἡμερᾳ επιλαβομενου μου της
of them, in a day having laid hold of me of the
χειρος αυτων, εξαγαγειν αυτους εκ γης Αιγυπ-
hand of them, to lead out them out of land of Egypt.
του· ὁτι αυτοι ουκ ενεμειναν εν τῃ διαθηκῃ
because they not did abide in the covenant
μου, καγω ημελησα αυτων, λεγει κυριος.
of me, and I cared not for them, says a Lord.
¹⁰ Ὁτι αὑτη ἡ διαθηκη ἡν διαθησομαι τῳ οικῳ
For this the covenant which I will covenant with the house
Ισραηλ μετα τας ἡμερας εκεινας, λεγει κυριος,
of Israel after the days those, says Lord,
διδους νομους μου εις την διανοιαν αυτων, και
giving laws of me into the mind of them, and
επι καρδιας αυτων επιγραψω αυτους· και εσομαι
on hearts of them I will write them; and I will be
αυτοις εις θεον, και αυτοι εσονται μοι εις λαον.
to them for a God, and they shall be to me for a people.

4 *If then, indeed, he were on Earth, he would not be a Priest, there being THOSE who OFFER GIFTS according to the LAW;
5 (who perform divine service for a Symbol and ‡Shadow of the HEAVENLIES; even as Moses, when about to construct the TABERNACLE, was divinely admonished; for, ‡"See," says he, "that thou make "all things according to "THAT PATTERN shown to "thee on the MOUNTAIN;")
6 but now ‡he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.
7 ‡For if that FIRST one were faultless, a Place would not be sought for a Second.
8 But finding fault, he says to them, ‡"Behold! "Days are coming, says "the Lord, when I will "complete a new Cove"nant with the house of "Israel and the house of "Judah;
9 "not according to the "COVENANT which I "made with their FATH"ERS, in the Day when I "took them by the hand "to lead them out of the "Land of Egypt;—Be"cause they did not abide "in my COVENANT, I "also slighted them, says "the Lord.
10 "For ‡this is the "COVENANT which I will "covenant with the house "of Israel; After those "DAYS, says the Lord, I "will put my laws into "their MIND, and on their "* Heart will I inscribe "them; and ‡I will be "to them for a God, and "they shall be to me for a "People.

* VATICAN MANUSCRIPT.—4. If then. 9. the FATHERS—omit. 10. Heart.

‡ 5. Col. ii. 17; Heb. x. 1. ‡ 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii. 4; Acts vii. 44. ‡ 6. 2 Cor. iii. 6, 8, 9; Heb. vii. 22. ‡ 7. Heb. vii. 11, 18. ‡ 8. Jer. xxxi. 31—34. ‡ 10. Heb. x. 16. ‡ 10. Zech. viii. 8.

μη διδαξωσιν ἑκαστος τον πολιτην
not they may teach each one the fellow-citizen

ἑκαστος τον αδελφον αὐτου, λεγων·
each one the brother of himself, saying;

ν κυριον· ὁτι παντες ειδησουσι με,
Lord; because all shall know me,

υ *[αυτων] ἑως μεγαλου αυτων.
[of them] even to greatest of them.

ως εσομαι ταις αδικιαις αυτων, και
ful I will be to the unrighteousness of them, and

ιων αυτων *[και των ανομιων αυτων]
of them [and of the iniquities of them]

ησθω ετι. 13 Εν τῳ λεγειν καινην,
remember more. By the to say new,

ε την πρωτην· το δε παλαιουμενον
old the first; that but becoming old

κον, εγγυς αφανισμου. ΚΕΦ. θ'. 9.
ages, near disappearing.

ουν *[και] ἡ πρωτη δικαιωματα λα-
then [both] the first ordinances of

, τε ἁγιον κοσμικον. 2 Σκηνη γαρ
and holy furniture. A tabernacle for

σθη ἡ πρωτη, εν ᾐ ἡ τε λυχνια
the first, in which indeed both a lamp-stand

εζα και ἡ προθεσις των αρτων, ἡτις
and the setting forth of the loaves, which

ια· 3 μετα δε το δευτερον καταπε-
ies; behind but the second vail

νη, ἡ λεγομενη ἁγια ἁγιων, 4 *[χρυ-
nacle, that being named holies of holies, [a gold-

ιστα *[θυμιατηριον, και] την κιβωτον
en censer, and] the ark

ης περικεκαλυμμενην παντοθεν χρυ-
having been covered on all sides with

σταμνος χρυση εχουσα το μαννα,
a pot golden having the manna,

δος Ααρων ἡ βλαστησασα, και αἱ
of Aaron that having budded, and the

διαθηκης· 5 ὑπερανω δε αυτης Χερ-
covenant; above but her cheru-

ης κατασκιαζοντα το ἱλαστηριον·
overshadowing the mercy-seat;

ων ουκ εστι νυν λεγειν κατα μερος.
things not it is now to speak in part.

11 "And ‡they shall
"not teach each one his
"FELLOW-CITIZEN, and
"each one his BROTHER,
"saying, 'Know you the
"'LORD;' Because all
"shall know me, from the
"least even to the greatest
"of them.

12 "For I will be merci-
"ful to their UNRIGHTE-
"OUSNESS, and ‡their
"SINS will I remember no
"more."

13 ‡ By SAYING "New,"
he has rendered the FIRST
one old; now, THAT which
is DECAYING and growing
old is near vanishing away.

CHAPTER IX.

1 Then, indeed, the
FIRST one had Ordinances
of Worship, and ‡the
SANCTUARY furnished;

2 ‡for a Tabernacle was
prepared—the FIRST—‡ in
which were both ‡the
LAMP-STAND, and ‡the
TABLE, and the LOAVES
of the PRESENCE, *† and
‡the GOLDEN Altar of in-
cense; this is named, "The
HOLY place."

3 ‡ And behind the SEC-
OND Vail, THAT Taber-
nacle which is NAMED,
*"The HOLY of the HO-
LIES;"

4 having ‡the ARK of
the COVENANT, covered on
all sides with Gold, in
which was ‡a golden Vase
containing the MANNA, and
‡the ROD of Aaron which
BLOSSOMED, and ‡the TAB-
LETS of the COVENANT;

5 and ‡above it were the
Cherubs of Glory, overshad-
owing the MERCY-SEAT;
concerning which things it
is not necessary now to
speak particularly.

MANUSCRIPT.—11. of them—omit. 12. and their INIQUITIES—omit. 2. and the GOLDEN Altar of Incense. 3. The HOLY of the HOLIES. ...g Censer—omit.

...ading of the Vatican MS. has been adopted as giving a solution of an acknow... ...ty, and as perfectly harmonizing with the Mosaic account.

...x. 13; John vi. 45; 1 John ii. 27. ‡ 12. Rom. xi. 27; Heb. x. 17. ‡ 13. ... ‡ 1. Exod. xxv. 8. ‡ 2. Exod. xxvi. 1. ‡ 2. Exod. xxvi. 35; ... Exod. xxv. 31. ‡ 2. Exod. xxv. 23, 30; Lev. xxiv. 5, 6. ‡ 2. Exod. ... ‡ 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 19. ‡ 4. Exod. xxv. 10; ‡ 4. Exod. xvi. 33, 34. ‡ 4. Num. xvii. 10. ‡ 4. Exod. xxv. 16, 21; ...30; Deut. x. 2, 5; 1 Kings viii. 9, 21; 2 Chron. v. 10. ‡ 5. Exod. xxv. 18, ...; 1 Kings viii. 6, 7.

6 Τουτων δε οὑτω κατεσκευασμενων, εις μεν την
Of these now thus having been prepared, into indeed the
πρωτην σκηνην διαπαντος εισιασιν οἱ ἱερεις,
first tabernacle always go in the priests,
τας λατρειας επιτελουντες· 7 εις δε την δευτε-
the services performing; into but the second
ραν ἁπαξ του ενιαυτου μονος ὁ αρχιερευς, ου
once of the year alone the high-priest, not
χωρις αἱματος, ὁ προσφερει ὑπερ ἑαυτου και
without blood, which he offers on behalf of himself and
των του λαου αγνοηματων· 8 τουτο δηλουντος
for the of the people ignorances; this showing
του πνευματος του ἁγιου, μηπω πεφανερωσθαι
of the spirit of the holy, not yet to have been manifested
την των ἁγιων ὁδον, ετι της πρωτης σκηνης
the of the holies way, while of the first tabernacle,
εχουσης στασιν· 9 ἡτις παραβολη εις τον και-
having a standing; which a parable for the sea-
ρον τον ενεστηκοτα, καθ' ὁν δωρα τε και
son that having been present, according to which gifts both and
θυσιαι προσφερονται μη δυναμεναι κατα
sacrifices are offered not being able according to
συνειδησιν τελειωσαι τον λατρευοντα, 10 μονον
conscience to perfect the one serving, only
επι βρωμασι και πομασι, και διαφοροις βαπτισ-
as in foods and drinks, and various dippings,
μοις, δικαιωμασι σαρκος, μεχρι καιρου διορθω-
righteousnesses of flesh, till a season of correc-
σεως επικειμενα.
tion is being imposed.

11 Χριστος δε παραγενομενος, αρχιερευς των
Anointed but having come, a high-priest of the
μελλοντων αγαθων, δια της μειζονος και τε-
future good things, by means of the greater and more
λειοτερας σκηνης, ου χειροποιητου, (τουτ'
perfect tabernacle, not made by hand, (that
εστιν, ου ταυτης της κτισεως,) 12 ουδε δι'
is, not of this the creation,) not indeed by means of
αἱματος τραγων και μοσχων, δια δε του
blood of goats and young bullocks, by means of but of the
ιδιου αἱματος, εισηλθεν εφαπαξ εις τα ἁγια,
own blood, entered once for all into the holies,
αιωνιαν λυτρωσιν εὑραμενος. 13 Ει γαρ το
age-lasting redemption having found. If for the
αἱμα ταυρων και τραγων, και σποδος δαμαλεως
blood of bulls and of goats, and ashes of a heifer
ῥαντιζουσα τους κεκοινωμενους, ἁγιαζει προς
sprinkling the polluted ones, cleanses for
την της σαρκος καθαροτητα· 14 ποσῳ μαλλον
the of the flesh purification; how much more

6 Now these things having been thus prepared, ‡ the PRIESTS performing the SERVICES enter the FIRST Tabernacle at all times;
7 but into the SECOND, the HIGH-PRIEST alone once † ANNUALLY,—not without Blood, which ‡ he offers on behalf of himself, and the SINS OF IGNORANCE of the PEOPLE;
8 ‡ the HOLY SPIRIT showing This, that the WAY into the HOLIES has not yet been brought to view, while the FIRST Tabernacle has a Standing;
9 (which was a figurative representation for THAT SEASON which was then PRESENT,) according to which both Gifts and Sacrifices are offered ‡ which are not able to perfect the WORSHIPPER as to the Conscience;
10 being imposed together with ‡ Meats and Drinks and ‡ Various Immersions,—* fleshly Ordinances,) only till a Period of Emendation.
11 But Christ having become a High-priest of ‡ the FUTURE GOOD things, ‡ by means of the GREATER and More perfect Tabernacle, not made by hands, that is, not of This CREATION;
12 he entered, once for all, into the HOLY places, not indeed by means of ‡ the Blood of Goats and of Bullocks, but ‡ by means of his OWN Blood, ‡ having found Aionian Redemption.
13 For if ‡ the BLOOD of * Goats and of Bulls, and ‡ the ASHES of a Heifer sprinkling the POLLUTED cleanses for the PURIFICATION of the FLESH;

* VATICAN MANUSCRIPT.—10. and. 13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

‡ 6. Num. xxviii. 3; Dan. viii. 11. ‡ 7. Heb. v. 3; vii. 27. ‡ 8. Heb. x. [illegible] ‡ 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11. ‡ 10. Lev. xi. 2; Col. ii. 16. ‡ 10. Num. xix. 7. ‡ 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16. ‡ 11. Heb. x. 1. ‡ 11. Heb. viii. 2. ‡ 12. Heb. x. 4. ‡ 12. Acts xx. 28. ‡ 12. [illegible] 1 Pet. i. 19. ‡ 13. Lev. xvi. 14, 16. ‡ 13. Num. xix. 2, 17.

ῦ αἷμα του Χριστου, ὃς δια πνευματος αιω-
the blood of the Anointed one, who by means of a spirit age-
νιου ἑαυτον προσηνεγκεν αμωμον τῳ θεῳ, καθα-
lasting himself offered spotless to the God, shall
ριει την συνειδησιν ὑμων απο νεκρων εργων,
cleanse the conscience of you from of death works,
εις το λατρευειν θεῳ ζωντι. [15] Και δια
for the to serve God living. And on account of
τουτο διαθηκης καινης μεσιτης εστιν, ὁπως
this of a covenant new a mediator he is, so that
θανατου γενομενου, εις απολυτρωσιν των επι
of a death having taken place, for a redemption of the under
τῃ πρωτῃ διαθηκῃ παραβασεων, την επαγγε-
the first covenant transgressions, the promise
λιαν λαβωσιν οἱ κεκλημενοι της αιωνιου κλη-
might receive those having been called of the age-lasting inherit-
ρονομιας. [16] Ὁπου γαρ διαθηκη, θανατον αναγ-
ance. Where for a covenant, death neces-
κη φερεσθαι του διαθεμενου· [17] διαθηκη γαρ
sary to be produced of that having been appointed; a covenant for
επι νεκροις βεβαια, επει μηποτε ισχυει ὁτε ζῃ
over dead ones firm, since never it is strong when lives
ὁ διαθεμενος. [18] Ὁθεν ουδ' ἡ πρωτη χωρις
that having been appointed. Hence not even the first without
αἱματος εγκεκαινισται. [19] Λαληθεισης γαρ
blood has been dedicated. Having spoken for
πασης εντολης κατα νομον ὑπο Μωυσεως
every commandment according to law by Moses
παντι τῳ λαῳ, λαβων το αἷμα των μοσχων
to all the people, having taken the blood of the young bullocks
και τραγων μετα ὑδατος και εριου κοκκινου και
and of goats with water and wool scarlet and
ὑσσωπου, αυτο τε το βιβλιον και παντα τον
hyssop, itself both the book and all the
λαον ερραντισε, [20] λεγων· Τουτο το αἷμα της
people he sprinkled, saying; This the blood of the
διαθηκης, ἡς ενετειλατο προς ὑμας ὁ θεος·
covenant, which enjoined on you the God;
[21] και την σκηνην δε και παντα τα σκευη της
and the tabernacle and and all the vessels of the
λειτουργιας τῳ αἱματι ὁμοιως ερραντισε.
public service with the blood in like manner he sprinkled.
[22] Και σχεδον εν αἱματι παντα καθαριζεται
And almost by blood all things are cleansed

14 how much more ‡ shall the BLOOD of the ANOINTED one, ‡ who, through an aionian Spirit, offered Himself spotless to GOD, ‡ cleanse * your CONSCIENCE from Works of Death, for the SERVICE of the living * God? †

15 And on this account, ‡ he is Mediator of a new Covenant, ‡ so that Death having taken place for a Redemption of the TRANSGRESSIONS against the FIRST Covenant, THOSE having been INVITED might receive the PROMISE of the AIONIAN Inheritance.

16 For where a Covenant exists, the Death of that which has RATIFIED it is necessary to be produced;

17 because ‡ a Covenant is firm over dead victims, since it is never valid when that which RATIFIES it is alive.

18 ‡ Hence not even the FIRST has been instituted without Blood.

19 For Every Commandment in * the LAW having been spoken by Moses to All the PEOPLE, taking the BLOOD of ‡ BULLOCKS and of * GOATS, ‡ with Water, and scarlet Wool, and Hyssop, he sprinkled both the BOOK itself, and All the PEOPLE,

20 saying, ‡ "This is the "BLOOD of the COVENANT "which GOD enjoined on "you."

21 And he in like manner ‡ sprinkled with the BLOOD, the TABERNACLE also, and All the UTENSILS of the PUBLIC SERVICE.

22 And, according to the LAW, almost all things are

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* VATICAN MANUSCRIPT.—14. our. 14. and true GOD. 19. the LAW. 19. GOATS.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various readings are supplied from Dr. Woide's Collation of the Alexandrian Manuscript.

‡ 14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. ‡ 14. Rom. i. 4; 1 Pet. iii. 18. ‡ 14. [illegible] i. 6; x. 22. ‡ 15. Heb. vii. 22; viii. 6; xii. 24. ‡ 15. Rom. iii. 25; v. 6; 1 Pet. iii. 18. ‡ 17. Gal. iii. 15. ‡ 18. Exod. xxiv. 6. ‡ 19. Exod. xxiv. 5, 6; Lev. xvi. 14, 15, 18. ‡ 19. Lev. xiv. 4, 6, 7, 49, 51, 52. ‡ 20. Exod. xxiv. 8; Matt. xxvi. 28. ‡ 21. Exod. xxix. 12, 36; Lev. viii. 15, 19; xvi. 14–19.

κατα τον νομον, και χωρις αἱματεκχυσιας ου
according to the law, and without blood-shedding not

γινεται αφεσις. [23] Αναγκη ουν τα μεν ὑπο-
takes place forgiveness. A necessity then the indeed copies

δειγματα των εν τοις ουρανοις, τουτοις καθα-
of those in the heavens, by these to be

ριζεσθαι· αυτα δε τα επουρανια κρειττοσι
cleansed; themselves but the things heavenly with better

θυσιαις παρα ταυτας. [24] Ου γαρ εις χειροποιη-
sacrifices than these. Not for into made by hands

τα ἁγια εισηλθεν ὁ Χριστος, αντιτυπα των
holies entered the Anointed, representations of the

αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-
true ones, but into itself the heaven, now to

φανισθηναι τῳ προσωπῳ του θεου ὑπερ ἡμων,
appear in the presence of the God on behalf of us.

[25] Ουδ', ἱνα πολλακις προσφερῃ ἑαυτον, ὡσπερ
Not indeed, that often he should offer himself, even as

ὁ αρχιερευς εισερχεται εις τα ἁγια κατ' ενιαυ-
the high-priest goes into the holies every year

τον εν αἱματι αλλοτριῳ· [26] (επει εδει αυτον
with blood other; (since it was necessary him

πολλακις παθειν απο καταβολης κοσμου·) νυν
often to have suffered from a laying down of a world;) now

δε απαξ επι συντελειᾳ των αιωνων, εις αθετη-
but once for all at an end of the ages, for a remo-

σιν ἁμαρτιας δια της θυσιας αὑτου πεφανε-
val of sin by means of the sacrifice of himself he has been

ρωται. [27] Και καθ' ὁσον αποκειται τοις ανθρω-
manifested. And as it awaits the men

ποις ἁπαξ αποθανειν, μετα δε τουτο κρισις·
once to die, after but this a judgment;

[28] οὑτω και ὁ Χριστος ἁπαξ προσενεχθεις εις το
so also the Anointed once for all having been offered for the

πολλων ανενεγκειν ἁμαρτιας, εκ δευτερου χω-
many to carry away sin, a second time with-

ρις ἁμαρτιας οφθησεται, τοις αυτον απεκδεχο-
out sin will be seen, by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ί. 10. [1] Σκιαν
for salvation. A shadow

γαρ εχων ὁ νομος των μελλοντων αγαθων, ουκ
for having the law of the about coming good things, not

αυτην την εικονα των πραγματων, κατ' ενιαυ-
very the image of the things, every year

τον ταις αυταις θυσιαις ἁς προσφερουσιν εις
by the same sacrifices which they offer for

purified by Blood; and ‡without an Effusion of Blood no Forgiveness takes place.

23 It was necessary then, indeed, for ‡the COPIES of the things in the HEAVENS to be cleansed by These, but the HEAVENLY things themselves with Better Sacrifices than these.

24 For ‡the Anointed one did not enter the places made by hands, the Antitypes of ‡the true ones, but into HEAVEN itself, ‡to appear now in the PRESENCE of God on our behalf.

25 Not indeed that he should present himself often, even as the HIGH-PRIEST who enters the HOLY places Annually with Other Blood;

26 (since, in that case, he must have suffered often from the Foundation of the World;) but now ‡once for all, at a Completion of the AGES, he has been manifested for a Removal of *Sin by the SACRIFICE of himself.

27 ‡And as it is reserved for MEN to die once, but after this ‡a Judgment;

28 so also the Anointed, having been once for all offered for ‡the sin of [illegible] to bear away Sin, will appear a Second time without a Sin-offering, to THOSE who are ‡expecting Him, in order to Salvation.

CHAPTER X.

1 Moreover, the LAW having ‡a Shadow of the [illegible] COMING good things, not the Very Image of the THINGS, is by ‡no means able with the same Sacrifices which they offer [illegible]

* ALEXANDRIAN MANUSCRIPT.—24. the—omit. 26. sin. 26. Advance to Faith.

‡ 22. Lev. xvii. 11. ‡ 23. Heb. viii. 5. ‡ 24. Heb. vi. 20. ‡ 24. Heb. ix. 2. ‡ 24. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. ‡ 26. Heb. vii. 27; x. 10; 1 Pet. iii. 18. ‡ 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10. ‡ 27. [illegible] Eccl. iii. 20. ‡ 27. 2 Cor. v. 10. ‡ 28. Matt. xxvi. 28; Rom. v. 15. ‡ 28. Tit. ii. 13; 2 Pet. v. 12. ‡ 1. Col. ii. 17; Heb. viii. 5; ix. 23. ‡ 1. Heb. ii. 2. [illegible] Heb. ix. 9.

ουδεποτε δυναται τους προσερχο-
never is able the ones drawing
ωσαι. [2] Επει ουκ αν επαυσαντο
[...]ies. Otherwise not would they cease
αι, δια το μηδεμιαν εχειν ετι
because that no one to have longer
μαρτιων τους λατρευοντας, ἁπαξ
of sins those publicly serving, once
ις; [3] αλλ' εν αυταις αναμνησις
d? but in these a remembrance
ν ενιαυτον. [4] Αδυνατον γαρ αἱμα
ery year. Impossible for blood
ραγων αφαιρειν ἁμαρτιας. [5] Διο
of goats to take away sin. Therefore
εις τον κοσμον, λεγει· Θυσιαν
into the world, he says; Sacrifice
ν ουκ ηθελησας, σωμα δε κατηρ-
not thou didst desire, a body but thou didst
λοκαυτωματα και περι ἁμαρτιας
hole burnt offerings even for sin
ας. [7] Τοτε ειπον· Ἰδου ἡκω, (εν
ghtlin. Then I said; Lo I come, (in
βλιου γεγραπται περι εμου,)
a book it has been written concerning me,)
ὁ θεος, το θελημα σου. [8] Ανωτε-
the God, the will of thee. Above
Οτι θυσιαν και προσφοραν και ὁλο-
That a sacrifice and offering and whole
και περι ἁμαρτιας ουκ ηθελησας,
even for sin not thou didst desire,
σας· (αἱτινες κατα *[τον] νομον
in, (which according to [the] law
αι·) [9] τοτε ειρηκεν· Ἰδου, ἡκω του
then he said; Lo, I come of the
θελημα σου. Αναιρει το πρωτον,
will of thee. He takes away the first,
ερον στηση. [10] Εν ᾡ θεληματι
nd he may establish. By which will
εσμεν δια της προσφορας του
fied we are through the offering of the
του Χριστου εφαπαξ. [11] Και πας
[...] Anointed once for all. And every
τηκε καθ' ἡμεραν λειτουργων, και
stood every day publicly serving, and
λλακις προσφερων θυσιας, αἱτινες
[...] offering sacrifices, which
ανται περιελειν ἁμαρτιας. [12] Αυ-
able to take away sin. He
περ ἁμαρτιων προσενεγκας θυσιαν,
behalf of sins having offered a sacrifice,

CONTINUALLY, ‡ to perfect THOSE who DRAW NEAR.

2 Otherwise, would they not cease being offered? because THOSE SERVING, having been once cleansed, would no longer HAVE any Consciousness of Sins.

3 ‡ But in these there is an Annual Remembrance of Sins;

4 for ‡ it is impossible for the Blood of Bulls and of Goats to take away Sin.

5 Therefore, entering the WORLD, he says, ‡ "Sacrifice and Offering "thou didst not desire, "but a Body didst thou "provide for me;

6 "in Whole burnt offerings, even for Sin, "thou didst not delight;

7 "then I said, 'Behold, "'I come, O God, to PERFORM thy WILL!' In "the volume of the Book "it has been written concerning me."

8 Having said above, * "Sacrifice and Offering "and Whole burnt offerings, "even for Sin, thou didst "not desire, nor didst delight in," (which are offered according to Law;)

9 then he said, "Behold, "I come to PERFORM thy "WILL!" He takes away the FIRST, that he may establish the SECOND;

10 ‡ by Which Will we have been sanctified ‡ through the OFFERING of the BODY of Jesus Christ once for all.

11 And indeed every * Priest has ‡ daily stood publicly serving and offering frequently the SAME Sacrifices, which are never able to take away Sin;

12 but ‡ he, having offered One ENDURING Sacrifice on behalf of Sins, sat

[...]AN MANUSCRIPT.—8. Sacrifices and Offerings and. 8. the—omit.

‡ 3. Lev. xvi. 21; Heb. ix. 7. ‡ 4. Micah vi. 6, 7; Heb. ix. 13; ‡ 5. Psa. xl. 6; l. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22. ‡ 10. John [...]i. 12. ‡ 10. Heb. ix. 12. ‡ 11. Num. xxviii. 3; Heb. vii. 27. [...]el iii. 1.

εις το διηνεκες εκαθισεν εν δεξια του θεου,
for the continuance sat down at right of the God,
13 το λοιπον εκδεχομενος έως τεθωσιν οἱ
thenceforth waiting till may be placed the
εχθροι αυτου ὑποποδιον των ποδων αυτου.
enemies of him a footstool for the feet of him.
14 Μια γαρ προσφορα τετελειωκεν εις το διηνε-
By one for offering he has perfected for the continu-
κες τους ἁγιαζομενους. 15 Μαρτυρει δε ἡμιν
ance those being sanctified. Testifies but to us
και το πνευμα το ἁγιον. Μετα γαρ το προει-
also the spirit the holy. After for that to have
ρηκεναι· 16 αὑτη ἡ διαθηκη, ἡν διαθησομαι προς
said before, this the covenant, which I will ratify to
αυτους μετα τας ἡμερας εκεινας· λεγει κυριος·
them after the days those, says a Lord;
Διδους νομους μου επι καρδιας αυτων, και επι
Giving laws of me in hearts of them, and on
των διανοιων αυτων επιγραψω αυτους, 17 και
the minds of them I will write them, and
των ἁμαρτιων αὑτων και των ανομιων αυτων ου
of the sins of them and of the iniquities of them not
μη μνησθω ετι. 18 Ὁπου δε αφεσις τουτων,
not I may remember more. Where now forgiveness of these,
ουκετι προσφορα περι ἁμαρτιας. 19 Εχοντες
no longer offering for sin. Having
ουν, αδελφοι, παρῥησιαν εις την εισοδον των
therefore, brethren, confidence for the entrance of the
ἁγιων εν τῳ αἱματι Ιησου, 20 ἡν ενεκαινισεν
holies by the blood of Jesus, which he consecrated
ἡμιν ὁδον προσφατον και ζωσαν, δια του
for us a way recently killed and yet living, through the
καταπετασματος, (τουτ' εστι, της σαρκος
vail, (that is, the flesh
αὑτου,) 21 και ἱερεα μεγαν επι τον οικον του
of himself,) and a priest great over the house of the
θεου· 22 προσερχωμεθα μετα αληθινης καρδιας
God, let us approach with a true heart
εν πληροφορια πιστεως, εῤῥαντισμενοι τας καρ-
in full conviction of faith, having been sprinkled the hearts
διας απο συνειδησεως πονηρας· 23 και λελουμε-
from a consciousness of evil; and having been
νοι το σωμα ὑδατι καθαρῳ, κατεχωμεν την
bathed the body in water pure, we should hold fast the
ὁμολογιαν της ελπιδος ακλινη· (πιστος γαρ ὁ
confession of the hope without declining; (faithful for the

down at the Right
God;
13 HENCEFORT[H]
ing ‡ till his ENE[MIES]
be placed UND[ER]
his FEET.
14 For by One
‡ he has PERF[ECTED]
perfected THOS[E]
SANCTIFIED.
15 Moreover, t[he]
SPIRIT also testif[ies]
to us, for afte[r]
* SAID,
16 ‡ "This is t[he]
" NANT which I w[ill]
" nant with the[m]
" those DAYS,
" Lord, I will
" Laws in the[ir]
" and on their
" will I inscribe
17 [it adds,] "
" SINS and INI[QUITIES]
" will remember
18 Now whe[re]
a Forgiveness of
Offering for Sin
ger needed.
19 Having
Brethren, ‡ Con[fidence]
specting ‡ the
of the HOLIE[S]
BLOOD of Jesus,
20 which ‡ W[e]
secrated for u[s]
the VAIL, (th[at]
FLESH, recently
yet is living;)
21 and havin[g]
Priest over ‡ th[e]
GOD;
22 ‡ we shoul[d]
with a True H[eart]
Full conviction
our HEARTS ha[ving]
sprinkled ‡ from
ousness of evil.
23 ‡ The
having been bat[hed]
Water, ‡ we sh[ould]
hold the CON[FESSION]
the HOPE, with[out]
ing; (for ‡ HE
who PROMISED,

* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is. 16. MINE.

‡ 13. Psa. cx. 1; Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13. ‡ 16. Jer. xxxi. ... viii. 10, 12. ‡ 19. Rom. v. 2; Eph. ii. 18, iii. 12. ‡ 19. Heb. ix. 8, 12. ... [illegible] x. 9; xiv. 6; Heb. ix. 8. ‡ 21. Heb. iv. 14. ‡ 21. 1 Tim. iii. 15. ... [illegible] iv. 16. ‡ 22. Eph. iii. 12; James i. 6; 1 John iii. 21. ‡ 22. ... ‡ [illegible] Eph. v. 26; Titus iii. 5. ‡ 23. Heb. iv. 14. ‡ 23. 1 Cor. i. 9 ... v. 24; 2 Thess. iii. 3; Heb. xi. 11.

ωμενος·) 24 και κατανοωμεν αλληλους
romised,) and we should bear in mind each other
ξυσμον αγαπης και καλων εργων, 25 μη
ement of love and of good works. not
κειποντες την επισυναγωγην ἑαυτων,
off the assembling together of ourselves,
θος τισιν, αλλα παρακαλουντες· και
stom with some, but exhorting; and
μαλλον, ὁσῳ βλεπετε εγγιζουσαν την
more, by so much you see drawing near the
26 Ἑκουσιως γαρ ἁμαρτανοντων ἡμων
Voluntarily for sinning of us
λαβειν την επιγνωσιν της αληθειας,
have received the knowledge of the truth,
ερι ἁμαρτιων απολειπεται θυσια· 27 φο-
ncerning sins is left a sacrifice; fear-
τες εκδοχη κρισεως, και πυρος ζηλος,
me expectation of judgment, and of a fire of indignation,
μελλοντος τους ὑπεναντιους. 28 Αθετη-
being about the opponents. Having vio-
νομον Μωυσεως, χωρις οικτιρμων επι
a law of Moses, without mercies by
τρισι μαρτυσιν αποθνησκει· 29 ποσῳ,
three witnesses dies; by how much,
χειρονος αξιωθησεται τιμωριας ὁ τον
worse will he be deserving punishment he the
θεου καταπατησας, και το αἱμα της
God having trampled on, and the blood of the
κοινον ἡγησαμενος, *[εν ᾡ ἡγιασ-
common thing having esteemed, [by which he was sanc-
το πνευμα της χαριτος ενυβρισας;
the spirit of the favor having insulted?
εν γαρ τον ειποντα· Εμοι εκδικησις,
for the one saying; To me vengeance,
ανταποδωσω, λεγει κυριος· και παλιν·
will repay, says Lord; and again,
κρινει τον λαον αὑτου. 31 Φοβερον το
ll judge the people of himself. A fearful thing the
εις χειρας θεου ζωντος. 32 Αναμιμνησ-
into hands of God living. Remember you
τας προτερον ἡμερας, εν αἱς φωτισ-
the former days, in which having been
πολλην αθλησιν ὑπεμεινατε παθηματων·
a great contest you endured of sufferings;
μεν, ονειδισμοις τε και θλιψεσι θεατρι-
ndeed, by reproaches both and by afflictions being made
τουτο δε, κοινωνοι των οὑτως αναστρε-
this but, partners of those thus being over-

24 and we should bear each other in mind, for an Incitement of Love and Good Works;

25 ‡ not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and ‡ so much the more as you see ‡ the DAY drawing near.

26 For ‡ if we should voluntarily sin ‡ after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

27 but some Terrible Expectation of Judgment, even of a ‡ fiery Indignation which is about to consume the OPPONENTS.

28 ‡ Any one having violated a Law of Moses dies [illegible] Mercy, ‡ by Two or [illegible] Witnesses;

29 ‡ how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED on the SON of GOD, ‡ and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, ‡ and insulted the SPIRIT of FAVOR?

30 For we know HIM who SAYS, ‡ "Retribution "is Mine; I will repay," says the Lord. And again, ‡ "The Lord will judge his "PEOPLE."

31 ‡ It is a fearful thing to FALL into the HANDS of the living God.

32 But remember the FORMER Days, in which ‡ having been enlightened, you sustained ‡ a Great Contest of Sufferings;

33 partly, indeed, by being made ‡ a public spectacle both to Reproaches and to Afflictions; and partly, by ‡ having become Joint-participators with

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* [Vatic]ANDRIAN MANUSCRIPT.—29. by which he was sanctified—*omit.*

[illegible] ii. 42; Jude 19. ‡ 25. Rom. xiii. 11. ‡ 25. 2 Pet. iii. 9, 11, 14. ‡
[illegible] xv. 30; Heb. vi. 4. ‡ 26. 2 Pet. ii. 20, 21. ‡ 27. 2 Thess. i. 8; Heb. xii. 29.
[illegible] ii. 2. ‡ 28. Deut. xvii. 2, 6; xix. 15; Matt. xviii. 16. ‡ 29. Heb. ii. 3; xii. 25.
[illegible] xi. 29; Heb. xiii. 20. ‡ [illegible] xii. 31, 32; Eph. iv. 30. ‡ 30. Deut.
[illegible] Rom. xii. 19. ‡ 30. *Deut.* xxxii. 36; Psa. l. 4; cxxxv. 14. ‡ 31. Luke xii. 5.
[illegible] vi. 4. ‡ 32. Phil. i. 29, 30; Col. ii. 1. ‡ 33. 1 Cor. iv. 9. ‡ 33. Phil.
[illegible] 1 Thess. ii. 14.

φομενων γενηθεντες. [34] Και γαρ τοις δεσμιοις
turned having become. And for with the prisoners
συνεπαθησατε, και την αρπαγην των ὑπαρχον-
you sympathized, and the seizure of the goods
των ὑμων μετα χαρας προσεδεξασθε, γινωσκον-
of you with joy you submitted to, knowing
τες εχειν ἑαυτοις κρειττονα ὑπαρξιν *[εν ουρα-
to have for yourselves better property [in hea-
νοις] και μενουσαν. [35] Μη αποβαλητε ουν την
ven] and abiding. Not do you cast away therefore the
παρρησιαν ὑμων, ἡτις εχει μισθαποδοσιαν μεγα-
confidence of you, which has a reward great.
λην. [36] Ὑπομονης γαρ εχετε χρειαν· ἱνα το
Of patience for you have need; so that the
θελημα του θεου ποιησαντες, κομισησθε την
will of the God having done, you may receive the
επαγγελιαν. [37] Ετι γαρ μικρον ὁσον ὁσον, ὁ
promise. Yet for a little while very very, the
ερχομενος ἡξει και ου χρονιει. [38] Ὁ δε δι-
the coming one will come and not will delay. The but just
καιος εκ πιστεως ζησεται· και εαν ὑποστειλη-
one by faith shall live; and if he should draw
ται, ουκ ευδοκει ἡ ψυχη μου εν αυτῳ. [39] Ἡμεις
back, not delights the soul of me in him. We
δε ουκ εσμεν ὑποστολης, εις απωλειαν· αλλα
but not are for shrinking back, to destruction; but
πιστεως, εις περιποιησιν ψυχης.
for faith, to a saving of life.

ΚΕΦ. ια΄. 11.

[1] Εστι δε πιστις, ελπιζομενων ὑποστασις,
Is but faith, of things being hoped for a basis,
πραγματων ελεγχος ου βλεπομενων. [2] Εν ταυ-
of things a conviction not being seen. By this
τῃ γαρ εμαρτυρηθησαν οἱ πρεσβυτεροι. [3] Πισ-
for were attested the ancients. In
τει νοουμεν κατηρτισθαι τους αιωνας ῥηματι
faith we perceive to have been adjusted the ages by a word
θεου, εις το μη εκ φαινομενων τα βλεπο-
of God, in order that not out of things appearing the things being

those who are similarly treated.
34 For indeed you sympathized with *the prisoners, ‡and submitted to the SEIZURE of your [illegible] with Joy, knowing that you have for yourselves a Better and an enduring Possession.
35 Therefore, cast not away your CONFIDENCE, ‡which has a Great Reward.
36 For you have Need of Patience, so that having done the WILL of [illegible] ‡you may receive the PROMISE.
37 For ‡yet a very [illegible] while indeed, ‡the COMING ONE will come and will not delay.
38 but *"my ‡JUST "one by faith shall [illegible] "and if he should [illegible] "back, MY SOUL [illegible] "delight in him."
39 But WE are not of those ‡shrinking back [illegible] destruction; but of [illegible] in order to a Preservation of Life.

CHAPTER XI.

1 But Faith is a Basis [illegible] things hoped for, a Conviction ‡of things [illegible]
2 For ‡by this the ANCIENTS were attested.
3 In Faith we perceive that the †AGES have been so thoroughly adjusted by God's Command, that not from THINGS then APPARENT *the THINGS NOW SEEN have come to pass.

* ALEXANDRIAN MANUSCRIPT.—34. me in my BONDS. 34. in Heavens—[illegible]
38. my RIGHTEOUS one. 3. THAT which is SEEN did not arise.

† 3. The original word has been literally rendered, both in this place, and in [illegible] as best agreeing with the argument of the writer. In fact *aiones*, properly signifies [illegible] or *periods of time*, and as justly observed by *Wakefield, Sykes, Kneeland*, and *Improved* [illegible] "there is no instance in the New Testament where more than this seems to be [illegible] the word," and therefore ought to be so rendered in this passage. Faith being [illegible] ver. 1, as "a basis of things hoped for, and a conviction of things unseen," [illegible] have a connection with God's word or promise to be fulfilled at some future [illegible] and therefore precludes the idea contained in ver. 3 of the Common Version, [illegible] he was referring to the past creation of the *worlds*, or the material universe. [illegible] the works of creation does not belong to faith. Faith in this place refers to [illegible] be developed in future *aiones*, or *ages*, in conformity to God's promises, and is [illegible] trated in the remaining portion of the chapter.

‡ 34. Acts v. 41. ‡ 35. Matt. v. 12. ‡ 36. Col. [illegible] ‡ [illegible]
xviii. 8; 2 Pet. iii. 9. ‡ 37. Hab. ii. 3, 4. ‡ 38. [illegible]
2 Pet. ii. 20, 21. ‡ 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7. ‡ 2. [illegible]

γεγονεναι. 4 Πιστει πλειονα θυσιαν Αβελ
have happened. In faith more sacrifice Abel
Καιν προσηνεγκε τῳ θεῳ, δι' ἧς εμαρ-
Cain offered to the God, through which he was
[..]η ειναι δικαιος, μαρτυρουντος επι τοις
to be righteous, testifying on the
[..]ς αυτου του θεου· και δι' αυτης αποθα-
of him of the God, and through her having
[..]τι λαλει. 5 Πιστει Ενωχ μετετεθη, του
yet speaks. In faith Enoch was translated, of the
[..]δειν θανατον· και ουχ εὑρισκετο, διοτι
see death; and not he was found, because
[..]ηκεν αυτον ὁ θεος· προ γαρ της μεταθε-
lated him the God; before for the transla-
*[αυτου] μεμαρτυρηται ευηρεστηκεναι τῳ
[of him] he had obtained testimony to have well pleased the
6 Χωρις δε πιστεως αδυνατον ευαρεστη-
Without but faith impossible to have pleased;
πιστευσαι γαρ δει τον προσερχομενον
to believe for it is necessary the one coming near
[..]εῳ, ὁτι εστι, και τοις εκζητουσιν αυτον
God, because he is, and to those seeking him
[..]ποδοτης γινεται. 7 Πιστει χρηματισθεις
rewarder he becomes. In faith being divinely warned
περι των μηδεπω βλεπομενων, ευλαβη-
concerning the not yet things being seen, having been pi-
κατεσκευασε κιβωτον εις σωτηριαν του
[..] built an ark for a preservation of the
αὑτου· δι' ἧς κατεκρινε τον κοσμον,
of himself, through which he condemned the world,
[..]ης κατα πιστιν δικαιοσυνης εγενετο κλη-
[..] according to faith righteousness became an
[..]μος. 8 Πιστει καλουμενος Αβρααμ ὑπη-
In faith being called Abraam was
[..] εξελθειν εις τον τοπον, ὁν ημελλε λαμ-
[..] to go forth into the place, which he was about to re-
[..] εις κληρονομιαν, και εξηλθε, μη επισ-
for an inheritance, and he went forth, not knowing
[..] που ερχεται. 9 Πιστει παρῳκησεν εις
where he was going. In faith he sojourned in
[..]] γην της επαγγελιας ὡς αλλοτριαν, εν
[..] land of the promise as a stranger, in
[..]ς κατοικησας, μετα Ισαακ και Ιακωβ των
[..] having dwelt, with Isaac and Jacob of the
[..]κληρονομων της επαγγελιας της αυτης·
[..] of the promise of the same;
[..]δεχετο γαρ την τους θεμελιους εχουσαν
[..] waiting for that the foundations having
[..], ἡς τεχνιτης και δημιουργος ὁ θεος.
of which a designer and architect the God.
[..]στει και αυτη Σαρρα δυναμιν εις καταβο-
[..] faith also herself Sarah power for a laying

4 In Faith ‡ Abel offered to GOD a Better Sacrifice than Cain, by means of which he was attested to be righteous, GOD testifying on his GIFTS; and through it, having died, ‡ he still speaks.

5 In Faith ‡ Enoch was translated so as not to SEE Death; and he was not found, because GOD translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to GOD.

6 But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to GOD to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

7 In Faith ‡ Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, ‡ built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of ‡ the RIGHTEOUSNESS according to Faith.

8 In Faith ‡ Abraham was obedient, * HE BEING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents ‡ with Isaac and Jacob, ‡ the co-HEIRS of the SAME PROMISE;

10 for he was expecting ‡ that CITY having the FOUNDATIONS, ‡ of which GOD is the Designer and Architect.

11 In Faith, also, ‡ Sarah herself received Power

ALEXANDRIAN MANUSCRIPT.—5. him—omit. 8. HE BEING CALLED to go out into [the] Place. 9. the—omit.

[..] Gen. iv. 4. ‡ 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 24. ‡ 5. Gen. v. 22, 24. [..] Gen. vi. 13, 22. ‡ 7. 1 Pet. iii. 20. ‡ 7. Rom. iii. 22; iv. 13; Phil. iii. 9. [..] Gen. xii. 1, 4; Acts vii. 2—4. ‡ 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. ‡ 9. Heb. vi. 17. [..] Heb. xii. 22; xiii. 14. ‡ 10. Heb. iii. 4. ‡ 11. Gen. xvii. 19; xviii. 11, 14.

κην σπερματος ελαβε, και παρα καιρον ἡλικιας,
... of seed received, even beyond a proper time of life,

επει πιστον ἡγησατο τον επαγγειλαμενον.
since faithful she regarded the one promising.

12 Διο και αφ' ἑνος εγεννηθησαν, και ταυτα
Therefore even from one were born, and these things

νενεκρωμενου, καθως τα αστρα του ουρανου τῳ
having been dead, like the stars of the heaven for the

πληθει, και ὡς ἡ αμμος ἡ παρα το χειλος της
multitude, and like the sand that by the shore of the

θαλασσης ἡ αναριθμητος. 13 Κατα πιστιν απε-
sea the innumerable. In faith died

θανον οὑτοι παντες, μη λαβοντες τας επαγγε-
these all, not having received the promises,

λιας, αλλα πορρωθεν αυτας ιδοντες και ασπα-
but far distant them having seen and having

σαμενοι, και ὁμολογησαντες, ὁτι ξενοι και
saluted, and having confessed, that strangers and

παρεπιδημοι εισιν επι της γης. 14 Οἱ γαρ τοι-
sojourners they are on the earth. Those for such

αυτα λεγοντες εμφανιζουσιν ὁτι πατριδα επιζη-
things saying make known that a country they

τουσι. 15 Και ει μεν εκεινης εμνημονευον αφ'
seek. And if indeed that they remembered from

ἡς εξηλθον, ειχον αν καιρον ανακαμψαι·
which they came forth, they would have had a season to have returned;

16 νυν δε κρειττονος ορεγονται, τουτ' εστιν,
now but a better they long after, this is,

επουρανιου. Διο ουκ επαισχυνεται αυτους ὁ
heavenly. Therefore not is ashamed of them the

θεος, θεος επικαλεισθαι αυτων· ἡτοιμασε γαρ
God, a God to be called of them; he prepared for

αυτοις πολιν. 17 Πιστει προσενηνοχεν Αβρααμ
for them a city. In faith offered up Abraham

τον Ισαακ πειραζομενος, και τον μονογενη
the Isaac being tried, and the only-begotten

προσεφερεν ὁ τας επαγγελιας αναδεξαμενος,
was offering up he the promises having received,

18 προς ὁν ελαληθη· Ὁτι εν Ισαακ κληθησεται
to whom it was said; That in Isaac shall be called

σοι σπερμα· 19 λογισαμενος, ὁτι και εκ νεκρων
to thee a seed; inferring, that even out of dead ones

εγερειν δυνατος ὁ θεος· ὁθεν αυτον και εν παρ-
to raise up is able the God; whence him also in a sim-

αβολῃ εκομισατο. 20 Πιστει περι μελλον-
ilitude he recovered. In faith concerning things being

των ευλογησεν Ισαακ τον Ιακωβ και τον
about to come blessed Isaac the Jacob and the

for Conception ... beyond the proper ... Life, since ... him faithful ... isen.

12 Therefore ... born from ... as to three ... coming lifeless ... like the stars ... for MULTITUDE ... THAT SAND ... of the SEA ...

13 All ... Faith, ... ceived the ... blessings ... seen and ... from a Distance ... ing confess... were Stran... journers on ...

14 For ... Such things ... that they ... Country.

15 And ... were mindful ... which they ... they would ... Opportunity ... turned;

16 but ... for a better ... heavenly ... fore God is ... them ... God; for ... for them a ...

17 In Faith ... ing tried ... ISAAC; ... RECEIVED ... was offering ... BEGOTTEN,

18 to whom ... "For in ... Seed be ...

19 inferring ... is able ... from the ... also, in a ... covered Him ...

20 * In ... cerning ... Isaac bl... Esau.

* ALEXANDRIAN MANUSCRIPT.—12. were made. 20. In Faith also...

‡ 11. Rom. iv. 21; Heb. x. 23. ‡ 12. Rom. iv. 19. ‡ 12. Gen. xxii. ...
‡ 13. ver 39. ‡ 13. John viii. 56. ‡ 13. Gen. xxiii. 4; xlvii. 9 ...
‡ 13. ... 1 Pet. i. 17; ii. 11. ‡ 14. Heb. xiii. 14. ‡ 16. Exod. ...
‡ ... Acts vii. 32. ‡ 16. Phil. iii. 20; Heb. xiii. 14. ...
‡ 17. James ii. 21. ‡ 18. Gen. xxi. 12; Rom. ix. 7. ...
‡ 20. Gen. xxvii. 27, 39.

21 Πιστει Ιακωβ αποθνησκων ἑκαστον
In faith Jacob dying each
ων Ιωσηφ ευλογησε· και προσεκυνησεν
of Joseph blessed; and bowed down
ακρον της ῥαβδου αὐτου. 22 Πιστει Ιω-
top of the staff of himself. In faith Jo-
τελευτων περι της εξοδου των υἱων
ending concerning the going out of the sons
εμνημονευσε, και περι των οστεων
reminded, and concerning the bones
ενετειλατο. 23 Πιστει Μωυσης γεννη-
gave charge. In faith Moses being
κρυβη τριμηνον ὑπο των πατερων αὐτου,
was hidden three months by the parents of himself,
ιδον αστειον το παιδιον· και ουκ εφοβη-
they saw beautiful the babe; and not they did
το διαταγμα του βασιλεως. 24 Πιστει
the mandate of the king. In faith
ης μεγας γενομενος ηρνησατο λεγεσθαι
great having become refused to be called
υγατρος Φαραω, 25 μαλλον ἑλομενος συγ-
a daughter of Pharaoh, rather choosing to suf-
κεισθαι τῳ λαῳ του θεου, η προσκαιρον
with the people of the God, than for a season
ἁμαρτιας απολαυσιν· 26 μειζονα πλουτον
of sin enjoyment, greater wealth
αμενος των Αιγυπτου θησαυρων τον ονει-
regarded of the Egypt treasures the re-
του Χριστου· απεβλεπε γαρ εις την
of the Anointed, he looked away for towards the
ποδοσιαν. 27 Πιστει κατελιπεν Αιγυπτον,
reward. In faith he left Egypt,
βηθεις τον θυμον του βασιλεως· τον γαρ
fearing the wrath of the king; the for
ον ὡς ὁρων εκαρτερησε. 28 Πιστει πε-
one as seeing he was strong. In faith he
το πασχα και την προσχυσιν του αἱμα-
the passover and the pouring on of the blood,
να μη ὁ ολοθρευων τα πρωτοτοκα, θιγῃ
that not the one destroying the first-borns, might touch
29 Πιστει διεβησαν την ερυθραν θαλασ-
In faith they passed through the red sea
ς δια ξηρας· ἡς πειραν λαβοντες οἱ Αι-
through a dry place, which a trial attempting the Egyp-
οι, κατεποθησαν. 30 Πιστει τα τειχη
were swallowed up. In faith the walls

21 In Faith Jacob, dying, ‡ blessed each of the SONS of Joseph; † ‡ he bowed down also on the TOP of his STAFF.

22 In Faith ‡ Joseph, at the close of life, reminded the SONS of Israel concerning the DEPARTURE, ‡ and gave orders about his BONES.

23 In Faith ‡ Moses, being born, was hidden three Months by his PARENTS, because they saw the CHILD was Beautiful; and they did not fear ‡ the EDICT of the KING.

24 In Faith ‡ Moses, having become mature, refused to be called a Son of Pharaoh's Daughter;

25 ‡ choosing rather to suffer evil with the PEOPLE of GOD, than to have a Transient Enjoyment of Sin;

26 having regarded ‡ the REPROACH of the ANOINTED Greater Wealth than the TREASURES of Egypt; for he looked off towards ‡ the REWARD.

27 In Faith ‡ he left Egypt, not fearing the WRATH of the KING; for he was strong as seeing the INVISIBLE one.

28 In Faith ‡ he appointed the PASSOVER, and the ASPERSION of the BLOOD, so that the DESTROYER of the FIRST-BORNS might not touch them.

29 In Faith ‡ they passed through the Red Sea as through a dry place; which the EGYPTIANS attempting, were swallowed up.

30 In Faith ‡ the WALLS

† Or, according to *Sampson*, this sentence may be translated—"and rendered worship [to God] on account of the height of his (Joseph's) ensign." He contends that *rabdos*, a ... means ensign, because according to Lev. xvii, twelve rods were to be borne by the princes of Israel with the names of the tribes written thereon, as ensigns. *Akron* ... top, summit, height; and *epi* with an accusative he would render, on account of, or ... to. The patriarch Jacob, then, "worshipped God on account of the height of ... power," when he with prophetic vision saw the future greatness of Ephraim and ... The reader is left to choose which rendering he prefers.

‡ 21. Gen. xlviii. 5, 15, 20. ‡ 21. Gen. xlvii. 31. ‡ 22. Gen. l. 24, 25; Exod. xiii. 19. ... Gen. l. 24, 25; Exod. xiii. 19. ‡ 23. Exod. ii. 2; Acts vii. 20. ‡ 23. Exod. i. 16, 22. ... Exod. ii. 10, 11. ‡ 25. Psa. lxxxiv. 10. ‡ 26. Heb. xiii. 13. ‡ 26. Heb. x. 35. ... Exod. x. 28, 29; xii. 37; xiii. 17, 18. ‡ 28. Exod. xii. 21. ‡ 29. Exod. xiv. 22, 29. ... Heb. vi. 20

Ἰεριχω επεσε, κυκλωθεντα επι επτα ἡμερας.
of Jericho fell, having been encompassed for seven days.
31 Πιστει Ῥααβ ἡ πορνη ου συναπωλετο τοις
In faith Rahab the harlot not was destroyed with those
απειθησασι, δεξαμενη τους κατασκοπους μετ'
unbelieving, having received the spies with
ειρηνης. 32 Και τι ετι λεγω; Επιλειψει γαρ
peace. And what further may I say? Will fail for
με διηγουμενον ὁ χρονος περι Γεδεων, Βαρακ
me relating the time concerning Gideon, Barak
*[τε και] Σαμψων, *[και] Ιεφθαε, Δαυιδ τε
[also and] Samson, [and] Jephthah, David also
και Σαμουηλ, και των προφητων· 33 οἱ δια
and Samuel, and the prophets; who by means of
πιστεως κατηγωνισαντο βασιλειας, ειργασαντο
faith subdued kingdoms, performed
δικαιοσυνην, επετυχον επαγγελιων, εφραξαν
righteousness, obtained promises, closed up
στοματα λεοντων, 34 εσβεσαν δυναμιν πυρος,
mouths of lions, quenched power of fire,
εφυγον στοματα μαχαιρας, ενεδυναμωθησαν
escaped mouths of sword, were made strong
απο ασθενειας, εγενηθησαν ισχυροι εν πολεμῳ,
from weakness, became mighty ones in war,
παρεμβολας εκλιναν αλλοτριων· 35 ελαβον
camps overturned of foreigners; received
†γυναικες εξ αναστασεως τους νεκρους αὑτων·
women from a resurrection the dead ones of themselves;
αλλοι δε ετυμπανισθησαν, ου προσδεξαμενοι
others but were beaten to death, not having accepted
την απολυτρωσιν, ἱνα κρειττονος αναστασεως
the redemption, so that a better resurrection
τυχωσιν. 36 Ετεροι δε εμπαιγμων και μαστι-
they might obtain. Others but of mockings and of scourgings,
γων πειραν ελαβον, ετι δε δεσμων και φυλακης·
a trial received, further but of bonds and of imprisonment;
37 ελιθασθησαν, επρισθησαν, επειρασθησαν, εν
they were stoned, they were sawn asunder, they were tempted, by
φονῳ μαχαιρας απεθανον· περιηλθον εν μηλω-
slaughter of sword they died; they went about in sheep-
ταις, εν αιγειοις δερμασιν, ὑστερουμενοι, θλι-
skins, in goat skins, being in want, be-
βομενοι, κακουχουμενοι, 38 (ὡν ουκ ην αξιος ὁ
ing afflicted, being ill-treated, (of whom not was worthy the
κοσμος,) εν ερημιαις πλανωμενοι και ορεσι, και
world,) in deserts wandering and in mountains, and
σπηλαιοις και ταις οπαις της γης. 39 Και οὑτοι
in caves and in the holes of the earth. And these
παντες μαρτυρηθεντες δια της πιστεως, ουκ
all having been attested by means of the faith, not

of Jericho fell down, having been encompassed Seven Days.

31 In Faith ‡ Rahab the HARLOT, did not perish with the UNBELIEVERS, ‡ having received the SPIES in Peace.

32 And why should I say more? for the TIME will fail me to discourse concerning ‡ Gideon, ‡ Barak, ‡ Samson, ‡ Jephthah, ‡ David also, and ‡ Samuel, and the PROPHETS;

33 who by means of Faith subdued Kingdoms, performed Righteousness, ‡ obtained Promises, ‡ [illegible] Lions' Mouths,

34 ‡ quenched the Power of Fire, ‡ escaped the Edges of the Sword, ‡ from Weakness were made strong, ‡ overturned the Camps of Foreigners.

35 † ‡ Women received their DEAD by a Resurrection; but others were beaten to death, not accepting the DELIVERANCE [offered,] in order that they might obtain a Better Resurrection.

36 And others received a Trial of Mockings and Scourges, and also ‡ of Bonds and Imprisonment.

37 ‡ They were stoned, sawn asunder, † tempted, they died by slaughter of the Sword; they went about in Sheep-skins and in Goat-skins, being destitute, afflicted, ill-treated;

38 (of whom the WORLD was not worthy;) wandering in Deserts, and in Mountains, ‡ and in Caverns, and in the HOLES of the EARTH.

39 And all these having been attested by means of [illegible]

* ALEXANDRIAN MANUSCRIPT.—32. also and—omit. 32. and—omit.

† 35. For Women, is a reading of the Syriac. † 37. Some would read [illegible] *ekeesan*, pierced through, instead of the textual reading. See Wakefield and Newcome.

‡ 31. Josh. vi. 23; James ii. 25. ‡ 31. Josh. ii. 1. ‡ 32. Judges [illegible] ‡ 32. Judges iv. 6. ‡ 32. Judges xiii. 26. ‡ 32. Judges xi. 1; xii. 7. [illegible] 1 Sam. xvi. 1, 13; xvii. 45. ‡ 32. 1 Sam. i. 20; xii. 20. ‡ 33. 1 Sam. [illegible] ‡ 33. Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 22. ‡ 34. Dan. iii. 25. [illegible] 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 16. ‡ 34. 2 Kings xx. 7. ‡ 34. [illegible] xv. 8, 15; 2 Sam. xiv. 15. ‡ 35. 1 Kings xvii. 22; 2 Kings iv. 36. [illegible] 9; xxvii. 15. ‡ 37. 1 Kings xxi. 13; 2 Chron. xxiv. 21. ‡ 38. 1 Kings xviii. [illegible]

μισαντο την επαγγελιαν, 40 του θεου περι
obtain the promise, the God concerning
ων κρειττον τι προβλεψαμενου, ἱνα μη
a better thing having foreseen, so that not
ρις ἡμων τελειωθωσι.
from us they might be made perfect.

ΚΕΦ. ιβ'. 12.

1 Τοιγαρουν και ἡμεις, τοσουτον εχοντες
Therefore also we, such having
…κειμενον ἡμιν νεφος μαρτυρων, ογκον απο-
surrounding us a cloud of witnesses, encumbrance hav-
…μενοι παντα, και την ευπεριστατον ἁμαρτιαν,
laid aside every, and the close-girding sin,
… ὑπομονης τρεχωμεν τον προκειμενον
… of patient endurance we should run the being laid out
…ν αγωνα· 2 αφορωντες εις τον της πιστεως
… course, looking away to the of the faith
…ηγον και τελειωτην Ιησουν, ὁς αντι της
leader and perfecter Jesus, who in return for the
…κειμενης αὐτῳ χαρας, ὑπεμεινε σταυρον,
placed before him joy, endured a cross,
…χυνης καταφρονησας, εν δεξιᾳ τε του θρονου
shame disregarding, at right and of the throne
… θεου κεκαθικεν. 3 Αναλογισασθε γαρ τον
… God has sat down. Attentively consider you for the
…αυτην ὑπομεμενηκοτα ὑπο των ἁμαρτωλων
such one having endured from the sinners
… αὐτον αντιλογιαν, ἱνα μη καμητε,
… himself opposition, so that not you may be wearied,
…ς ψυχαις ὑμων εκλυομενοι. 4 Οὐπω μεχρις
… souls of you being discouraged. Not yet even to
…ατος αντικατεστητε προς την ἁμαρτιαν αν-
blood you resisted with the sin con-
…γωνιζομενοι· 5 και εκλελησθε της παρακλη-
tending against; and you have forgotten the exhortation,
…ως, ἡτις ὑμιν ὡς υἱοις διαλεγεται· Υἱε μου,
which with you as with sons reasons; O son of me,
…ολιγωρει παιδειας κυριου, μηδε εκλυου
… thou slight discipline of Lord, neither be thou discouraged
… αυτου ελεγχομενος· 6 ὁν γαρ αγαπᾳ κυριος,
him being reproved; whom for loves Lord,
…δευει· μαστιγοι δε παντα υἱον ὁν παρα-
disciplines; he scourges and every son whom he re-
…εται. 7 Ει παιδειαν ὑπομενετε, ὡς υἱοις
ceives. If discipline you endure, as with sons
…ν προσφερεται ὁ θεος· τις γαρ εστιν υἱος,
you deals the God; any for is son,
… ου παιδευει πατηρ; 8 Ει δε χωρις εστε
… not disciplines a father? If but without you are
…δειας, ἡς μετοχοι γεγονασι παντες, αρα
discipline, of which partakers have become all, certainly
…οι εστε και ουχ υἱοι. 9 Ειτα τους μεν
… you are and not sons. Then those indeed

the FAITH, did not obtain the PROMISED blessing.

40 GOD having foreseen ‡ something better concerning Us, so that not apart from Us ‡ they might be made perfect.

CHAPTER XII.

1 Therefore also we, having Such a Cloud of Witnesses surrounding us, ‡ laying aside every Encumbrance, and the CLOSE-GIRDING Sin, ‡ should run ‡ with Patience the Course MARKED OUT for us,

2 looking away to the LEADER and Perfecter of the FAITH, Jesus, ‡ who for the JOY set before him, endured the Cross, disregarding the Shame, and ‡ has sat down at the Right hand of the THRONE of GOD.

3 ‡ For consider HIM attentively who has ENDURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your SOULS.

4 ‡ You did not yet resist to Blood, contending against SIN.

5 And have you forgotten the EXHORTATION which reasons with you as with Sons? ‡ "My Son, "slight not the Discipline "of the Lord, neither be "discouraged when re-"proved by him;

6 "for ‡ whom the Lord "loves, he disciplines, and "he scourges Every Son "whom he receives."

7 ‡ If you endure Discipline, GOD deals with you as with Sons; for is there any Son whom a Father does not discipline?

8 But if you are without Discipline, ‡ of which all have become Partakers, then truly you are Spurious, and not Sons.

…9. Heb. vii. 22; viii. 6. ‡ 40. Heb. v. 9; xii. 23; Rev. vi. 11. ‡ 1. Col. iii. … Pet. ii. 1. ‡ 1. 1 Cor. ix. 24; Phil. iii. 13, 14. ‡ 1. Rom. xii. 12; Heb. x. 36. … Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11. ‡ 2. Psa. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. … 22. ‡ 2. Matt. x. 24, 25; John xv. 20. ‡ 4. Heb. x. 32–40. ‡ 5. Prov. … 11. ‡ 6. Psa. xciv. 12; cxix. 75; Prov. iii. 12; James i. 12; Rev. iii. 19. ‡ 7. … xiii. 24; xix. 18; xxiii. 13. ‡ 8. 1 Pet. v. 9.

της σαρκος ἡμων πατερας ειχομεν παιδευτας,
of the flesh of us fathers we have disciplinarians,
και ενετρεπομεθα· ου πολλῳ μαλλον ὑποταγη-
and we reverenced; not by much more shall we be sub-
σομεθα τῳ πατρι των πνευματων, και ζησομεν;
missive to the father of the spirits, and we shall live?
[10] Οἱ μεν γαρ προς ολιγας ἡμερας, κατα το
They indeed for for a few days, according to that
δοκουν αυτοις, επαιδευον· ὁ δε επι το συμφερον,
seeming right to them, disciplined; he but for that being profitable,
εις το μεταλαβειν της ἁγιοτητος αυτου.
in order that to partake of the holiness of him.
[11] Πασα δε παιδεια προς μεν το παρον ου δοκει
All but discipline as to indeed that being present not seems
χαρας ειναι, αλλα λυπης· ὑστερον δε καρπον
of joy to be, but of grief; afterwards but fruit
ειρηνικον τοις δι' αυτην γεγυμνασμενοις
peaceful to those through her having been trained
αποδιδωσι δικαιοσυνης. [12] Διο τας παρειμενας
it returns of righteousness. Therefore the having been wearied
χειρας και τα παραλελυμενα γονατα ανορθω-
hands and the having been enfeebled knees do you brace
σατε· [13] και τροχιας ορθας ποιησατε τοις ποσιν
up, and paths level do you make for the feet
ὑμων, ἱνα μη το χωλον εκτραπη, ιαθη
of you, so that not the lame may be turned out, may be healed
δε μαλλον. [14] Ειρηνην διωκετε μετα παντων,
but rather. Peace do you pursue with all,
και τον ἁγιασμον, οὑ χωρις ουδεις οψεται τον
and the holiness, which without no one shall see the
κυριον. [15] Επισκοπουντες, μη τις ὑστερων απο
Lord. Looking carefully, lest any one falling back from
της χαριτος του θεου· μη τις ῥιζα πικριας ανω
the favor of the God, lest any root of bitterness upward
φυουσα ενοχλη, και δια ταυτης μιανθωσι
springing may disturb, and by means of this may be polluted
πολλοι· [16] μη τις πορνος, η βεβηλος ὡς Ησαυ,
many; lest any fornicator, or profane person like Esau,
ὁς αντι βρωσεως μιας απεδοτο τα πρωτοτοκια
who on account of eating of one sold the birthrights
αὑτου. [17] Ιστε γαρ, ὁτι και μετεπειτα θελων
of himself. You know for, that even afterwards wishing
κληρονομησαι την ευλογιαν, απεδοκιμασθη·
to inherit the blessing, he was rejected;
μετανοιας γαρ τοπον ουχ εὑρε, καιπερ μετα
for a change of mind for a place not he found, though with
δακρυων εκζητησας αυτην. [18] Ου γαρ προσε-
tears having earnestly sought her. Not for you have

9 Have we then, [illegible]
received discipline [illegible]
our NATURAL FATHERS
and we reverenced [illegible]
shall we not much [illegible]
be submissive to the
FATHER of SPIRITS, and
live?
10 For THEY, [illegible]
for a Few Days [illegible]
us, according to [illegible]
RIGHT to them; [illegible]
for our ADVANTAGE, [illegible]
order that we may [illegible]
TAKE of his HOLINESS.
11 But All Discipline
indeed, as it respects the
PRESENT, seems not to be
of Joy, but of Grief; [illegible]
afterwards it returns [illegible]
peaceful Fruit of Righte-
ousness to THOSE who
have been TRAINED by [illegible]
12 Therefore, ‡ brace up
the WEARIED HANDS, and
the ENFEEBLED Knees;
13 ‡ and make level
Paths for your FEET, so
that ‡ the LAME may not
be turned aside, but rather
be healed.
14 ‡ Pursue Peace with
all, and that HOLINESS
‡ without which no one
shall see the LORD;
15 ‡ looking carefully
lest any one fall back from
the FAVOR of GOD; ‡ lest
any Root of Bitterness
springing up may dis-
turb you, and through
it * Many be polluted;
16 ‡ lest there be any
Fornicator, or Profane per-
son, like Esau, ‡ who for
one Meal sold his BIRTH-
RIGHT.
17 For you know that
‡ when, afterwards, he
wished to inherit the
BLESSING, he was re-
fused; for he found no
Place for a Change of
mind, though he sought it
earnestly with Tears.
18 For you have not [illegible]

* ALEXANDRIAN MANUSCRIPT.—15. MANY.

‡ 9. Num. xvi. 22; xxvii. 16; Isa. xlii. 5; lvii. 16; Zech. xii. 1. ‡ 10. Lev. [illegible] xix. 2; 1 Pet. i. 15, 16. ‡ 11. James iii. 18. ‡ 12. Job iv. 4; Isa. [illegible] ‡ 13. Prov. iv. 26, 27. ‡ 13. Gal. vi. 1. ‡ 14. Psa. xxxiv. 14; Rom. [illegible] 2 Tim. ii. 22. ‡ 14. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1. ‡ [illegible] ‡ 15. Gal. v. 4. ‡ 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. ‡ 16. Gen. [illegible] ‡ 17. Gen. xxvii. 34, 36, 38.

προσεληλυθατε ψηλαφωμενῳ *[ορει,] και κεκαυ-
approached being touched [a mountain,] and having been
μενῳ πυρι, και γνοφῳ, και σκοτῳ, και θυελλῃ,
burned with fire, and to a thick cloud, and to darkness, and to tempest,
19 και σαλπιγγος ηχῳ, και φωνῃ ῥηματων ἡς
and of a trumpet to a sound, and to a voice of words of which
οἱ ακουσαντες παρῃτησαντο, μη προστεθηναι
those having heard entreated, not to be added
αυτοις λογον· 20 (ουκ εφερον γαρ το διαστελ-
to them a word; (not they endured for that being en-
λομενον· Καν θηριον θιγῃ του ορους, λιθοβο-
joined; If even a wild-beast may touch the mountain, it shall
ληθησεται· 21 και, [ούτω φοβερον ην το φαντα-
be stoned; and, [so fearful was that being
ζομενον,] Μωυσης ειπεν· Εκφοβος ειμι και
seen,] Moses said, Affrighted I am and
εντρομος·) 22 αλλα προσεληλυθατε Σιων ορει·
trembling.) but you have approached Sion a mountain;
και πολει θεου ζωντος, Ἱερουσαλημ επουρανιῳ·
and to a city of God living, Jerusalem heavenly;
και μυριασιν, αγγελων 23 πανηγυρει· και εκκλη-
and to myriads, of messengers an entire assembly; and to a congre-
σιᾳ πρωτοτοκων, απογεγραμμενων εν ουρανοις·
gation of first-borns, having been enrolled in heavens;
και κριτῃ θεῳ παντων· και πνευμασι δικαιων
and to a judge God of all; and to spirits of just ones
τετελειωμενων· 24 και διαθηκης νεας μεσιτῃ,
having been perfected; and of a covenant new to a mediator,
Ιησου· και αἱματι ῥαντισμου, κρειττον λα-
Jesus; and to blood of sprinkling, a better thing speak-
λουντι παρα τον Αβελ. 25 Βλεπετε, μη παραι-
ing than the Abel. Beware you, not you should
τησησθε τον λαλουντα. Ει γαρ εκεινοι ουκ
refuse the one speaking. If for those not
εφυγον, τον επι γης παραιτησαμενοι χρηματι-
escaped, him on earth having refused divinely ad-
ζοντα, πολλῳ μαλλον ἡμεις οἱ τον απ᾽ ουρανων
monishing, by how much more we who him from heavens
αποστρεφομενοι· 26 οὗ ἡ φωνη την γην εσα-
are turning away from; of whom the voice the earth shook
λευσε τοτε· νυν δε επηγγελται, λεγων· Ετι
then; now but it has been announced, saying; Yet
ἁπαξ εγω σειω ου μονον την γην, αλλα και τον
once for all I shake not only the earth, but also the
ουρανον.' 27 Το δε, ετι ἁπαξ δηλοι των σαλευ-
heaven. The but, yet once for all denotes of the things be-

proached to a ‡Mountain, touched and scorched with Fire, and to a thick Cloud, and to Darkness, and to Tempest,
19 and to a Sound of a Trumpet, and to a Voice of Commands, the HEARERS of which ‡entreated that not another Word should be added to them;
20 (for they could not endure the INJUNCTION, ‡"If even a Beast should "touch the MOUNTAIN it "shall be stoned;"
21 ‡and so terrible was the SCENE, that Moses said, "I exceedingly fear "and tremble.")
22 But you have approached to Zion, a Mountain and City of the living God—‡the heavenly Jerusalem; and to Myriads of Angels,—
23 a full Assembly; and to a Congregation of ‡First-borns, ‡having been enrolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;
24 and to ‡a Mediator of a new Covenant—Jesus; and to a ‡Blood of Sprinkling speaking something Better than ‡ABEL.
25 Beware, lest you should reject HIM who now SPEAKS; ‡for if those did not escape who rejected HIM who ADMONISHED them on Earth, how much less we, who TURN AWAY from HIM who admonishes us from Heaven;
26 ‡whose VOICE then shook the EARTH; but now it has been announced, saying, ‡"Yet "once for all I *will shake "not only the EARTH, but "the HEAVEN also."
27 Now THIS, "Yet once "for all," denotes the

* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit. 26. will shake.

‡ 18. Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22. ‡ 19. Exod. xx. 19; Deut. v. 5, 25; xviii. 16. ‡ 20. Exod. xix. 13. ‡ 21. Exod. xix. 16. ‡ 22. Gal. iv. 26; Rev. iii. 12; xxi. 2, 10. ‡ 23. James i. 18; Rev. xiv. 4. ‡ 23. Luke x. 20; Phil. iv. 3; Rev. xiii. 8. ‡ 24. Heb. viii. 6; ix. 15. ‡ 24. 1 Pet. i. 2. ‡ 24. Gen. iv. 10; Heb. xi. 4. ‡ 25. Heb. ii. 2, 3; iii. 17; x. 28, 29. ‡ 26. Exod. xix. 18. ‡ 26. Hag. ii. 6.

ομενων την μεταθεσιν, ὡς πεποιημενων, *[ἱνα
ing shaken the removal, as of things having been made, (so that

μεινῃ τα μη σαλευομενα.] 28 Διο βασιλειαν
may remain the not things being shaken.] Therefore a kingdom

ασαλευτον παραλαμβανοντες, εχωμεν χαριν,
unshaken receiving, may we hold fast favor,

δι' ἡς λατρευωμεν ευαρεστως τῳ θεῳ,
by means of which we may serve acceptably to the God,

μετα αιδους και ευλαβειας. 29 Και γαρ ὁ θεος
with reverence and piety. Even for the God

ἡμων πυρ' καταναλισκον.
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

1 Ἡ φιλαδελφια μενετω. 2 Της φιλοξενιας
The brotherly love let continue. Of the kindness to strangers

μη επιλανθανεσθε· δια ταυτης γαρ ελαθον
not be you neglectful; through this for without knowing

τινες ξενισαντες αγγελους. 3 Μιμνησκεσθε
some having entertained messengers. Be you mindful

των δεσμιων, ὡς συνδεδεμενοι· των κακου-
of the prisoners, as if having been bound together; of those being ill-

χουμενων, ὡς και αυτοι οντες εν σωματι.
treated, as also yourselves being in body.

4 Τιμιος ὁ γαμος εν πασι, και ἡ κοιτη αμιαντος·
Honorable the marriage among all, and the bed undefiled;

πορνους δε και μοιχους κρινει ὁ θεος. 5 Αφιλαρ-
fornicators but and adulterers will judge the God. Not a love

γυρος ὁ τροπος· αρκουμενοι τοις παρουσιν·
of money the turn of mind; being satisfied with the things being present;

αυτος γαρ ειρηκεν· Ου μη σε ανω, ουδ' ου μη
he for has said; Not not thee may I leave, not even not

σε εγκαταλιπω· 6 ὡστε θαῤῥουντας ἡμας λε-
thee may I forsake; so that being confident we to

γειν· Κυριος εμοι βοηθος, και ου φοβηθησομαι·
say; A Lord for me a helper, and not I will fear;

τι ποιησει μοι ανθρωπος; 7 Μνημονευετε των
what shall do to me a man? Remember you of those

ἡγουμενων ὑμων, οἱτινες ελαλησαν ὑμιν τον
leading of you, who spoke to you the

λογον του θεου· ὡν αναθεωρουντες την εκβα-
word of the God; of whom viewing attentively the re-

σιν της αναστροφης, μιμεισθε την πιστιν.
sult of the mode of life, imitate you the faith.

8 Ιησους Χριστος χθες και σημερον ὁ αυτος, και
Jesus Anointed yesterday and to-day the same, and

εις τους αιωνας. 9 Διδαχαις ποικιλαις και ξε-
for the ages. By teachings various and strange,

‡ REMOVAL of the things SHAKEN, as of things made, so that the things not SHAKEN may remain.

28 Therefore, having an unshaken Kingdom, may we hold fast Fa[vor], through which we may serve God acceptably with Reverence and Piety.

29 For even ‡ our God is a consuming Fire.

CHAPTER XIII.

1 Let ‡ BROTHERLY LOVE continue.

2 ‡ Be not neglectful of HOSPITALITY; for through this ‡ some unconsciously entertained Angels.

3 ‡ Be mindful of the PRISONERS, as if bound with them; and of those ILL-TREATED, as being yourselves also in the Body.

4 Let MARRIAGE be honorable among all, and the BED be unpolluted; ‡ * for Fornicators and Adulterers God will judge.

5 Be not of an avaricious DISPOSITION; [be] satisfied with PRESENT THINGS, for he himself has said,—‡ "No, I will not leave Thee; no, no! I will not forsake Thee."

6 So that, taking courage, we may say, ‡ "The Lord is My Helper, and I will not fear; what can Man do to me?"

7 ‡ Remember your LEADERS,—those who spoke to you the WORD of GOD; and viewing attentively the RESULT of their CONDUCT, imitate their FAITH.

8 Jesus Christ, Yesterday and To-day is ‡ the SAME, and for the AGES.

9 ‡ Be not you thus led away by various and

* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKEN may remain— 4. for Fornicators.

‡ 27. Heb. i. 10—12; 2 Pet. iii. 10. ‡ 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3, [illegible] 3; xcvii. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27. ‡ 1. Rom. xii. 10; 1 Thess. [illegible] 1 Pet. i. 22; 2 Pet. i. 7. ‡ 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; [illegible] ‡ 2. Gen. xviii. 3; xix. 2. ‡ 3. Col. iv. 18. ‡ 4. 1 Cor. vi. 9; Gal. v. 19; Col. [illegible] ‡ 5. Matt. vi. 25, 34; Phil. iv. 11, 12; 1 Tim. vi. 6, 8. ‡ 5. Gen. xxviii. 15; Deut. [illegible] 6, 8; Josh. i. 5; Psa. xxxvii. 25. ‡ 6. Psa. xxvii. 1; [illegible] ‡ 7. [illegible] verse 17. ‡ 8. John viii. 58; Heb. i. 12; Rev. i. 4. ‡ 9. Eph. iv. 14; [illegible] 4, 8; 1 John iv. 1.

ναις μη παραφερεσθε· καλον γαρ χαριτι βεβαι-
strange be you led away; good for by favor to be es-
οῦσθαι την καρδιαν, ου βρωμασιν, εν οἷς ουκ
tablished the heart, not by provisions, by which not
ωφεληθησαν οἱ περιπατησαντες. 10 Εχομεν
were profited those having walked about. We have
θυσιαστηριον, εξ οὗ φαγειν ουκ εχουσιν εξου-
an altar, from which to eat not they have autho-
σιαν οἱ τῃ σκηνῃ λατρευοντες. 11 Ὡν γαρ εισ-
rity those in the tabernacle serving. Of whom for is
φερεται ζωων το αἱμα *[περι ἁμαρτιας] εις τα
brought animals the blood [concerning sin] into the
ἁγια δια του αρχιερεως, τουτων τα σωματα
holies by means of the high-priest, of these the bodies
κατακαιεται εξω της παρεμβολης. 12 Διο και
are burned outside of the camp. Therefore also
Ιησους, ἱνα ἁγιαση δια του ιδιου αἱματος
Jesus, so that he might sanctify through the own blood
τον λαον, εξω της πυλης επαθε. 13 Τοινυν
the people, outside of the gate suffered. Now then
εξερχωμεθα προς αυτον εξω της παρεμβολης,
let us go forth to him outside of the camp,
τον ονειδισμον αυτου φεροντες· 14 ου γαρ εχο-
the reproach for him bearing; not for we
μεν ὡδε μενουσαν πολιν, αλλα την μελλου-
have here abiding a city, but the one being about to
σαν επιζητουμεν. 15 Δι' αυτου ουν αναφερω-
come we seek. Through him therefore may we
μεν θυσιαν αινεσεως διαπαντος τῳ θεῳ, τουτ'
offer a sacrifice of praise continually to the God, this
εστι, καρπον χειλεων ὁμολογουντων τῳ ονο-
is, fruit of lips ascribing praise to the name
ματι αυτου. 16 Της δε ευποιιας και κοινωνιας
of him. Of the but doing good and fellowship
μη επιλανθανεσθε· τοιαυταις γαρ θυσιαις ευα-
not be you neglectful; with such for sacrifices is
ρεστειται ὁ θεος. 17 Πειθεσθε τοις ἡγουμενος
well-pleased the God. Be you obedient to those leading
ὑμων, και ὑπεικετε· αυτοι γαρ αγρυπνουσιν
you, and be you subject; they for watch
ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσοντες·
on behalf of the souls of you, as an account going to render;
ἱνα μετα χαρας τουτο ποιωσι, και μη στενα-
so that with joy this they may do, and not groan-
ζοντες· αλυσιτελες γαρ ὑμιν τουτο. 18 Προσ-
ings; disastrous for to you this. Pray
ευχεσθε περι ἡμων· πεποιθαμεν γαρ, ὁτι καλην
you for us; we have confidence for, because a good
συνειδησιν εχομεν, εν πασι καλως θελοντες
conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the HEART to be established by Favor; ‡not by Aliments, in which THOSE were not profited who WALKED in them.

10 ‡ We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.

11 For ‡the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

12 Therefore, Jesus also, that he might sanctify the PEOPLE through his OWN Blood, ‡suffered outside of the GATE.

13 Let us, then, now go forth to him outside of the CAMP, ‡bearing REPROACH for him;

14 ‡for we have not here an Abiding City, but we are seeking for the FUTURE one.

15 ‡Through him, therefore, let us offer ‡a Sacrifice of Praise to GOD continually, that is, the Fruit of Lips celebrating his NAME.

16 ‡But do not forget to be BENEFICENT and to Distribute; for ‡with Such Sacrifices GOD is well-pleased.

17 ‡Obey your LEADERS, and be submissive; for ‡they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

18 ‡Pray for us; for we have confidence, Because we have ‡a Good Conscience, wishing to conduct ourselves well among all;

* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—*omit.*

‡ 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. ‡ 10. 1 Cor. ix. 13; x. 18. ‡ 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3. ‡ 12. John xix. 17, 18; Acts vii. 58. ‡ 13. Heb. xi. 26; 1 Pet. iv. 14. ‡ 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. ‡ 15. Eph. v. 20; 1 Pet. ii. 5. ‡ 15. Lev. vii. 12; Psa. l. 14, 23; lxix. 30, 31; cvii. 22; cxvi. 17. ‡ 16. Rom. xii. 13. ‡ 16. 2 Cor. ix. 12; Phil. iv. 18; Heb. vi. 10. ‡ 17. Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; verse 7. ‡ 17. Ezek. iii. 17; xxxiii. 2, 7; Acts xx. 26, 28. ‡ 18. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. ‡ 18. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12.

αναστρεφεσθαι· 19 περισσοτερως δε παρακαλω
to conduct ourselves; most earnestly but I entreat
τουτο ποιησαι, ἱνα ταχιον αποκατασταθω
this to do, so that more quickly I may be restored
ὑμιν. 20 Ὁ δε θεος της ειρηνης, ὁ αναγαγων
of you. The now God of the peace, the one having led up
εκ νεκρων τον ποιμενα των προβατων τον
out of dead ones the shepherd of the sheep the
μεγαν εν αἱματι διαθηκης αιωνιου, τον κυριον
great by blood of a covenant age-lasting, the Lord
ἡμων Ιησουν, 21 καταρτισαι ὑμας εν παντι εργῳ
of us Jesus, knit together you in every work
αγαθῳ, εις το ποιησαι το θελημα αυτου· ποιων
good, in order the to do the will of him; doing
εν ὑμιν το ευαρεστον ενωπιον αὑτου, δια
in you the well-pleasing thing in presence of himself, through
Ιησου Χριστου· ᾧ ἡ δοξα εις τους αιωνας
Jesus Anointed; to whom the glory for the ages
των αιωνων· αμην.
of the ages; so be it.
22 Παρακαλω δε ὑμας, αδελφοι, ανεχεσθε του
I entreat now you, brethren, bear you with the
λογου της παρακλησεως· και γαρ δια βραχεων
word of the exhortation; indeed for in few words
επεστειλα ὑμιν. 23 Γινωσκετε τον αδελφον Τι-
I sent to you. You know the brother Tim-
μοθεον απολελυμενον, μεθ' οὑ, εαν ταχιον
othy having been sent away, with whom, if quickly
ερχηται, οψομαι ὑμας. 24 Ασπασασθε παντας
he comes, I shall see you. Salute you all
τους ἡγουμενους ὑμων, και παντας τους ἁγιους.
the leaders of you, and all the holy ones.
Ασπαζονται ὑμας οἱ απο της Ιταλιας. 25 Ἡ
Salute you those from the Italy. The
χαρις μετα παντων ὑμων· αμην.
favor with all of you; so be it.

19 ‡ But more especially I entreat you to do this, that I may more speedily be restored to you.

20 Now may ‡ THAT GOD of PEACE, ‡ who BROUGHT UP from the Dead ‡ THAT SHEPHERD of the SHEEP, (THAT GREAT by ‡ the Blood of an aionian Covenant,) even our LORD Jesus,

21 ‡ knit you together in Every Good * Work, in order to DO his WILL, ‡ producing in you THAT which is WELL-PLEASING in his presence, through Jesus Christ; ‡ to whom be the GLORY for the AGES of the AGES.

22 Now I entreat you, Brethren, bear the WORD of EXHORTATION; for indeed I sent it to you in few words.

23 You know that ‡ BROTHER Timothy has been sent away, with whom, if he ARRIVE soon, I will see you.

24 Salute all your ‡ LEADERS, and All the SAINTS. THOSE from ITALY salute you.

25 ‡ The FAVOR be with you all. Amen.

* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to DO his WILL, producing in you by Him THAT. *Subscription*—To THE HEBREWS—WRITTEN FROM ROME.

‡ 19. Philemon 22. ‡ 20. Rom. xv. 33; 1 Thess. v. 23. ‡ 20. Acts ii. 24; Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. ‡ 20. [illegible] xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. ‡ 20. Zech. ix. [illegible] Heb. x. 22. ‡ 21. 2 Thess. ii. 17; 1 Pet. v. 10. ‡ 21. Phil. ii. 13. ‡ 21. Gal. i. 5; 2 Tim. iv. 18; Rev. i. 6. ‡ 23. 1 Thess. iii. 2. ‡ 24. verse 7, 17. ‡ 25. [illegible]

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.
OF JAMES AN EPISTLE.

* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

ωβος, θεου και κυριου Ιησου Χριστου
es, of God and of Lord Jesus Anointed
ταις δωδεκα φυλαις ταις εν τῃ
ant, to the twelve tribes to those in the
ᾳ, χαιρειν. 2 Πασαν χαραν ἡγησασθε,
health. All joy do you esteem,
μου, ὁταν πειρασμοις περιπεσητε ποι-
of me, when temptations you may fall into va-
3 γινωσκοντες, ὁτι το δοκιμιον ὑμων
knowing, that the proof of you
τεως κατεργαζεται ὑπομονην. 4 Ἡ δε
ith works out patience. The but
η εργον τελειον εχετω, ἱνα ητε τελει-
work perfect let have, so that you may be perfect
λοκληροι, εν μηδενι λειπομενοι. 5 Ει
omplete ones, in nothing being destitute. If
ὑμων λειπεται σοφιας, αιτειτω παρα
e of you is destitute of wisdom, let him ask from
οντος θεου πασιν ἁπλως, και μη ονειδι-
giving of God to all liberally, and not censur-
και δοθησεται αυτῳ. 6 Αιτειτω δε εν
and it will be given to him. Let him ask but in
μηδεν διακρινομενος· ὁ γαρ διακρινομε-
not hesitating; the for one hesitat-
κε κλυδωνι θαλασσης ανεμιζομενῳ και
ke to a wave of sea being wind-agitated and
ενῳ. 7 Μη γαρ οιεσθω ὁ ανθρωπος εκει-
ssed. Not for let think the man that,
ι ληψεται τι παρα του κυριου. 8 Ανηρ
he shall receive anything from the Lord. A man
ς, ακαταστατος εν πασαις ταις ὁδοις
ul, unstable in all the ways
9 Καυχασθω δε ὁ αδελφος ὁ ταπεινος
Let boast but the brother the humble
ὑψει αὑτου· 10 ὁ δε πλουσιος, εν τῃ
xaltation of himself; the but rich, in the
σει αὑτου· ὁτι ὡς ανθος χορτου παρε-
ion of himself; because as a flower of grass he will
αι. 11 Ανετειλε γαρ ὁ ἡλιος συν τῳ
Rose for the sun with the
ι, και εξηρανε τον χορτον, και το ανθος
eat, and withered the grass, and the flower
ξεπεσε, και ἡ ευπρεπεια του προσωπου
fell off, and the beauty of the face
πωλετο· οὑτω και ὁ πλουσιος εν ταις
perished; thus also the rich man in the
ς αὑτου μαρανθησεται. 12 Μακαριος
of himself will fade away. Blessed

CHAPTER I.

1 ‡James, ‡a Bond-servant of God and of the Lord Jesus Christ, ‡to THOSE TWELVE Tribes in ‡the DISPERSION, greeting.

2 ‡Esteem it All Joy, my Brethren, ‡when you fall into various Trials;

3 ‡knowing That the PROOF of your FAITH produces Patience.

4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.

5 ‡And if any one of you be deficient in Wisdom, let him ‡ask it from GOD, who IMPARTS liberally to all, and does not censure; and ‡it will be given to him.

6 ‡But let him ask in Faith, not hesitating; for HE who HESITATES is like a Wave of the Sea, agitated and tossed by the wind.

7 For let not that MAN think That he shall receive anything from the LORD.—

8 ‡a Man of two souls, unstable in All his WAYS.

9 But let the HUMBLE BROTHER glory in his EXALTATION;

10 and the RICH in his HUMILIATION; Because ‡as a Flower of Grass, he will pass away.

11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its APPEARANCE perished; thus also will the RICH man fade in his WAYS.

...ican Manuscript.—*Title*—The Epistle of James.

...xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1. ‡ 1. Titus i. 1. ‡ 1. Acts ... ‡ 1. Deut. xxv ... 10; John vii. 35; Acts ii. 5; 1 Pet. i. 1. ‡ 2. Matt. v. ... v. 47; Heb. x. 34; 1 Pet. i. 13, 16. ‡ 2. 1 Pet. i. 6. ‡ 3. Rom. v. 3. ... ings iii. 9, 11, 12; Prov. ii. 3. ‡ 5. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. ... xiv. 13; xv. 7; xvi. 23. ‡ 5. 1 John v. 14. ‡ 6. Mark xi. 24; 1 Tim. ii. 8. ... sa iv. 8. ‡ 10. Job xiv. 2; Psa. xxxvii. 2; xc. 5, 6; cii. 11; ciii. 15; Isa. xl. 6; ... 37; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

ανηρ, ὁς ὑπομενει πειρασμον· ὁτι δοκιμος γενο-
man, who bears up under temptation; because approved having
μενος ληψεται τον στεφανον της ζωης, ὁν
become he will receive the crown of the life, which
επηγγειλατο ὁ κυριος τοις αγαπωσιν αυτον.
promised the Lord to those loving him.
13 Μηδεις πειραζομενος λεγετω· Ὁτι απο
No one being tempted let say; That from
θεου πειραζομαι· ὁ γαρ θεος απειραστος εστι
of God I am tempted; the for God not tempted is
κακων, πειραζει δε αυτος ουδενα. 14 Ἑκαστος
of evils, tempts and he no one. Each one
δε πειραζεται, ὑπο της ιδιας επιθυμιας εξελκο-
but is tempted, by the own inordinate desire being
μενος και δελεαζομενος· 15 ειτα ἡ επιθυμια
drawn out and being entrapped; then the inordinate desire
συλλαβουσα τικτει ἁμαρτιαν· ἡ δε ἁμαρτια
having conceived brings forth sin; the but sin
αποτελεσθεισα αποκυει θανατον. 16 Μη πλα-
having been perfected brings forth death. Not be you
νασθε, αδελφοι μου αγαπητοι. 17 Πασα δοσις
led astray, brethren of me beloved ones. Every gift
αγαθη, και παν δωρημα τελειον, ανωθεν εστι
good, and every gift perfect, from above is
καταβαινον απο του πατρος των φωτων, παρ'
coming down from of the father of the lights, with
ᾧ ουκ ενι παραλλαγη, η τροπης αποσκιασμα·
whom not one change, or of turning a shade;
18 βουληθεις απεκυησεν ἡμας λογῳ αληθειας,
having willed he begot us by a word of truth,
εις το ειναι ἡμας απαρχην τινα των αὑτου
in order that to be us first-fruit a kind of the of himself
κτισματων. 19 Ὡστε, αδελφοι μου αγαπητοι,
creatures. Therefore, brethren of me beloved ones,
εστω πας ανθρωπος ταχυς εις το ακουσαι,
let be every man quick in order that to have heard,
βραδυς εις το λαλησαι, βραδυς εις οργην.
slow in order that to have spoken, slow in order to wrath.
20 Οργη γαρ ανδρος δικαιοσυνην θεου ου κατερ-
Wrath for of man righteousness of God not works
γαζεται. 21 Διο αποθεμενοι πασαν ῥυπαριαν
out. Therefore putting away all filthiness
και περισσειαν κακιας, εν πραυτητι δεξασθε
and superabundance of badness, in meekness receive you
τον εμφυτον λογον, τον δυναμενον σωσαι τας
the implanted word, that being able to save the
ψυχας ὑμων. 22 Γινεσθε δε ποιηται λογου, και
lives of you. Become you but doers of word, and
μη μονον ακροαται, παραλογιζομενοι ἑαυτους.
not only hearers, deceiving yourselves.

12 ‡ Happy ... who endures ... cause having ... approved ... receive ‡ the ... LIFE, ‡ which ... promised to ... LOVE him.
13 Let no ... tempted, say, ... tempted by God ... is incapable ... tempted by ... and he tempts ...
14 but each ... tempted by his ... dinate desire, ... out and allured ...
15 Then ‡ ... DESIRE having ... produces Sin; ... ing perfected ‡ ... Death.
16 Do not be ... my beloved Br...
17 ‡ Every ... Every perfect ... above, coming ... the FATHER ... ‡ with whom ... Change, or the ... tion.
18 ‡ Having ... he begot us by ... of Truth, ‡ in ... we might be ... fruit of HIS Cr...
19 Therefore ... loved Brethren, ... Man be quick ... slow to SPEAK ... Anger;
20 for Man's ... not work out G... ousness.
21 Therefore, ... ing All Impuri... flowing of Mali... with Meekness ... PLANTED Word ... ABLE to save y...
22 But ‡ be... of the Word, ... Hearers only, ... yourselves.

* VATICAN MANUSCRIPT.—12. he promised.

‡ 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19. ‡ 12. 1 Cor. ix. 25; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. ‡ 12. Matt. x. 22; xix. 28 ... ‡ 15. Job xv. 35; Psa. vii. 14. ‡ 15. Rom. vi. 21, 23. ‡ 17. John iii. 27. ‡ 17. Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. ‡ 18. John [illegible] 1 Cor. iv. 15; 1 Pet. i. 23. ‡ 18. Eph. i. [illegible] ‡ 18. Jer. ii. 3; Rev. xiv. [illegible] Eccl. v. 1, 2; Prov. x. 19; xvii. 27. ‡ 21. Col. iii. 8; 1 Pet. ii. 1. ‡ [illegible] 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. [illegible] vii. 21; Luke vi. 46; Rom. ii. 13.

Ὅτι εἰ τις ακροατης λογου εστι και ου ποιη-
because if any one a hearer of word is and not a doer,
ς, οὗτος εοικεν ανδρι κατανοουντι το προσω-
this is like a man viewing the face
της γενεσεως αὑτου εν εσοπτρῳ· 24 κατε-
of the birth of himself in a mirror; he
σε γαρ ἑαυτον, και απεληλυθε, και ευθεως
for himself, and went away, and immediately
λαθετο ὁποιος ην. 25 Ὁ δε παρακυψας εις
forgot what sort he was. He but having looked intently into
ον τελειον τον της ελευθεριας και παραμει-
perfect: that of the freedom and having con-
ς, *[οὗτος] ουκ ακροατης επιλησμονης γενο-
[this] not a hearer of forgetfulness having
ς, αλλα ποιητης εργου, οὗτος μακαριος εν
but a doer of work, this blessed in
ποιησει αὑτου εσται.
deed of himself shall be.
26 Ει τις δοκει θρησκος ειναι, μη χαλιναγω-
If any one thinks religious to be, not bridling
γλωσσαν αὑτου, αλλ' απατων καρδιαν
tongue of himself, but deceiving heart
του, τουτου ματαιος ἡ θρησκεια. 27 Θρησκεια
of himself, of this vain the religion. Religion
θαρα και αμιαντος παρα τῳ Θεῳ και πατρι,
pure and undefiled with the God and father,
τη εστιν, επισκεπτεσθαι ορφανους και χηρας
this is, to oversee orphans and widows
τῃ θλιψει αυτων, ασπιλον ἑαυτον τηρειν απο
the affliction of them, unspotted himself to keep from
του κοσμου. ΚΕΦ. β'. 2. 1 Αδελφοι μου, μη
the world. Brethren of me, not
προσωποληψιαις εχετε την πιστιν του κυριου
with respect of persons do you hold the faith of the Lord
ἡμων Ιησου Χριστου της δοξης. 2 Εαν γαρ
of us Jesus Anointed of the glory. If for
σελθῃ εις την συναγωγην ὑμων ανηρ χρυσο-
may enter into the synagogue of you a man having gold
δακτυλιος εν εσθητι λαμπρᾳ, εισελθῃ δε και
rings on his fingers in a robe splendid, may enter and also
πτωχος εν ῥυπαρᾳ εσθητι, 3 και επιβλεψητε επι
poor man in dirty clothing, and you should look on
τον φορουντα την εσθητα την λαμπραν, και
the one wearing the robe the splendid, and
ειπητε· Συ καθου ὡδε καλως, και τῳ πτωχῳ
you should say, Thou sit here honorably, and to the poor man
ειπητε· Συ στηθι εκει, η καθου *[ὡδε] ὑπο
you should say, Thou stand there, or sit thou [here] under
το ὑποποδιον μου· 4 *[και] ου διεκριθητε
the footstool of me; [and] not did you make difference
εν ἑαυτοις, και εγενεσθε κριται διαλογισμων
among yourselves, and become judges reasonings

23 For ‡ if any one be a Hearer of the Word, and not a Doer, he resembles a Man Viewing his NATURAL FACE in a Mirror;
24 for he viewed himself, and went away, and immediately forgot what kind of person he was.
25 But ‡ HE who LOOKS INTENTLY into THAT which is the perfect ‡ Law of FREEDOM, and continues in it, not becoming a forgetful Hearer, but a Doer of its Work, ‡ this man will be blessed in his DEED.
26 If any one think to be religious, who does not ‡ restrain his Tongue, but deludes his own Heart, this man's RELIGION is vain.
27 Pure Religion and undefiled with the GOD and Father is this,—‡ To take the oversight of Orphans and Widows in their AFFLICTION, ‡ and to keep Himself unspotted from the WORLD.

CHAPTER II.

1 My Brethren! do not hold the FAITH of Jesus Christ, our ‡ GLORIOUS LORD, with ‡ a Respect of persons.
2 For if a Man enter your SYNAGOGUE, having gold rings on his fingers, in a splendid Robe, and there enter also a Poor man in Dirty Clothing;
3 and you look on the one WEARING the SPLENDID ROBE, and say, "Sit thou here in an honorable place;" and say to the POOR man, "Stand * thou; or sit there on my FOOTSTOOL;"
4 do you not make distinctions among yourselves, and become Judges from evil Reasonings?

* VATICAN MANUSCRIPT.—25. this—omit. 3. here—omit. 3. thou; or sit there on my FOOTSTOOL. 4. and—omit.

‡ 23. Luke vi. 47. See James ii. 14. ‡ 25. 2 Cor. iii. 18. ‡ 25. James ii. 12. ‡ 25. John xiii. 17. ‡ 26. Psa. xxxiv. 13; xxxix. 1; 1 Pet. iii. 10. ‡ 27. Isa. i. 16, 17; lviii. 6, 7; Matt. xxv. 36. ‡ 27. Rom. xii. 2; James iv. 4; 1 John v. 18. ‡ 1. 1 Cor. ii. 8. ‡ 1. Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21; Matt. xxii. 16; verse 9; Jude 16.

πονηρων; [5] Ακουσατε, αδελφοι μου αγαπητοι,
of evil things? Hear you, brethren of me beloved ones,
ουχ ὁ θεος εξελεξατο τους πτωχους του κοσμου
not the God chose the poor of the world
πλουσιους εν πιστει και κληρονομους της βασι-
rich ones in faith and heirs of the king-
λειας, ἡς επηγγειλατο τοις αγαπωσιν αυτον;
dom, which he promised to those loving him?
[6] Ὑμεις δε ητιμασατε τον πτωχον. Ουχ οἱ
You but dishonored the poor. Not the
πλουσιοι καταδυναστευουσιν ὑμων, και αυτοι
rich ones domineer over you, and they
ἑλκουσιν ὑμας εις κριτηρια; [7] Ουκ αυτοι βλασ-
drag you into courts of justice? Not they revile
φημουσι το καλον ονομα το επικληθεν εφ'
the honorable name that having been named on
ὑμας; [8] Ει μεντοι νομον τελειτε βασιλικον,
you? if indeed a law you keep royal,
κατα την γραφην· Αγαπησεις τον πλησιον
according to the writing; Thou shalt love the neighbor
σου ὡς σεαυτον, καλως ποιειτε· [9] ει δε προσω-
of thee as thyself, well you do; if but you re-
ποληπτειτε, ἁμαρτιαν εργαζεσθε, ελεγχομενοι
spect persons, sin you work, being convicted
ὑπο του νομου ὡς παραβαται. [10] Ὁστις γαρ
under the law as transgressors. Whoever for
ὁλον τον νομον τηρησει, πταισει δε εν ἑνι,
whole the law keeps, shall fall but in one,
γεγονε παντων ενοχος. [11] Ὁ γαρ ειπων· Μη
has become of all guilty. The for one having said; Not
μοιχευσῃς, ειπε και· Μη φονευσῃς·
thou mayest commit adultery, said also; Not thou mayest murder;
ει δε ου μοιχευσεις, φονευσεις δε, γεγο-
if now not thou commit adultery, thou dost murder but, thou hast be-
νας παραβατης νομου. [12] Οὑτω λαλειτε και
come a transgressor of law. Thus speak you and
οὑτω ποιειτε, ὡς δια νομου ελευθεριας
thus do you, as by means of a law of freedom
μελλοντες κρινεσθαι. [13] Ἡ γαρ κρισις ανιλεως
being about to be judged. The for judgment merciless
τῳ μη ποιησαντι ελεος· κατακαυχαται ελεος
for him not having practised mercy; glories over mercy
κρισεως.
judgment.
[14] Τι *[το] οφελος, αδελφοι μου, εαν πιστιν
What [the] profit, brethren of me, if faith
λεγῃ τις εχειν, εργα δε μη εχῃ; μη δυναται
may say any one to have, works but not may have? not is able
ἡ πιστις σωσαι αυτον; [15] Εαν δε αδελφος η
the faith to save him? If but a brother or

5 Hearken, my beloved Brethren! ‡Has not God chosen the POOR of the WORLD, ‡rich in Faith, and Heirs of the KINGDOM ‡which he promised to THOSE who LOVE him?

6 But ‡you dishonored the POOR. Do not the RICH domineer over you, and ‡do they not drag you into Courts of Justice?

7 Do they not revile THAT HONORABLE Name which has been NAMED on you?

8 If indeed you keep a royal Law according to the SCRIPTURE, ‡"Thou shalt "love thy NEIGHBOR as "as thyself," you do well.

9 But if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

10 For whoever shall keep the Whole LAW, and shall fail in one point, he become ‡ guilty of all.

11 For HE who said, ‡"Thou shalt not com- "mit adultery," said also, "Thou shalt not "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Trans- gressor of Law.

12 Thus speak, and thus act, as being about to be judged by ‡a Law of Free- dom;

13 for ‡JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

14 ‡What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? The FAITH is not able to save him.

15 Now suppose a

* Vatican Manuscript.—14. the—omit.

‡ 5. John vii. 48; 1 Cor. i. 26, 28. ‡ 5. Luke xii. 21; 1 Tim. vi. 18; [illegible] ‡ 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 21; [illegible] 2 Tim. iv. 8; James i. 12. ‡ 6. 1 Cor. xi. 22. ‡ 6. Acts xiii. 50; xvii. 6; [illegible] James v. 6. ‡ 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. ‡ 10. Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10. ‡ 11. Exod. xx. 13, 14. ‡ 12. James [illegible] ‡ 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 15; xviii. 35; xxv. 41, 42; Luke xvi. 25. ‡ 14. Matt. vii. 26; James i. 23.

ελφη γυμνοι ὑπαρχωσι, και λειπομενοι ωσι
sister naked ones should be, and wanting may be
της εφημερου τροφης, 16 ειπη δε τις αυτοις εξ
the daily food, may say and any one to them from
ὑμων· Ὑπαγετε εν ειρηνη, θερμαινεσθε και
you; Go you away in peace, be you warmed and
χορταζεσθε· μη δωτε δε αυτοις τα επιτηδεια
be you filled; not you may give but to them the things necessary
του σωματος, τι *[το] οφελος; 17 Οὑτω και ἡ
the body, what [the] profit? Thus also the
πιστις, εαν μη εχῃ εργα, νεκρα εστι καθ'
faith, if not it may have works, dead it is by
ἑαυτην. 18 Αλλ' ερει τις· Συ πιστιν εχεις,
itself. But will say some one; Thou faith hast,
καγω εργα εχω· δειξον μοι την πιστιν σου
and I works have; show to me the faith of thee
χωρις των εργων *[σου,] καγω δειξω σοι εκ
without the works [of thee,] and I will show to thee by
των εργων μου την πιστιν *[μου.] 19 Συ πισ-
the works of me the faith [of me.] Thou be-
τευεις, ὁτι ὁ θεος εἱς εστι· καλως ποιεις· και
lievest, that the God one is; well thou doest; even
τα δαιμονια πιστευουσι, και φρισσουσι. 20 Θε-
the demons believe, and shudder. Wishest
λεις δε γνωναι, ω ανθρωπε κενε, ὁτι ἡ πιστις
thou but to know, O man vain, that the faith
χωρις των εργων νεκρα εστιν; 21 Αβρααμ ὁ πατηρ
without the works dead is? Abraam the father
ἡμων ουκ εξ εργων εδικαιωθη, ανενεγκας Ισαακ
of us not by works was made righteous, having brought up Isaac
τον υἱον αὑτου επι το θυσιαστηριον; 22 Βλεπεις,
the son of himself to the altar? Seest thou,
ὁτι ἡ πιστις συνηργει τοις εργοις αυτου, και
that the faith worked with the works of him, and
εκ των εργων ἡ πιστις ετελειωθη; 23 Και
by the works the faith was perfected? And
επληρωθη ἡ γραφη ἡ λεγουσα· Επιστευσε δε
was fulfilled the writing that saying; Believed but
Αβρααμ τῳ θεῳ, και ελογισθη αυτῳ εις δικαιο-
Abraam the God, and it was counted to him for righte-
συνην· και φιλος θεου εκληθη. 24 Ὁρατε, ὁτι
ousness; and a friend of God he was called. Do you see, that
εξ εργων δικαιουται ανθρωπος, και ουκ εκ πισ-
by works is made righteous a man, and not by faith
τεως μονον; 25 Ὁμοιως δε και Ρααβ ἡ πορνη
alone? In like manner and also Rahab the harlot
ουκ εξ εργων εδικαιωθη, ὑποδεξαμενη τους αγ-
not by works was justified, having received the mes-
γελους, και ἑτερᾳ ὁδῳ εκβαλουσα; 25 Ὡσπερ
sengers, and by another way having sent out? As
*[γαρ] το σωμα χωρις πνευματος νεκρον
[for] the body without breath dead
εστιν, οὑτω και ἡ πιστις χωρις των εργων
is, so also the faith without the works
νεκρα εστι.
dead is.

Brother, or a Sister, be naked, and in want of DAILY Food,

16 and ‡any one of you should say to them, "Go in Peace; be warmed and be filled;" but do not give them the THINGS NECESSARY for the BODY, what Advantage is it?

17 Thus also the FAITH, if it has not Works, being by itself, is dead.

18 But some one will say, "Thou hast Faith, and I have Works; show me thy Faith, without Works, and I will show *Thee my FAITH by Works.

19 Thou believest That there is *One God; thou dost well; ‡the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man! That FAITH without WORKS is *dead?

21 Was not Abraham our FATHER justified by Works, ‡when he brought up Isaac his SON to the ALTAR?

22 Thou seest ‡That the FAITH co-operated with his WORKS; and that the FAITH was made complete by the WORKS;

23 and THAT SCRIPTURE was verified, which says, ‡"And Abraham believed 'God, and it was counted 'to him for Righteous-'ness;' and he was called ‡'a Friend of God.'"

24 You see That a Man is justified by Works, and not by Faith alone.

25 And in like manner also ‡was not Rahab the HARLOT justified by Works, when she entertained the MESSENGERS, and sent them out by Another Road?

26 As the BODY without Breath is dead, so also the FAITH, without WORKS, is dead.

* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thee. 18. of me—omit. 19. One God. 20. Unproductive? 26. For—omit.

‡ 16. 1 John iii. 18. ‡ 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xvi. 17; xix. 15. ‡ 21. Gen. xxii. 9, 12. ‡ 22. Heb. xi. 17. ‡ 23. Gen. xv. 6; Rom. iv. 3; Gal. iii. 6. ‡ 23. 2 Chron. xx. 7; Isa. xli. 8. ‡ 25. Josh. ii. 1; Heb. xi. 31.

ΚΕΦ. γ΄. 3.

[1] Μη πολλοι διδασκαλοι γινεσθε, αδελφοι
Not many teachers become you, brethren
μου, ειδοτες, ὁτι μειζον κριμα ληψομεθα.
of me, knowing, that greater condemnation we shall receive.
[2] Πολλα γαρ πταιομεν ἁπαντες· ει τις εν λογῳ
Many for we stumble all; if any one in word
ου πταιει, οὑτος τελειος ανηρ, δυνατος χαλιναγωγησαι
not stumbles, this a perfect man, able to bridle
γωγησαι και ὁλον το σωμα. [3] Ιδε, των ἱππων
also whole the body. Lo, of the horses
τους χαλινους εις τα στοματα βαλλομεν προς
the bits into the mouths we put in order
το πειθεσθαι αυτους ἡμιν, και ὁλον το σωμα
that to make obedient them to us, and whole the body
αυτων μεταγομεν. [4] Ιδου, και τα πλοια, τηλι-
of them we turn about. Lo, also the ships, so
καυτα οντα, και ὑπο σκληρων ανεμων ελαυνο-
great being, and by violent winds being
μενα, μεταγεται ὑπο ελαχιστου πηδαλιου, ὁπου
driven, are turned about by a very small helm, wherever
αν ἡ ὁρμη του ευθυνοντος βουληται. [5] Οὑτω
the will of the one steering pleases. Thus
και ἡ γλωσσα μικρον μελος εστι, και μεγαλαυ-
also the tongue a little member is, and greatly boasts.
χει. Ιδου, ολιγον πυρ ἡλικην ὑλην ανаπτει.
Lo, a little fire how great a mass of fuel kindles.
[6] Και ἡ γλωσσα πυρ, ὁ κοσμος της αδικιας·
And the tongue a fire, the world of the wickedness;
*[οὑτως] ἡ γλωσσα καθισταται εν τοις μελε-
[thus] the tongue is placed among the mem-
σιν ἡμων, ἡ σπιλουσα ὁλον το σωμα, και φλο-
bers of us, that spotting whole the body, and setting
γιζουσα τον τροχον της γενεσεως, και φλογιζο-
on fire the wheel of the nature, and being set on
μενη ὑπο της γεεννης. [7] Πασα γαρ φυσις
fire by the gehenna. Every for species
θηριων τε και πετεινων, ἑρπετων τε και εναλιων,
of wild beasts both and of birds, of reptiles both and of
λιων, δαμαζεται και δεδαμασται τῃ φυσει
things in the sea, is subdued and has been subdued by the nature
τῃ ανθρωπινῃ· [8] την δε γλωσσαν ουδεις δυνα-
by that belonging to man; the but tongue no one is
ται ανθρωπων δαμασαι· ακατασχετον κακον,
able of men to subdue; an unruly evil,
μεστη ιου θανατηφορου. [9] Εν αυτῃ ευλογου-
full of poison death-producing. By her we bless
μεν τον θεον και πατερα, και εν αυτῃ καταρω-
the God and father, and by her we curse
μεθα τους ανθρωπους τους καθ' ὁμοιωσιν θεου
the men those according to a likeness of God
γεγονοτας· [10] εκ του αυτου στοματος εξερχεται
having been made; out of the same mouth goes forth

CHAPTER III.
1 ‡ Do not Many
become Teachers
Brethren, ‡ knowing
we shall receive a
Judgment.
2 For in many
we all are faulty.
one does not err in
‡ he is a Perfect M
to control the Whole
3 Behold! ‡ we
BITS into the m
the HORSES to make
OBEDIENT to us,
direct their Whole
4 Behold! the
also, though * so
and driven by
Winds, yet they are
ed by a very Small
wherever the will
PILOT chooses.
5 Thus also
TONGUE is a Small
ber, and boasts
Behold! How
Mass of fuel * a L
kindles!
6 (And ‡ the tongue
a Fire,—the W
WICKEDNESS.)
THAT TONGUE
among our M
which ‡ DEFILES
Whole BODY, and
fire the WHEEL of
and is set on fire
HENNA.
7 For Every
both of Wild beasts
Birds, both of Rep
of Fishes, is subdued
has been subdued
HUMAN RACE;
8 but the tongue
men No one is
subdue—an Irre
Evil, ‡ full of death
ing Poison.
9 By it we *
GOD and Father;
it we curse THE
‡ who have been
cording to God's L
10 out of the
Mouth proceeds

* Vatican Manuscript.—4. so great. 5. How great a Fire it kindles.
bless the Lord and Father.

‡ 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. ‡ 1. Luke vi. 37.
xxiv. 15; James i. 26; 1 Pet. iii. 10. ‡ 2. Matt. xii. 37.
‡ 3. Prov. xii. 18; xv. 2. ‡ 5. Psa. xii. 3; lxxiii. 8, 9.
‡ 6. Matt. xv. 11, 18–20; Mark vii. 15, 20, 23. ‡ 8. Psa. cxl. 3.
v. 1; ix. 6.

και καταρα. Ου χρη, αδελφοι μου,
and cursing. Not ought, brethren of me,
ὑτω γινεσθαι. 11 Μητι ἡ πηγη εκ της
so to be. Not the fountain out of the
πης βρυει το γλυκυ και το πικρον;
opening send forth the sweet and the bitter?
νανται, αδελφοι μου, συκη ελαιας ποιη-
is able, brethren of me, a fig tree olives to pro-
αμπελος συκα; οὑτως ουτε ἁλυκον
a vine figs? thus neither salt
οιησαι ὑδωρ. 13 Τις σοφος και επιστη-
to make water. Any one wise and discreet
ὑμιν; δειξατω εκ της καλης αναστρο-
you? let him show out of the honorable conduct
εργα αὑτου εν πρᾳυτητι σοφιας· 14 ει
works of himself with meekness of wisdom; if
ν πικρον εχετε και εριθειαν εν τῃ καρ-
bitter you have and strife in the heart
εν, μη κατακαυχασθε και ψευδεσθε
not do you boast and do you speak falsely
της αληθειας; 15 Ουκ εστιν αὑτη ἡ
the truth? Not is this the
ανωθεν κατερχομενη, αλλ' επιγειος,
from above coming down, but earthly,
, δαιμονιωδης. 16 Ὁπου γαρ ζηλος και
demoniacal. Where for rivalry and
εκει ακαταστασια και παν φαυλον
there disorder and every foul
. 17 Ἡ δε ανωθεν σοφια πρωτον μεν
The but from above wisdom first indeed
εστιν, επειτα ειρηνικη, επιεικης, ευπει-
is, then peaceable, gentle, easily
μεστη ελεους και καρπων αγαθων,
full of mercy and of fruits good,
τος *[και] ανυποκριτος. 18 Καρπος δε
partiality [and] without hypocrisy. Fruit and
συνης εν ειρηνῃ σπειρεται τοις ποιουσιν
ousness in peace is sown by those making
. ΚΕΦ. δ'. 4. 1 Ποθεν πολεμοι και
Whence wars and
εν ὑμιν; Ουκ εντευθεν, εκ των ἡδονων
among you? Not hence, from the pleasures
των στρατευομενων εν τοις μελεσιν ὑμων;
those warring in the members of you?
μειτε, και ουκ εχετε· φονευετε και ζη-
desire, and not you have; you murder and are
, και ου δυνασθε επιτυχειν· μαχεσθε και
and not you are able to obtain; you fight and
ειτε, ουκ εχετε, δια το μη αιτεισθαι
not you have, because the not to ask

ing and a Curse. My Brethren, these things ought not so to be.

11 Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?

12 Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? * Neither can a Salt spring produce Sweet Water.

13 ‡ Is any one wise and discreet among you? let him show by HONORABLE Conduct his WORKS with Meekness of Wisdom.

14 But if you have ‡ bitter Rivalry and Strife in your HEARTS, ‡ do you not boast, and speak falsely concerning the TRUTH?

15 ‡ THIS is not the WISDOM which comes down from above; but is earthly, animal, demoniacal.

16 For ‡ where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

17 But ‡ the WISDOM from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of Mercy and of good Fruits, without partiality, ‡ without hypocrisy.

18 ‡ Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

CHAPTER IV.

1 Whence Wars and * Contentions among you? Do they not come hence, from THOSE LUSTS of yours ‡ which WAR in your MEMBERS?

2 You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

...ICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 17. and—omit, ...e Contentions.

...Gal. vi. 4. ‡ 14. Rom. xiii. 13. ‡ 14. Rom. ii. 17, 23. ‡ 15. James ...iii. iii. 19. ‡ 16. 1 Cor. iii. 3; Gal. 5, 20. ‡ 17. 1 Cor. ii. 6, 7. ‡ 17. ... 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. ‡ 18. Prov. xi. 18; Hoshea x. 12; Matt. ... i. 11; Heb. xii. 11. ‡ 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὑμας· 3 αιτειτε, και ου λαμβανετε, διοτι κακως
you; you ask, and not you receive, because wickedly
αιτεισθε, ἱνα εν ταις ἡδοναις ὑμων δαπανησητε.
you ask, so that in the pleasures of you you may waste.
4 *[Μοιχοι και] μοιχαλιδες, ουκ οιδατε,
[Adulterers and] adulteresses, not know you,
ὁτι ἡ φιλια του κοσμου εχθρα του θεου εστιν;
that the friendship of the world enmity of the God is?
ὁς αν ουν βουληθῃ φιλος ειναι του κοσμου,
whoever therefore may wish a friend to be of the world,
εχθρος του θεου καθισταται. 5 Η δοκειτε, ὁτι
an enemy of the God is rendered. Or think you, that
κενως ἡ γραφη λεγει; Προς φθονον επιποθει
vainly the writing speaks? To envy strongly inclines
το πνευμα ὁ κατῳκησεν εν ἡμιν; 6 Μειζονα δε
the spirit which dwelt in us? Greater but
διδωσι χαριν· διο λεγει· Ὁ θεος ὑπερηφανοις
it gives favor; therefore it says; The God to haughty ones
αντιτασσεται, ταπεινοις δε διδωσι χαριν.
sets himself in opposition, to lowly ones but he gives favor.

7 Ὑποταγητε ουν τῳ θεῳ· αντιστητε τῳ
Be you subject therefore to the God; be opposed to the
διαβολῳ, και φευξεται αφ' ὑμων· 8 εγγισατε
accuser, and he will flee from you; draw you near
τῳ θεῳ, και εγγιει ὑμιν· καθαρισατε χειρας,
to the God, and he will draw near to you; cleanse you hands,
ἁμαρτωλοι, και ἁγνισατε καρδιας, διψυχοι.
sinners, and purify you hearts, two-souled ones.
9 Ταλαιπωρησατε και πενθησατε και κλαυσατε·
Lament you and mourn you and weep you;
ὁ γελως ὑμων εις πενθος μεταστραφητω, και ἡ
the laughter of you into mourning let be turned, and the
χαρα εις κατηφειαν. 10 Ταπεινωθητε ενωπιον
joy into sadness. Be you humbled in presence
του κυριου, και ὑψωσει ὑμας. 11 Μη καταλα-
of the Lord, and he will lift up you. Not speak you
λειτε αλληλων, αδελφοι· ὁ καταλαλων αδελ-
evil of each other, brethren; The one speaking evil of a brou-
φου, και κρινων τον αδελφον αὑτου, καταλαλει
ther, and judging the brother of himself, speaks evil
νομου, και κρινει νομον, ει δε νομον κρινεις,
of law, and judges law, if but law thou judgest,
ουκ ει ποιητης νομου, αλλα κριτης. 12 Εις
not thou art a doer of law, but a judge. One
εστιν *[ὁ] νομοθετης και κριτης, ὁ δυναμενος
is [the] lawgiver and judge, the one being able
σωσαι και απολεσαι· συ δε τις ει ὁς κρινεις
to save and to destroy; thou but who art thou who judgest

3 ‡You ask and do not receive, ‡because you ask wickedly, so that you may waste it on your Lusts.

4 Adulteresses! do you not know That the FRIENDSHIP of the WORLD is Enmity against God? ‡Whoever, therefore, wishes to be a Friend of the WORLD, is rendered an Enemy of God.

5 Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

6 Indeed, it bestows Superior Favor; therefore it is said, ‡"God sets himself in opposition to the Haughty, but gives Favor to the Lowly."

7 Be you subject, therefore, to God. ‡Stand opposed to the ENEMY, and he will flee from you.

8 ‡Draw near to God, and he will draw near to you. ‡Cleanse your hands, Sinners! and ‡purify your Hearts, ‡men of two souls!

9 ‡Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your JOY into Sadness.

10 Be humbled in the presence of the Lord, and he will lift you up.

11 ‡Speak not against each other, Brethren. He WHO SPEAKS AGAINST a Brother, *or ‡judges his BROTHER, speaks against the Law, and judges the LAW. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

12 There is One Lawgiver and Judge, ‡HE WHO is ABLE to save and to destroy; ‡but who art thou

* VATICAN MANUSCRIPT.—4. Adulterers and—omit. 11. or judges. 12. the—omit.

‡ 3. Job xxvii. 9; xxxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 11; [illegible] Zech. vii. 13. ‡ 3. Psa. lxvi. 18; 1 John iii. 22; v 14. ‡ 4. 1 John ii. 15. [illegible] John xv. 19; xvii. 14; Gal. i. 10. ‡ 6. Job xxii. 29; Psa. cxxxviii. 6; [illegible] xxix. 23; Matt. xxiii. 12; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. ‡ 7. [illegible] vi. 11; 1 Pet. v. 9. ‡ 8. 2 Chron. xv. 2. ‡ 8. Isa. i. 16. ‡ 8. [illegible] 1 John iii. 3. ‡ 8. James i. 8. ‡ 9. Matt. v. 4. ‡ 11. Eph. iv. 31; [illegible] ‡ 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1; 1 Cor. iv. 5. ‡ 12. Matt. x. 28. ‡ 12. Rom. xiv. 4, 13.

ἑτερον; [13] Αγε νυν οἱ λεγοντες· Σημερον
other? Come now those saying; To-day

αυριον πορευσωμεθα εις τηνδε την πολιν,
to-morrow we may go into this the city,

ποιησωμεν εκει ενιαυτον ἑνα, και εμπορευ-
we may stay there a year one, and may trade,

σωμεθα, και κερδησωμεν· [14] οἱτινες ουκ επισ-
and may acquire gain; who not are ac-

τασθε το της αυριον· (ποια *[γαρ ἡ] ζωη
quainted with that of the morrow; (what [for the] life

ὑμων; ατμις γαρ εστιν *[ἡ] προς ολιγον φαινο-
of you? a vapor for it is [that] for a little appearing,

μενη, επειτα δε αφανιζομενη·) [15] αντι του
then and not appearing;) instead of the

λεγειν ὑμας· Εαν ὁ κυριος θελησῃ και ζησωμεν,
saying you, If the Lord may be willing and we may live,

και ποιησωμεν τουτο η εκεινο· [16] νυν δε καυ-
we may do this or that, now but you

χασθε εν ταις αλαζονειαις ὑμων. Πασα καυχη-
boast in the proud speeches of you. All boasting

σις τοιαυτη πονηρα εστιν. [17] Ειδοτι ουν καλον
such evil is. Knowing therefore right

ποιειν, και μη ποιουντι ἁμαρτια αυτῳ εστιν.
to do, and not doing sin to him it is.

ΚΕΦ. ε΄. 5.

[1] Αγε νυν οἱ πλουσιοι, κλαυσατε ολολυζον-
Come now the rich ones, weep you crying aloud

τες επι ταις ταλαιπωριαις ὑμων ταις επερχο-
over the miseries of you those coming.

μεναις. [2] Ὁ πλουτος ὑμων σεσηπε, και τα
The wealth of you has decayed, and the

ἱματια ὑμων σητοβρωτα γεγονεν· [3] ὁ χρυσος
garments of you moth-eaten have become; the gold

ὑμων και ὁ αργυρος κατιωται, και ὁ ιος αυτων
of you and the silver have become rusty, and the rust of them

εις μαρτυριον ὑμιν εσται, και φαγεται τας σαρ-
for a witness to you will be, and will eat the bo-

κας ὑμων ὡς πυρ· εθησαυρισατε εν εσχαταις
dies of you as fire; you laid up treasure in last

ἡμεραις. [4] Ιδου, ὁ μισθος των εργατων των
days. Lo, the reward of the laborers of those

αμησαντων τας χωρας ὑμων, ὁ απεστερημενος
having reaped the fields of you, that having been withheld

αφ᾽ ὑμων, κραζει· και αἱ βοαι των θερισαντων
from you, cries out; and the loud cries of the reapers

εις τα ωτα κυριου σαβαωθ εισεληλυθασιν.
into the ears of Lord of armies have entered.

*THOU who art JUDGING thy NEIGHBOR?

13 ‡Come now, YOU who SAY, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

14 (who know not WHAT will become of your Life on the MORROW; ‡for *you are a Vapor, for a little while APPEARING, and then disappearing;)

15 instead of which you ought to SAY, ‡"If the LORD be willing, we *shall both live and do this or that."

16 But now you boast in your PROUD SPEECHES. ‡All such Boasting is evil.

17 ‡He therefore who knows how to do Right, and does not perform it, to him it is Sin.

CHAPTER V.

1 ‡Come now, you RICH, weep and lament over THOSE MISERIES of yours which are APPROACHING.

2 Your RICH stores have decayed, and ‡your GARMENTS have become moth-eaten.

3 Your GOLD and SILVER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like Fire. ‡You have laid up treasures for the Last Days.

4 Behold! ‡THAT HIRE, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and ‡the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

* VATICAN MANUSCRIPT.—12. THOU who art JUDGING thy NEIGHBOR? 14. for the [illegible] 14. you are. 14. that—omit. 15. shall both live.

‡ 13. Prov. xxvii. 1; Luke xii. 18. ‡ 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. [illegible]; 1 John ii. 17. ‡ 15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. ‡ 16. [illegible] v. 6. ‡ 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; [illegible] ‡ 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. ‡ 2. Job. xiii. 28; Matt. vi. 20; James ii. 2. ‡ 3. Rom. ii. 5. ‡ 4. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. ‡ [illegible] xxiv. 15.

[5] Ετρυφησατε επι της γης, και εσπαταλησατε·
You lived luxuriously on the earth, and were wanton;
εθρεψατε τας καρδιας ὑμων *[ὡς] εν ἡμερᾳ
you nourished the hearts of you [as] in a day
σφαγης. [6] Κατεδικασατε, εφονευσατε τον δι-
of slaughter. You condemned, you murdered the just
καιον· ουκ αντιτασσεται ὑμιν.
one; not he opposes you.
[7] Μακροθυμησατε ουν, αδελφοι, ἑως της
Be you patient then, brethren, till the
παρουσιας του κυριου. Ιδου, ὁ γεωργος εκδε-
presence of the Lord. Lo, the husbandman ex-
χεται τον τιμιον καρπον της γης, μακροθυμων
pects the precious fruit of the earth, having patience
επ' αυτῳ ἑως αν λαβῃ *[ὑετον] πρωιμον και
for it till he may receive [rain] early and
οψιμον· [8] μακροθυμησατε και ὑμεις, στηριξατε
latter; be patient also you, establish
τας καρδιας ὑμων, ὁτι ἡ παρουσια του κυριου
the hearts of you, because the presence of the Lord
ηγγικε. [9] Μη στεναζετε κατ' αλληλων, αδελ-
has approached. Not murmur you against each other, breth-
φοι, ἱνα μη κριθητε· ιδου, ὁ κριτης προ των
ren, so that not you may be judged; lo, the judge before the
θυρων ἑστηκεν. [10] Ὑποδειγμα λαβετε, αδελφοι
doors has been standing. An example take you, brethren
*[μου,] της κακοπαθειας και της μακροθυμιας,
[of me,] of the suffering evil and of the patience,
τους προφητας, οἱ ελαλησαν τῳ ονοματι κυριου.
the prophets, who spoke in the name of Lord.
[11] Ιδου, μακαριζομεν τους ὑπομενοντας· την
Lo, we call happy those patiently enduring; the
ὑπομονην Ιωβ ηκουσατε, και το τελος κυριου
patience of Job you heard, and the end of Lord
ειδετε, ὁτι πολυσπλαγχνος εστιν ὁ κυριος και
you saw, because very compassionate is the Lord and
οικτιρμων. [12] Προ παντων δε, αδελφοι μου,
merciful. Above all things but, brethren of me,
μη ομνυετε μητε τον ουρανον, μητε την γην,
not do you swear neither the heaven, nor the earth,
μητε αλλον τινα ὁρκον· ητω δε ὑμων το ναι,
nor other any oath; let be but of you the yes,
ναι, και το ου, ου· ἱνα μη ὑπο κρισιν πεσητε.
yes, and the no, no; so that not under judgment you may fall.
[13] Κακοπαθει τις εν ὑμιν, προσευχεσθω, ευθυμει
Suffers evil any one among you, let him pray, is cheerful
τις, ψαλλετω. [14] Ασθενει τις εν ὑμιν,
any one, let him sing. Is sick any one among you,

5 ‡ You have l…
uriously on the …
been licentious; …
nourished your …
a Day of Slaught…
6 ‡ You h…
demned,—you h…
dered the …
one; he does n…
you.
7 Wait patient…
fore, Brethren, …
COMING of …
Behold! ‡ the …
MAN expects …
OUS Fruit of …
waiting patien…
till he receive th…
latter harvest.
8 Be you al…
establish your …
‡ Because the …
the LORD has …
9 ‡ Murmur n…
each other, Bre…
you be not ju…
hold! ‡ the …
standing before …
10 ‡ As an E…
SUFFERING EVI…
PATIENCE, my …
take the Prop…
spoke in the NA…
Lord.
11 Behold! …
THOSE happy …
ENTLY ENDU…
have heard of …
TIENCE of Job, …
have seen the ‡ …
Lord; Because …
is very compass…
merciful.
12 But above …
my Brethren, ‡ …
neither by the …
nor the EARTH …
other Oath; bu…
YES be Yes, and …
No; so that you …
fall under Judg…
13 If any o…
you suffers evil, …
pray; if any one …
ful, ‡ let him sin…
14 If any one …

* VATICAN MANUSCRIPT.—5. as—omit. 7. rain—omit. 10. of me—…

‡ 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. ‡ 6. Acts
v. 30. ‡ 8. Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7. ‡ 9. James iv. 11. …
Matt. xxiv. 33. 1 Cor. iv. 5. ‡ 10. Matt. v. 12; Heb. xi. … ‡ 11. …
‡ 11. Job i. 21, 22; ii. 10. ‡ 11. Job xlii. 10. ‡ 11. Num. …
‡ 12. Matt. v. 34. ‡ 13. Eph. v. 19; Col. iii. 16.

σκαλεσασθω τους πρεσβυτερους της εκκλη-
et him call for the elders of the congre-
ς, και προσευξασθωσαν επ' αυτον, αλειψαν-
n, and let them pray over him, having anointed
*[αυτον] ελαιῳ, εν τῳ ονοματι του κυριου.
[him;] with oil, in the name of the Lord,
και ἡ ευχη της πιστεως σωσει τον καμνοντα,
and the prayer of the faith shall save the one being sick,
εγερει αυτον ὁ κυριος· καν ἁμαρτιας ῃ
will raise up him the Lord; and if sins may be
ποιηκως, αφεθησεται αυτῳ. 16 Εξομολο-
g been done, they shall be forgiven him. Confess
σθε αλληλοις τα παραπτωματα, και ευχεσ-
to each other the faults, and pray
ὑπερ αλληλων, ὁπως ιαθητε· πολυ ισχυει
on behalf of each other, so that you may be healed; greatly prevails
σις δικαιου ενεργουμενη. 17 Ηλιας ανθρωπος
er of a just being operative. Elias a man
ὁμοιοπαθης ἡμιν, και προσευχῃ προσηυξατο
of like infirmities with us, and a prayer he prayed
μη βρεξαι· και ουκ εβρεξεν επι της γης
not to rain; and not it rained on the earth
αυτους τρεις και μηνας ἑξ· 18 και παλιν
years three and months six; and again
σηυξατο, και ὁ ουρανος ὑετον εδωκε, και ἡ
he prayed, and the heaven rain gave, and the
εβλαστησε τον καρπον αὑτης. 19 Αδελφοι,
put forth the fruit of herself. Brethren,
τις εν ὑμιν πλανηθῃ απο της αληθειας, και
any one among you may wander from the truth, and
στρεψῃ τις αυτον, 20 γινωσκετω, ὁτι ὁ
turn back any one him, let him know, that the
στρεψας ἁμαρτωλον εκ πλανης ὁδου αυτου,
having turned a sinner out of a wandering way of him,
σει ψυχην εκ θανατου, και καλυψει πληθος
save a soul from death, and will hide a multitude
ρτιων.
of sins.

is sick, let him call for the ELDERS of the CONGREGATION, and let them pray over him, ‡having anointed him with Oil in the NAME of the LORD;

15 and the PRAYER of FAITH shall save the sick person, and the LORD will raise him up, ‡and if he have committed Sins, they shall be forgiven him.

16 Confess *therefore your SINS to each other, and pray for each other, so that you may be healed. ‡The Earnest Supplication of a Righteous man is very powerful.

17 Elijah was a Man of ‡like infirmity with us; and ‡he prayed in Prayer that it might not RAIN; ‡and it did not rain on that LAND for three Years and six Months.

18 And again ‡he prayed, and the HEAVEN gave Rain, and the EARTH put forth her FRUIT.

19 *My Brethren, ‡if any one among you wander from the TRUTH, and some one turn him back;

20 *know you, That HE who TURNS BACK a Sinner from his Path of Error, ‡will save *his Soul from Death, and ‡will cover a Multitude of Sins.*

* VATICAN MANUSCRIPT.—14. him—omit. 16. therefore your SINS. 19. my Brethren. 20. know you, That. 20. a Soul from its Death. Subscription—JAMES.

‡ 14. Mark vi. 13; xvi. 18. ‡ 15. Matt. ix. 2. ‡ 16. Gen. xx. 17; Num. xi. 2; ... ix. 18—20; Josh. x. 12; 1 Sam. xii. 18; 1 Kings xiii. 6; 2 Kings iv. 33; xix. 15, 20; xx. ... Psa. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; xxviii. 9; John ix. 31; 1 John iii. 22. ‡ Acts xiv. 15. ‡ 17. 1 Kings xvii. 1. ‡ 17. Luke iv. 25. ‡ 18. 1 Kings ... 42, 45. ‡ 19. Matt. xviii. 15. ‡ 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 16. ‡ Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ
OF PETER [AN EPISTLE] FIRST.

*FIRST OF PETER.

ΚΕΦ. α΄. 1.

1 Πετρος, αποστολος Ιησου Χριστου, εκλεκ-
Peter, an apostle of Jesus Anointed, to chosen
τοις παρεπιδημοις διασπορας Ποντου, Γαλατιας,
ones sojourners of a dispersion of Pontus, of Galatia,
Καππαδοκιας, Ασιας και Βιθυνιας, 2 κατα προγ-
of Cappadocia, of Asia and of Bithynia, according to fore-
νωσιν θεου πατρος, εν ἁγιασμῳ πνευματος, εις
knowledge of God a father, in sanctification of spirit, for
ὑπακοην και ῥαντισμον αἱματος Ιησου Χριστου·
obedience and sprinkling of blood of Jesus Anointed;
χαρις ὑμιν και ειρηνη πληθυνθειη. 3 Ευλογη-
favor to you and peace may be multiplied. Blessed
τος ὁ θεος και πατηρ του κυριου ἡμων Ιησου
the God and father of the Lord of us Jesus
Χριστου, ὁ κατα το πολυ αὑτου ελεος ανα-
Anointed, that according to the great of himself mercy having
γεννησας ἡμας εις ελπιδα ζωσαν δι' αναστα-
begotten us to a hope of life through a resurrec-
σεως Ιησου Χριστου εκ νεκρων, 4 εις κληρονο-
tion of Jesus Anointed out of dead ones, to an inheri-
μιαν αφθαρτον και αμιαντον και αμαραντον,
tance incorruptible and undefiled and unfading,
τετηρημενην εν ουρανοις εις ὑμας, 5 τους εν
having been kept in heavens for you, those by
δυναμει θεου φρουρουμενους δια πιστεως εις
power of God being guarded through faith for
σωτηριαν ετοιμην αποκαλυφθηναι εν καιρῳ
a salvation ready to be revealed in season
εσχατῳ· 6 εν ᾧ αγαλλιασθε, ολιγον αρτι (ει
last; in which rejoice you, a little while now (if
δεον εστι) λυπηθεντες εν ποικιλοις πειρασμοις,
necessary it is) having been distressed by manifold trials,
7 ἱνα το δοκιμιον ὑμων της πιστεως πολυ τιμιω-
so that the proof of you of the faith much more
τερον χρυσιου του απολλυμενου, δια πυρος
precious of gold of that perishing, by means of fire
δε δοκιμαζομενου, εὑρεθη εις επαινον και τιμην
but being proved, may be found to praise and honor
και δοξαν, εν αποκαλυψει Ιησου Χριστου· 8 ὁν
and glory, at a revelation of Jesus Anointed; whom
ουκ ειδοτες αγαπατε, εις ὁν, αρτι μη ὁρωντες,
not seeing you love, on whom, now not looking,
πιστευοντες δε, αγαλλιασθε χαρᾳ ανεκλαλητῳ
believing but, you rejoice with a joy unspeakable

CHAPTER I.

1 Peter, an Apostle [illegible]
Jesus Christ, to the S[illegible]
journers of ‡the Dis[illegible]
sion, of Pontus, Gal[illegible]
Cappadocia, Asia and B[illegible]
thynia,
2 ‡chosen, according [illegible]
‡the Foreknowledge [illegible]
God the Father, in ‡San[illegible]
tification of Spirit, [illegible]
to Obedience and a Sprin[illegible]
ling of the Blood of Jes[illegible]
Christ; may Favor [illegible]
Peace be multiplied to [illegible]
3 Blessed be THAT G[illegible]
and Father of our L[illegible]
Jesus Christ, who accord-
ing to his GREAT M[illegible]
‡has begotten us again [illegible]
a living Hope, ‡throu[illegible]
the Resurrection of Jes[illegible]
Christ from the Dead,
4 to an Inheritance [illegible]
corruptible, and [illegible]
and unfading, ‡pr[illegible]
in the Heavens for [illegible]
5 ‡who are GUARD[illegible]
by the Power of [illegible]
through Faith, for a [illegible]
vation prepared to be [illegible]
vealed in the last Ti[illegible]
6 ‡In which [illegible]
glad, though now [illegible]
little while, [illegible]
necessary,) ‡you [illegible]
tressed by various Tri[illegible]
7 so that ‡the [illegible]
Your FAITH, being [illegible]
more precious than [illegible]
Gold which PERISH[illegible]
though proved by Fi[illegible]
‡may be found to Pra[illegible]
and *Glory and Hon[illegible]
at the Revelation of Jes[illegible]
Christ;
8 whom, not ha[illegible]
seen, you love; ‡on whom
not now looking, but be-
lieving, you rejoice [illegible]
Joy inexpressible and gl[illegible]
rious,

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER. 7. Glory and Honor.

‡ 1. John vii. 35; Acts ii. 5, 9, 10; James i. 1. ‡ 2. Eph. i. 4; 1 Pet. ii. 9. Rom. viii. 29; xi. 2. ‡ 2. 2 Thess. ii. 13. ‡ 3. John iii. 3, 5; James i. 18. 1 Cor. xv. 20. ‡ 4. Col. i. 5; 2 Tim. iv. 8. ‡ 5. John x. 28, 29; xvii. 11, 12. ‡ 6. Matt. v. 12; Rom. xii. 12; 2 Cor. vi. 10; 1 Pet. iv. 13. ‡ 6. 2 Cor. iv. 17; 1 Pet. v. 10. ‡ 6. James i. 2. ‡ 7. James i. 3, 12; 1 Pet. iv. 12. ‡ 7. Rom. ii. 7, 10; 1 Cor. iv. 5. 2 Thess. i. 7—12. ‡ 8. John xx. 29; 2 Cor. v. 7; Heb. xi. 1, 27.

ης δεδοξασμενη, [9] κομιζομενοι το τελος της
having been glorified, obtaining the end of the
πιστεως *[ὑμων,] σωτηριαν ψυχων. [10] Περι
faith [of you,] a salvation of souls. Concerning
ἡς σωτηριας εξεζητησαν και εξηρευνησαν προ-
which salvation sought out and examined closely proph-
φηται, οἱ περι της εις ὑμας χαριτος προφη-
ets, those concerning the for you favor having
τευσαντες· [11] ερευνωντες, εις τινα η ποιον
prophesied, examining, to what things or what
καιρον εδηλου το εν αυτοις πνευμα *[Χριστου,]
season did point the in them spirit [of Anointed,]
προμαρτυρομενον τα εις Χριστον παθηματα, και
testifying before the for Anointed sufferings, and
τας μετα ταυτα δοξας· [12] οἱς απεκαλυφθη, ὁτι
the after these things glories, to whom it was revealed, that
ουχ ἑαυτοις, ὑμιν δε διηκονουν αυτα, ἁ
not for themselves, for you but they ministered these things, which things
νυν ανηγγελη ὑμιν δια των ευαγγελισαμενων
now were told to you through those having announced glad tidings
ὑμας εν πνευματι ἁγιῳ αποσταλεντι απ' ουρα-
you with spirit holy having been sent from hea-
νου, εις ἁ επιθυμουσιν αγγελοι παρακυ-
ven; into which things earnestly desire messengers to look at-
ψαι.
tentively.

[13] Διο αναζωσαμενοι τας οσφυας της δια-
Therefore having girded up the loins of the mind,
νοιας ὑμων, νηφοντες, τελειως ελπισατε επι
of you, being vigilant, perfectly do you hope for
την φερομενην ὑμιν χαριν εν αποκαλυψει Ιησου
the being brought to you gift in a revelation of Jesus
Χριστου· [14] ὡς τεκνα ὑπακοης, μη συσχηματι-
Anointed; as children of obedience, not conforming
ζομενοι ταις προτερον εν τῃ αγνοιᾳ ὑμων επι-
yourselves to the former in the ignorance of you lusts,
θυμιαις, [15] αλλα κατα τον καλεσαντα ὑμας
but according to the one having called you
ἁγιον, και αυτοι ἁγιοι εν πασῃ αναστροφῃ
holy, also yourselves holy ones in all conduct
γενηθητε· [16] διοτι γεγραπται· Ἁγιοι γενεσθε,
become you; because it has been written; Holy ones become you,
ὁτι εγω ἁγιος *[ειμι.] [17] Και ει πατερα επικαλ-
because I holy [am.] And if a father you call
εισθε τον απροσωποληπτως κρινοντα κατα το
him without respect of persons judging according to the
ἑκαστου εργον, εν φοβῳ τον της παροικιας
of each work, in fear the of the sojourning
ὑμων χρονον αναστραφητε· [18] ειδοτες, ὁτι ου
of you time pass you; knowing, that not

9 obtaining ‡the ISSUE of the FAITH,—even your Salvation.

10 ‡ Concerning Which Salvation THOSE Prophets, who PROPHESIED concerning the FAVOR towards you, sought out and investigated,

11 examining closely to what things, or What kind of Season, ‡the SPIRIT of Christ which was in them was pointing out, when it previously testified the SUFFERINGS for Christ, and after these the GLORIES;

12 to whom it was revealed, That ‡not for themselves, but for you, they ministered these things, which now were declared to you through THOSE who EVANGELIZED you with ‡holy Spirit sent from Heaven; into which things ‡Angels earnestly desire †to look.

13 Therefore, ‡having girded up the LOINS of your MIND, and being ‡vigilant, do you hope perfectly for the GIFT to be BROUGHT to you ‡at the Revelation of Jesus Christ.

14 As obedient Children, ‡do not conform yourselves to the FORMER Lusts ‡in your IGNORANCE;

15 ‡but as HE who CALLED you is holy, do you also become holy in All your Conduct;

16 For it has been written, ‡ * "You shall be holy, "because I am holy."

17 And if you invoke THAT Father who ‡impartially JUDGES according to the WORK of each one, ‡pass the TIME of your SOJOURNING in Fear;

* VATICAN MANUSCRIPT.—9. of you—omit. 11. of Anointed—omit. 16. you shall be holy. 16. am—omit.

† 12. In parakupsai there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

‡ 9. Rom. vi. 22. ‡ 10. Matt. xiii. 17; Luke x. 24. ‡ 11. 1 Pet. iii. 19; 2 Pet. i. 21. ‡ 11. Heb. xi. 13, 39, 40. ‡ 12. Acts ii. 4; Heb. ii. 4. ‡ 12. Exod. xxv. 20. ‡ 13. Luke xii. 35; Eph. vi. 14. ‡ 13. Luke xxi. 34. ‡ 13. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. ‡ 14. Rom. xii. 2; 1 Pet. iv. 2. ‡ 14. Acts xvii. 30; 1 Thess. iv. 5. ‡ 15. Heb. xii. 14; 2 Pet. iii. 11. ‡ 16. Lev. xi. 44; 2 Pet. iii. 11. ‡ 17. Deut. x. 17; Acts x. 34; Rom. ii. 11. ‡ 17. Heb. xii. 28.

φθαρτοις, αργυριῳ η χρυσιῳ, ελυτρωθητε
by corruptible things, by silver or by gold, you were bought off
εκ της ματαιας ὑμων αναστροφης πατροπαρα-
from the foolish of you conduct handed down from your
δοτου, 19 αλλα τιμιῳ αἱματι, ὡς αμνου αμωμου
fathers, but with precious blood, as of a lamb spotless
και ασπιλου, Χριστου· 20 προεγνωσμενου μεν
and unblemished, of Anointed; having been foreknown indeed
προ καταβολης κοσμου, φανερωθεντος δε επ'
before a laying down of a world, having been manifested but in
εσχατων των χρονων δι' ὑμας, 21 τους δι'
last of the times on account of you, those through
αυτου πιστευοντας εις θεον, τον εγειραντα
him having believed in God, that one having raised up
αυτον εκ νεκρων και δοξαν αυτῳ δοντα, ὡστε
him out of dead ones and glory to him having given, so that
την πιστιν ὑμων και ελπιδα ειναι εις θεον.
the faith of you and hope to be in God.

22 Τας ψυχας ὑμων ἡγνικοτες εν τῃ ὑπακοῃ
The lives of you having been purified in the obedience
της αληθειας *[δια πνευματος] εις φιλαδελ-
of the truth [through spirit] to brotherly-kind-
φιαν ανυποκριτον, εκ *[καθαρας] καρδιας αλλη-
ness unfeigned, out of [a pure] heart each
λους αγαπησατε εκτενως· 23 αναγεγεννημενοι
other love you intensely; having been begotten again
ουκ εκ σπορας φθαρτης, αλλα αφθαρτου, δια
not from seed corruptible, but incorruptible, through
λογου ζωντος θεου και μενοντος. 24 Διοτι
word living of God and remaining. Because
πασα σαρξ ὡς χορτος, και πασα δοξα αυτης ὡς
all flesh like grass, and all glory of her like
ανθος χορτου· εξηρανθη ὁ χορτος και το ανθος
a flower of grass; withered the grass and the flower
*[αυτου] ἐξεπεσε· 25 το δε ῥημα κυριου μενει
[of it] fell off; the but word of Lord abides
εις τον αιωνα· τουτο δε εστι το ῥημα το ευαγ-
to the age; this now is the word that having
γελισθεν εις ὑμας. ΚΕΦ. β'. 2. 1 Αποθεμενοι
been announced to you. Having put away
ουν πασαν κακιαν και παντα δολον και ὑπο-
therefore all malice and all guile and hy-
κρισεις και φθονους και πασας καταλαλιας,
pocrisies and envies and all evil-speakings,
2 ὡς αρτιγεννητα βρεφη, το λογικον αδολον
as new-born babes, the rational sincere
γαλα επιποθησατε, ἱνα εν αυτῳ αυξηθητε εις
milk earnestly desire you, so that by it you may grow to

18 knowing ‡ That you were redeemed from your FOOLISH Conduct, transmitted from your fathers, not by corruptible things, by Silver or Gold,

19 but ‡ by the Precious Blood of Christ, as of ‡ a spotless and unblemished Lamb;

20 ‡ foreknown, indeed, before the Foundation of the World, but manifested in these Last TIMES on YOUR account,

21 who through him *are FAITHFUL to THAT God who RAISED him from the Dead, and ‡ gave him Glory; so that your FAITH and Hope are towards God.

22 ‡ Having purified your LIVES by the OBEDIENCE of the TRUTH to unfeigned ‡ Brotherly love, love each other from the Heart, intensely;

23 ‡ having been regenerated, not from corruptible but from incorruptible Seed, ‡ through the living and enduring Word of God.

24 ‡ "For All Flesh is "as Grass, and all its "Glory as the Flower of "Grass. The GRASS withers, and the FLOWER "falls off;

25 "but the WORD of "the Lord continues to "the AGE." Now this is THAT WORD which has been ANNOUNCED in glad tidings to you.

CHAPTER II.

1 ‡ Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings,

2 as New-born Infants, earnestly desire the pure ‡ RATIONAL Milk, so that you may grow by it to salvation.

* VATICAN MANUSCRIPT.—21. are FAITHFUL to THAT God. 22. through Spirit—omit. 22. a Pure—omit. 24. of it—omit.

‡ 18. 1 Cor. vi. 20; vii. 23. ‡ 19. Acts xx. 28; Eph. i. 7; Heb. ix. 14; ‡ 19 Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. ‡ 20. Rom. iii. 25; Eph. iii. 9; ‡ 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. ‡ 22. Acts xv. 9. ‡ 22. Rom. xii. 9, 10; Heb. xiii. 1. ‡ 23. John i. 13; iii. 5. ‡ 23. James i. 18. ‡ 24. Psa. ciii. 15; Isa. xl. 6; li. 12; James i. 10. ‡ 1. Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9. ‡ 2. 1 Cor. iii. 2; Heb. v. 12, 13.

αν· 3 ει *[περ] εγευσασθε, ὅτι χρηστος
if [indeed] you tasted, that gracious
ος. 4 Προς ὁν προσερχομενοι, λιθον
To whom drawing near, a stone
ὑπο ανθρωπων μεν αποδεδοκιμασμενον,
by men indeed being rejected,
θεῳ εκλεκτον, εντιμον, 5 και αυτοι ὡς
God chosen, honorable, and yourselves as
ντες οικοδομεισθε, οἰκος πνευματικος,
living be you built up, a House spiritual,
μα ἁγιον, ανενεγκαι πνευματικας θυσιας,
holy, to offer spiritual sacrifices,
δεκτους *[τῳ] θεῳ δια Ιησου Χριστου.
pleasing [to the] God through Jesus Anointed.
περιεχει εν *[τῃ] γραφῃ· Ιδου, τιθημι εν
is contained in [the] writing; Lo, I place in
λιθον ακρογωνιαιον, εκλεκτον, εντιμον·
stone corner-foundation, chosen, honorable;
πιστευων επ' αυτῳ, ου μη καταισχυνθῃ.
believing on it, not not may be ashamed.
ουν ἡ τιμη τοις πιστευουσιν· απειθουσι
therefore the honor to those believing; to disbelieving ones
λιθον ὁν απεδοκιμασαν οἱ οἰκοδομουντες,
a stone which rejected those building,
εγενηθη εις κεφαλην γωνιας, και λιθος
became for a head of a corner, and a stone
μματος, και πετρα σκανδαλου· 8 οἱ
stumbling, and a rock of offence, those
πτουσι, τῳ λογῳ απειθουντες, εις ὁ και
stumbling, to the word being disobedient, for which even
αν. 9 Ὑμεις δε, γενος εκλεκτον, βασι-
appointed. You but, a race chosen, a
λειον ἱερατευμα, εθνος ἁγιον, λαος εις περι-
royal priesthood, a nation holy, a people for a pur-
ποιησιν, ὁπως τας αρετας εξαγγειλητε του εκ
pose, so that the virtues you may declare of the out of
σκοτους ὑμας καλεσαντος εις το θαυμαστον
darkness you one having called into the wonderful
αὐτου φως· 10 οἱ ποτε ου λαος, νυν δε λαος
of him light; those once not a people, now but a people
θεου· οἱ ουκ ηλεημενοι, νυν δε ελεηθεν-
of God; those not having obtained mercy, now but having obtained
τες. 11 Αγαπητοι, παρακαλω ὡς παροικους και
mercy. Beloved ones, I entreat as strangers and
παρεπιδημους, απεχεσθαι των σαρκικων επιθυ-
sojourners, to abstain from the fleshly lusts,
μιων, αἱτινες στρατευονται κατα της ψυχης·
which war against the life;

3 since you have ‡ tasted the Kindness of the LORD.

4 Drawing near to him, the living Stone, ‡ rejected indeed by Men, but by God chosen, honorable,

5 be you yourselves also built up, as living Stones, ‡ a spiritual House * for ‡ a holy Priesthood, to offer ‡ Spiritual Sacrifices, well-pleasing to God through Jesus Christ;

6 because it is contained in the Scripture, ‡ "Behold, I place in Zion * a "Foundation-corner Stone, "chosen, honorable; and "HE who CONFIDES in it "shall not be ashamed."

7 The HONOR, therefore, is for the BELIEVERS; but to the * disbelieving, this Stone which the BUILDERS rejected, was made into the Head of a Corner,—

8 ‡ even a Stone of Stumbling, and a Rock of Offence; and ‡ * being unbelievers, they stumble at the WORD, ‡ to which also they were appointed.

9 But you are a ‡ chosen Race, ‡ a Royal Priesthood, a holy Nation, ‡ a People for a purpose; that you may declare the PERFECTIONS of HIM who CALLED You from ‡ Darkness into His WONDERFUL Light;

10 ‡ who once were not a People, but now are God's People; who had not obtained mercy, but now have obtained mercy.

11 Beloved! I entreat you, ‡ as Strangers and Sojourners, ‡ to abstain from FLESHLY Lusts, which ‡ wage war against the LIFE;

* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit. 6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving. 8. unbelievers.

‡ 3. Psa. xxxiv. 8; Heb. vi. 5. ‡ 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11. ‡ 5. Eph. ii. 6. ‡ 5. verse 9. ‡ 5. Rom. xii. 1; Heb. xiii. 15, 16. ‡ 6. Isa. xxviii. 16; Rom. ix. 33. ‡ 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. ‡ 8. 1 Cor. i. 23. ‡ 8. 1 Thess. v. 9; Jude 4. ‡ 9. 1 Pet. i. 2. ‡ 9. Rev. i. 6; v. 10. ‡ 9. Deut. xiv. 2. ‡ 9. Acts xxvi. 18; Eph. v. 8; Col. i. 13. ‡ 10. Rom. ix. 25. ‡ 11. Heb. xi. 13; 1 Pet. i. 17. ‡ 11. Rom. xiii. 14. ‡ 11. James iv. 1.

12 την αναστροφην ὑμων εν τοις εθνεσιν *[εχον-
the conduct of you among the Gentiles [hav-
τες] καλην· ἱνα εν ᾡ καταλαλουσιν ὑμων ὡς
ing] upright; so that in what they speak against you as
κακοποιων, εκ των καλων εργων, εποπτευσαν-
evil-doers, from the good works, having looked
τες, δοξασωσι τον θεον εν ἡμερᾳ επισκοπης.
on, they may glorify the God in a day of inspection.

13 Ὑποταγητε *[ουν] παση ανθρωπινη κτισει
Be you subject [therefore] to every human creation
δια τον κυριον· ειτε βασιλει, ὡς ὑπερεχον-
on account of the Lord; whether to a king, as being pre-emi-
τι· 14 ειτε ἡγεμοσιν, ὡς δι' αυτου πεμπο-
nent; or to governors, as by means of him being
μενοις εις εκδικησιν κακοποιων, επαινον δε
sent for punishment of evil-doers, praise but
αγαθοποιων· 15 (ὁτι οὑτως εστι το θελημα του
of good-doers; (because thus it is the will of the
θεου, αγαθοποιουντας φιμουν την των αφρονων
God, well-doing to muzzle the of the unwise
ανθρωπων αγνωσιαν·) 16 ὡς ελευθεροι, και μη
of men ignorance;) as freemen, and not
ὡς επικαλυμμα εχοντες της κακιας την ελευθε-
as a covering having of the badness the freedom,
ριαν, αλλ' ὡς δουλοι θεου. 17 Παντας τιμη-
but as slaves of God. All do you
σατε· την αδελφοτητα αγαπατε· τον θεον
honor; the brotherhood do you love; the God
φοβεισθε· τον βασιλεα τιματε. 18 Οἱ οικε-
do you fear; the king do you honor. The household
ται, ὑποτασσομενοι εν παντι φοβῳ τοις δεσ-
servants, being submissive with all fear to the mas-
ποταις, ου μονον τοις αγαθοις και επιεικεσιν,
ters, not only to the good ones and gentle ones,
αλλα και τοις σκολιοις. 19 Τουτο γαρ χαρις,
but also to the perverse ones. This for pleasing,
ει δια συνειδησιν θεου ὑποφερει τις λυπας,
if through a conscience of God bears up under any one griefs,
πασχων αδικως. 20 Ποιον γαρ κλεος, ει ἁμαρ-
suffering unjustly. What for credit, if sinning
τανοντες και κολαφιζομενοι ὑπομενειτε; αλλ'
and being beaten you shall endure? but
ει αγαθοποιουντες και πασχοντες ὑπομενειτε,
if doing good and suffering you shall endure,
τουτο χαρις παρα θεῳ. 21 Εις τουτο γαρ εκλη-
this pleasing with God. To this for you were

12 ‡having your CONDUCT upright among the GENTILES, so that in what they may speak against you as Evil-doers, ‡from the GOOD Works which they behold, they may glorify GOD in a Day of Inspection.

13 ‡Be you subject to Every Human †Creation on account of the Lord; whether to the King as supreme,

14 or to Governors as sent by him ‡for the Punishment of Evil-doers, and ‡the Praise of Well-doers.

15 (for thus is the WILL of GOD, that by doing good you may silence the IGNORANCE of INCONSIDERATE MEN;)

16 as ‡Freemen, and not using this FREEDOM as a Covering of Wickedness; but as ‡God's Bondmen,

17 ‡be respectful to all; ‡love the BROTHERHOOD; ‡fear GOD; honor the KING.

18 Let HOUSEHOLD ‡SERVANTS be subject with All Fear to their MASTERS; not only to the GOOD and Gentle, but also to the PERVERSE.

19 For this is ‡Well-pleasing, if any one through a Consciousness of God sustains Sorrows, suffering unjustly.

20 For ‡What Credit is it, if when you sin, and are beaten, you endure it? but if, when you do good, and suffer, you shall bear it patiently, this is Well-pleasing with God.

21 For ‡to this you

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* Vatican Manuscript.—12. having—omit. 13. therefore—omit.

† 13. or Creature. Some render *ktisei* ordinance, institution, establishment, government, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;" which *Parkhurst* says is probably the sense of Peter's injunction, as enforced by exhortations to various classes in the following part of his letter; and which he closes by a general rule in chap. v. 5, "yea, all of you be subject to each other."

‡ 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16. ‡ 12. [illegible] v. 16. ‡ 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. ‡ 14. [illegible] ‡ 14. Rom. xiii. 3. ‡ 16. Gal. v. 1, 13. ‡ 16. 1 Cor. vii. 22. ‡ 17. [illegible] 10; Phil. ii. 3. ‡ 17. Heb. [illegible]; 1 Pet. i. 22. ‡ 17. [illegible] ‡ 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. ‡ 19. [illegible] 1 Pet. iii. 14. ‡ 20. 1 Pet. iv. 14, 15. ‡ 21. Acts xiv. 22; 1 Thess. iii. 3; [illegible]

κληθητε· ὅτι και Χριστος επαθεν ὑπερ ὑμων,
called; because even Anointed suffered on behalf of you,
ὑμιν ὑπολιμπανων ὑπογραμμον, ἱνα επακολου-
to you leaving behind an example, so that you may
θησητε τοις ιχνεσιν αυτου· 22 ὃς ἁμαρτιαν ουκ
follow in the steps of him; who sin not
εποιησεν, ουδε εὑρεθη δολος εν τῳ στοματι
did, nor was found guile in the mouth
αυτου· 23 ὃς λοιδορουμενος ουκ αντελοιδορει,
of him; who being reviled not reviled again,
πασχων ουκ ηπειλει, παρεδιδου δε τῳ κρι-
suffering not he threatened, delivered himself up but to the one
νοντι δικαιως· 24 ὃς τας ἁμαρτιας ἡμων αυτος
judging righteously; who the sins of us himself
ανηνεγκεν εν τῳ σωματι αὑτου επι το ξυλον,
carried up in the body of himself to the tree,
ἱνα ταις ἁμαρτιαις απογενομενοι, τῃ δικαιοσυνῃ
that to the sins having died, to the righteousness
ζησωμεν· οὑ τῳ μωλωπι *[αυτου] ιαθητε.
we may live; of whom by the scars [of him] you were healed.
25 Ητε *[γαρ] ὡς προβατα πλανωμενα· αλλ'
You were [for] as sheep going astray; but
επεστραφητε νυν επι τον ποιμενα και επισκο-
have turned back now to the shepherd and guar-
πον των ψυχων ὑμων. ΚΕΦ. γ'. 3. 1 Ὁμοιως
dian of the lives of you. In like manner
*[αἱ] γυναικες, ὑποτασσομεναι τοις ιδιοις
[the] wives, submitting yourselves to the own
ανδρασιν, ἱνα *[και] ει τινες απειθουσι τῳ
husbands, so that [even] if some are disobedient to the
λογῳ, δια της των γυναικων αναστροφης
word, through the of the wives conduct
ανευ λογου κερδηθησωνται, 2 εποπτευσαντες
without a word they may be gained, having seen
την εν φοβῳ ἁγνην αναστροφην ὑμων. 3 Ὡν
the in fear pure conduct of you. Of whom
εστω ουχ ὁ εξωθεν, εμπλοκης τριχων και
let be not the outside, of braiding of hairs and
περιθεσεως χρυσιων η ενδυσεως ἱματιων, κοσ-
placing around of golden chains or wearing of clothes, adorn-
μος· 4 αλλ' ὁ κρυπτος της καρδιας ανθρωπος, εν
ing; but the hidden of the heart man, with
τῳ αφθαρτῳ του πρᾳεος και ἡσυχιου πνευμα-
the incorruptible of the meek and quiet spirit,
τος, ὁ εστιν ενωπιον του θεου πολυτελες.
which is in presence of the God very precious.
5 Οὑτω γαρ ποτε και αἱ ἁγιαι γυναικες, αἱ ελ-
Thus for formerly also the holy women, those ho-
πιζουσαι επι τον θεον, κοσμουν ἑαυτας, ὑποτασ-
ping in the God, adorned themselves, submit-

were called; Because even
‡ Christ suffered on your
behalf, ‡ leaving you a
Copy, so that you may
follow in his FOOTSTEPS;
22 ‡ who committed no
Sin; neither was Deceit
found in his MOUTH;
23 ‡ who being reviled,
did not revile in return;
suffering, he did not
threaten; but delivered
himself up to HIM who
JUDGES righteously;
24 ‡ who carried up our
SINS himself in his own
BODY to the TREE, ‡ that
we, having died to SINS,
may live to RIGHTEOUS-
NESS; ‡ by whose SCARS
you were healed.
25 You ‡ were like Sheep
going astray, but have now
turned back to ‡ the SHEP-
HERD and Guardian of
your LIVES.

CHAPTER III.

1 In like manner, ‡ let
Wives be subject to their
OWN Husbands, so that if
some are disobedient to the
WORD, ‡ * they may with-
out A Word be gained
through the CONDUCT of
their WIVES;
2 having seen your Con-
duct CHASTE with Fear.
3 ‡ Whose Decoration,
let it not be that EXTER-
NAL one, of Braiding the
Hair, and Putting on of
Gold chains, or Wearing of
Apparel;
4 but decorate ‡ the
HIDDEN Man of the
HEART with WHAT is IN-
CORRUPTIBLE,—a * MEEK
and Quiet Spirit, which
is very precious in the
sight of GOD.
5 For thus formerly also
THOSE HOLY Women, who
hoped in * God, adorned

* VATICAN MANUSCRIPT.—24. of him—omit. 25. for—omit. 1. the—omit. 1. even—omit. 1. they shall without. 4. QUIET and Meek. 5. God.

‡ 21. 1 Pet. iii. 18. ‡ 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. ‡ 22. Isa. liii. 9; Luke xxiii. 41; John viii. 46; 2 Cor. v. 21; Heb. iv. 15. ‡ 23. Isa. liii. 7; Matt. xxvii. 39; John viii. 48, 49; Heb. xii. 3. ‡ 24. Isa. liii. 4-6, 11; Matt. viii. 15; Heb. ix. 28. ‡ 24. Rom. vi. 2, 11; vii. 6. ‡ 24. Isa. liii. 5. ‡ 25. Isa. liii. 6. ‡ 25. John x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4. ‡ 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; Titus ii. 5. ‡ 1. 1 Cor. vii. 16. ‡ 3. 1 Tim. ii. 9; Titus ii. 3. ‡ 4. Psa. xlv. 13; Rom. ii. 29; vii. 22; 2 Cor. iv. 16.

σομεναι τοις ιδιοις ανδρασιν· [6] ὡς Σαρρα ὑπη-
ting to the own husbands; as Sarah hear-
κουσε τῳ Αβρααμ, κυριον αυτον καλουσα, ἡς
kened to the Abraham, lord him calling, of her
εγενηθητε τεκνα, αγαθοποιουσαι και μη φοβου-
you became children, doing good and not fearing
μεναι μηδεμιαν πτοησιν. [7] *[Οἱ] ανδρες ὁμοιως,
not one terror. [The] husbands in like manner,
συνοικουντες κατα γνωσιν ὡς ασθενεστερῳ
dwelling with according to knowledge as a weaker
σκευει τῳ γυναικειῳ, απονεμοντες τιμην ὡς
vessel with the female, bestowing honour as
και συγκληρονομοι χαριτος ζωης, εις το μη
also being joint-heirs of gracious gift of life, in order that not
εγκοπτεσθαι τας προσευχας ὑμων.
to be hindered the prayers of you.
[8] Το δε τελος, παντες ὁμοφρονες, συμπαθεις,
The but end, all of like mind, sympathizing,
φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,
lovers of brethren, compassionate ones, humble-minded ones;
[9] μη αποδιδοντες κακον αντι κακου, η λοιδοριαν
not returning evil on account of evil, or reviling
αντι λοιδοριας· τουναντιον δε ευλογουντες·
on account of reviling; on the contrary but invoking blessings;
*[ειδοτες,] ὁτι εις τουτο εκληθητε, ἱνα ευλο-
[knowing,] that for this you were called, so that a bless-
γιαν κληρονομησητε. [10] Ὁ γαρ θελων ζωην
ing you may inherit. The for one wishing life
αγαπαν, και ιδειν ἡμερας αγαθας, παυσατω την
to love, and to see days good, let him restrain the
γλωσσαν *[αὑτου] απο κακου, και χειλη
tongue [of himself] from evil, and lips
*[αὑτου] του μη λαλησαι δολον· [11] εκκλι-
[of himself] of the not to speak deceit; let him
νατω απο κακου, και ποιησατω αγαθον· ζητη-
turn away from evil, and let him do good; let
σατω ειρηνην, και διωξατω αυτην. [12] Ὁτι οἱ
him seek peace, and let him pursue her. Because the
οφθαλμοι κυριου επι δικαιους, και ωτα αυτου
eyes of Lord on just ones, and ears of him
εις δεησιν αυτων· προσωπον δε κυριου επι
towards prayer of them; face but of Lord against
ποιουντας κακα. [13] Και τις ὁ κακωσων ὑμας
those doing evil. And who the one will be injuring you
εαν του αγαθου μιμηται γενησθε; [14] Αλλ' ει
if of the good imitators you become? But if
και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον
even you suffer because of righteousness, happy ones. The
δε φοβον αυτων μη φοβηθητε, μηδε ταραχθη-
but fear of them not do you fear, neither should you be

themselves, being subject to their own Husbands,
6 as Sarah obeyed ABRAHAM, ‡calling Him Lord; Whose Children you are become, doing good and not fearing Any Terror.
7 ‡In like manner, Husbands, dwell according to Knowledge with the FEMALE, as the ‡Weaker Vessel, bestowing Honor as being also Joint-heirs of the Gracious gift of Life, ‡in order that your PRAYERS may not be HINDERED.
8 FINALLY, be all of one mind, sympathizing, ‡loving as brethren, ‡compassionate, humble;
9 ‡not returning Evil for Evil, nor Reviling for Reviling; but, on the contrary, invoking blessings; Because for this you were called, that you may inherit a Blessing.
10 "For ‡HE WISHING "to enjoy Life, and to see "good Days, ‡let him restrain his TONGUE from "Evil, and his Lips from "SPEAKING Deceit;
11 "let him ‡turn away "from Evil, and do Good; "‡let him seek Peace, and "pursue it;
12 "for the EYES of the "Lord are on the Righteous, and ‡his Ears towards their Prayer; but "the Face of the Lord is "against Evil-doers."
13 ‡And who is he that will INJURE you, if you become *Imitators of the GOOD one?
14 ‡But even if you suffer on account of Righteousness, you are blessed. And fear not with their FEAR, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit. 9. knowing—omit. 10. of himself—omit twice. 13. zealous of.

‡ 6. Gen. xviii. 12. ‡ 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19. ‡ 7. 1 Cor. [illegible] 23; 1 Thess. iv. 4. ‡ 7. Job xlii. 8. ‡ 8. Rom. xii. 16 [illegible] ‡ 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17. ‡ 8. Col. iii. 12; Eph. iv. 32. [illegible] Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17. ‡ 10. Psa. xxxiv. 12. [illegible] James i. 26; 1 Pet. ii. 1, 22. ‡ 11. Psa. xxxvii. 27; Isa. i. 16, 17. ‡ 11. Rom. [illegible] ‡ 12. John ix. 31; James v. 16. ‡ 13. Prov. xvi. 7; Rom. viii. 28. ‡ 14. Matt. v. 10 [illegible]

τε· [15] κυριον δε τον θεον ἁγιασατε εν ταις
troubled; Lord but the God do you sanctify in the
καρδιαις ὑμων· ετοιμοι δε αει προς απολογιαν
hearts of you; prepared and always with a defence
παντι τῳ αιτουντι ὑμας λογον περι της εν ὑμιν
to all to the one asking you an account concerning the in you
ελπιδος, μετα πρᾳυτητος και φοβου· [16] συνει-
hope, with meekness and fear; a con-
δησιν εχοντες αγαθην, ἱνα εν ᾡ καταλαλω-
science having good, so that in what they may speak
σιν ὑμων *[ὡς κακοποιων,] καταισχυνθωσιν οἱ
against you [as of evil-doers,] they may be ashamed those
επηρεαζοντες ὑμων την αγαθην εν Χριστῳ
slandering of you the good in Anointed
αναστροφην. [17] Κρειττον γαρ αγαθοποιουντας,
conduct. Better for doing good,
ει θελοι το θελημα του θεου, πασχειν, η κακο-
if may will the will of the God, to suffer, or doing
ποιουντας· [18] ὁτι και Χριστος ἁπαξ περι ἁμαρ-
evil; because even Anointed once concerning sins
τιων επαθε, δικαιος ὑπερ αδικων, ἱνα ἡμας
suffered, a just one on behalf of unjust ones, so that us
προσαγαγῃ τῳ θεῳ, θανατωθεις μεν σαρκι, ζωο-
he might lead to the God, being put to death indeed in flesh, being
ποιηθεις δε πνευματι· [19] εν ᾡ και τοις εν
made alive but in spirit; by which also to those in
φυλακῃ πνευμασι πορευθεις εκηρυξεν, [20] απειθη-
prison spirits having gone he published, having
σασι ποτε, ὁτε απεξεδεχετο ἡ του θεου μακρο-
disobeyed once, when was waiting the of the God patience,
θυμια, εν ἡμεραις Νωε, κατασκευαζομενης
in days of Noe, being prepared
κιβωτου, εις ἡν ολιγαι (τουτ' εστιν οκτω)
an ark, in which a few (this is eight)
ψυχαι διεσωθησαν δι' ὑδατος· [21] ὁ και ἡμας
lives were carried safely through water; which also us
αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος
a representation now saves a dipping, (not of flesh
αποθεσις ῥυπου, αλλα συνειδησεως αγαθης
a putting away of filth, but a conscience good
επερωτημα εις θεον,) δι' αναστασεως Ιησου
seeking after towards God,) through resurrection of Jesus
Χριστου· [22] ὁς εστιν εν δεξιᾳ *[του] θεου, πορ-
Anointed, who is at right [of the] God, having
ευθεις εις ουρανον, ὑποταγεντων αυτῳ αγγελων
gone into heaven, having been subjected to him messengers
και εξουσιων και δυναμεων.
and authorities and powers.

15 but sanctify the *ANOINTED Lord in your HEARTS, and ‡be always prepared with a Defence for EVERY one DEMANDING an Account of the HOPE that is in you; but with Meekness and Fear;

16 ‡having a good Conscience, ‡that in what they may speak against you, THEY may be ashamed, who SLANDER Your GOOD Conduct in Christ.

17 For it is better, if the WILL of GOD permit, to suffer for Doing good, than for Doing evil.

18 Because Christ even ‡once suffered on account of Sins,—the Righteous for the Unrighteous,—that he might lead Us to GOD, ‡being indeed put to death in the Flesh, but ‡made alive by the Spirit;

19 by which also †he preached to the SPIRITS ‡in Prison,

20 who formerly disobeyed, ‡when the PATIENCE of GOD was waiting in the Days of Noah, while ‡an Ark was being prepared, ‡in which a few, that is, Eight Persons, were carried safely through the Water.

21 And Immersion, ‡a Representation of this, now ‡saves Us; (not a Putting away of the Filth of the Flesh, ‡but the seeking of a good Conscience towards God) ‡through the Resurrection of Jesus Christ;

22 who, having gone to Heaven, ‡is at the Right hand of God, ‡Angels and Authorities and Powers having been subjected to him.

* VATICAN MANUSCRIPT.—15. ANOINTED Lord. 16. as of Evil-doers—omit. 22. of the—omit.

† 19. "Having gone and preached" is used pleonastically for "he preached." Elsner has produced examples, in proof, from the Scriptures, and from Demosthenes. See Macknight.

‡ 15. Acts iv. 8; Col. iv. 6; 2 Tim. ii. 25. ‡ 16. Heb. xiii. 18. ‡ 16. Titus ii. 8; 1 Pet. ii. 12. ‡ 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. ‡ 18. 2 Cor. xiii. 4. ‡ 18. Col. i. 21, 22. ‡ 18. Rom. i. 4; viii. 11. ‡ 19. Isa. lii. 7; xlix. 9; lxi. 1. ‡ 20. Gen. vi. 3, 5, 13. ‡ 20. Heb. xi. 7. ‡ 20. Gen. vii. 7; viii. 18; 2 Pet. ii. 5. ‡ 21. Eph. v. 26. ‡ 21. Acts ii. 38; xxii. 16. ‡ 21. Rom. x. 10. ‡ 21. 1 Pet. i. 3. ‡ 22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. ‡ 22. Rom. viii. 38; 1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. δ'. 4.

...του ουν παθοντος *[ὑπερ ἡμων] σαρκι
...ated then having suffered [on behalf of us] in flesh,
...ις την αυτην εννοιαν ὁπλισασθε, (ὁτι
the same thought arm yourselves, (because
...θων *[εν] σαρκι, πεπαυται ἁμαρτιας,)
...ing suffered in] flesh, has ceased from sin,)
...το μηκετι ανθρωπων επιθυμιαις, αλλα
...hat no longer of men to desire, but
...τι θεου τον επιλοιπον εν σαρκι βιωσαι
of God the remaining in flesh to live
3 Αρκετος γαρ *[ἡμιν] ὁ παρεληλυθως
Sufficient for [for us] the having passed by
*[του βιου] το θελημα των εθνων
[of the life] the will of the gentiles
...ασασθαι, πεπορευμενους εν ασελγειαις,
...wrought, having walked in licentiousness,
...αις, οινοφλυγιαις, κωμοις, ποτοις, και
...le desires, in excesses of wine, in revellings, in drinkings, and
...ις ειδωλολατρειαις· 4 εν ᾡ ξενιζονται,
...l idolatries; in which they are surprised,
...ντρεχοντων ὑμων εις την αυτην της
...unning with of you in the same the
...ς αναχυσιν, βλασφημουντες· 5 οἱ απο-
...y excess, speaking evil; they shall
...ι λογον τῳ ἑτοιμως εχοντι κριναι ζων-
an account to him in readiness having to judge living
νεκρους. 6 Εις τουτο γαρ και νεκροις
dead ones. In order to this for also to dead ones
...λισθη, ἱνα κριθωσι μεν κα-
...dings announced, so that they might be judged indeed accord-
...θρωπους σαρκι ζωσι δε κατα θεον
men in flesh they might live but according to God
...τι. 7 Παντων *[δε] το τελος ηγγικε·
All things [but] the end has approached;
...ησατε ουν, και νηψατε εις τας προσ-
...ame mind therefore, and be you vigilant in the pray-
8 Προ παντων δε την εις ἑαυτους
Above all things but the among yourselves
...εκτενη εχοντες· ὁτι *[ἡ] αγαπη καλυ-
fervent having; because [the] love wil
...ηθος ἁμαρτιων· 9 φιλοξενοι εις αλληλους,
...ltitude of sins; hospitable ones towards each other,
...γογγυσμων· 10 ἑκαστος καθως ελαβε
murmurings; each one as received

CHAPTER IV.

1 ‡ Christ then having
suffered in the Flesh, arm
yourselves also with the
SAME Mind, (for ‡ HAVING
SUFFERED in The Flesh
has ceased from * Sin;)
2 so as no longer [illegible]
LIVE the REMAINING Time
in the Flesh according to
the Lusts of Men, but ac-
cording to ‡ the Will of
God.
3 For the TIME which has
PASSED AWAY is sufficient
‡ to have performed the
WILL of the GENTILES,
having walked in Licenti-
ousness, Inordinate De-
sires, Excesses in Wine,
Dissolute Revels, Intem-
perate Banquets, and Law-
less Idolatries;
4 in which they are
greatly surprised that you
do not run with them the
SAME Dissolute [illegible] of
PROFLIGACY, blasphem-
ing;
5 who shall give an Ac-
count to HIM ‡ who is PRE-
PARED to judge the Living
and the Dead.
6 For to this purpose
were glad tidings an-
nounced also to the Dead,
so that indeed they might
be judged, in Flesh, accord-
ing to Men, but, in Spirit,
according to God.
7 ‡ But the END of all
things has approached;
‡ be you, therefore, of a
sober mind, and be atten-
tive to Prayers.
8 ‡ Above all things have
fervent LOVE among your-
selves; Because ‡ Love
* covers a Multitude of
Sins.
9 ‡ Be hospitable to each
other, ‡ without Murmur-
ings.
10 ‡ As much as [illegible]

...ICAN MANUSCRIPT.—1. on behalf of us—*omit.* 1. in—*omit.* 1. Sin.
...—*omit.* 3. of LIFE—*omit.* 7. but—*omit.* 8. the—*omit.*

...Pet. iii. 18. ‡ 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5. ‡ 2. [illegible]
...4. ‡ 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. ‡ 3. [illegible]
... 1 Thess. iv. 5. ‡ 5. Acts x. 42; xvii. 31. ‡ 7. Matt. xxiv. 13, 14; [illegible]
...Phil. iv. 5; Heb. x. 25. ‡ 7. Matt. xxvi. 41; Luke xxi. 34; 1 Pet. v. 8. [illegible]
...1; Col. iii. 14. ‡ 8. James v. 20. ‡ 9. Rom. xii. 13; Heb. [illegible]
...r. ix. 7; Phil. ii. 14. ‡ 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις ἑαυτους αυτο διακονουντες, ὡς
a free-gift, for others it serving, as
καλοι οικονομοι ποικιλης χαριτος θεου. [11] Ει
good stewards of manifold favor of God. If
τις λαλει, ὡς λογια θεου· ει τις διακονει, ὡς εξ
any one speaks, as oracles of God; if any one serves, as from
ισχυος ἡς χορηγει ὁ θεος· ἱνα εν πασι δοξαζη-
strength which supplies the God; so that in all things may be glo-
ται ὁ θεος δια Ιησου Χριστου, ᾧ εστιν ἡ
rified the God through Jesus Anointed, to whom is the
δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the might for the ages of the ages;
αμην.
so be it.

[12] Αγαπητοι, μη ξενιζεσθε τη εν ὑμιν
Beloved ones, not be you surprised with the among you
πυρωσει προς πειρασμον ὑμιν γινομενη, ὡς
burning for a trial to you becoming, as
ξενου ὑμιν συμβαινοντες· [13] αλλα καθο
of a strange thing to you befalling; but according to
κοινωνειτε τοις του Χριστου παθημασι, χαιρε-
you partake in the of the Anointed sufferings, rejoice
τε, ἱνα και εν τη αποκαλυψει της δοξης αυτου
you, so that also in the revelation of the glory of him
χαρητε αγαλλιωμενοι. [14] Ει ονειδιζεσθε εν
you may rejoice exulting. If you are reproached in
ονοματι Χριστου, μακαριοι· ὁτι το της δοξης
name of Anointed, happy ones; because the of the glory
και το του θεου πνευμα εφ' ὑμας αναπαυεται·
and the of the God spirit on you rests;
*[κατα μεν αυτους βλασφημειται, κατα δε
[according to indeed them he is evil spoken of, according to but
ὑμας δοξαζεται.] [15] Μη γαρ τις ὑμων πασ-
you he is glorified.] Not for any one of you let
χετω ὡς φονευς η κλεπτης η κακοποιος, η ὡς
suffer as a murderer or a thief or an evil-doer, or as
αλλοτριοεπισκοπος· [16] ει δε ὡς Χριστιανος, μη
a meddling person; if but as a Christian, not
αισχυνεσθω, δοξαζετω δε τον θεον εν τῳ μ[illegible]
let him be ashamed, let him glorify but the God in the respect
τ[illegible]. [17] Ὁτι ὁ καιρος του αρξασθαι το κριμα
of this. Because the season for the to begin the judgment
απο του οικου του θεου· ει δε πρωτον αφ' ἡμων,
from the house of the God; if but first from of us,
τι το τελος των απειθουντων τῳ του θεου ευαγ-
what the end of those being disobedient to the of the God glad
γελιῳ; [18] και ει ὁ δικαιος μολις σωζεται, ὁ
tidings? and if the just one scarcely is safe, the
ασεβης και ἁμαρτωλος που φανειται; [19] ὡστε
ungodly one and sinner where will appear? therefore

received a Free gift, so minister it among yourselves, as ‡ Good Stewards of the Manifold Favor of God.

11 ‡ If any one speak, let it be as the Oracles of God; ‡ if any one serve, let it be as from the Strength which GOD supplies; so that in all things ‡ GOD may be glorified through Jesus Christ; ‡ whose is the GLORY and the POWER for the AGES of the AGES. Amen.

12 Beloved, be not surprised at ‡ the FIRE among you, occurring to you for a Trial, as though some strange thing was befalling you;

13 but as ‡ you partake of the SUFFERINGS of the ANOINTED one, rejoice; so that at the REVELATION of his GLORY, you may rejoice exultingly.

14 ‡ If you are reproached in the Name of Christ, happy are you; Because the SPIRIT of GLORY and THAT of GOD rests on you.

15 For ‡ let none of you suffer as a Murderer, or a Thief, or an Evil-doer, or as a Meddling person;

16 but if as a Christian, let him not be ashamed, ‡ but let him glorify GOD * in this NAME.

17 Because the SEASON is coming for ‡ the JUDGMENT to BEGIN from the HOUSE of GOD; and if it begin first from us, ‡ what the END of THOSE who are disobedient to the GLAD TIDINGS of GOD?

18 And if the RIGHTEOUS person scarcely is safe, where will the IMPIOUS and the Sinner appear?

19 Therefore, let even

* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but according to you he is glorified—omit. 16. In this NAME.

‡ 10. Matt. xxiv. 45; xxv. 14; Titus i. 7. ‡ 11. Jer. xxiii. 22. ‡ 11. Rom. xii. [illegible]; 1 Cor. iii. 10. ‡ 11. Eph. v. [illegible]; 1 Pet. ii. 5. ‡ 11. 1 Tim. vi. 16; 1 Pet. v. 11; [illegible] i. 6. ‡ 12. 1 Cor. iii. 13; 1 Pet. i. 7. ‡ 13. Rom. viii. 17; 2 Cor. i. 7; [illegible] iii. 10; 2 Pet. v. 1, 10. ‡ 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. ‡ [illegible] ii. 20. ‡ 16. Acts v. 41. ‡ 17. Mal. iii. 5. ‡ 17. Luke x. [illegible].

και οἱ πασχοντες κατα το θελημα του θεου,
also those suffering according to the will of the God,
*[ὡς] πιστῳ κτιστῃ παρατιθεσθωσαν τας ψυχας
[as] to a faithful creator let commit the lives
*[ἑαυτων] εν αγαθοποιϊᾳ.
[of themselves] in doing good.

ΚΕΦ. ε'. 5.

1 Πρεσβυτερους *[τους] εν ὑμιν παρακαλω, ὁ
Elders [the] among you I exhort, the
συμπρεσβυτερος και μαρτυς των του Χριστου
fellow-elder and witness of those of the Anointed
παθηματων, ὁ και της μελλουσης αποκαλυπ-
sufferings, the and of the being about to be revealed
τεσθαι δοξης κοινωνος· 2 ποιμανατε το εν ὑμιν
glory partaker; do you feed the among you
ποιμνιον του θεου, *[επισκοπουντες] μη αναγ-
flock of the God, [overseeing,] not by [illegible]
καστως, αλλ' ἑκουσιως· μηδε αισχροκερδως,
straint, but voluntarily; nor for base gain,
αλλα προθυμως· 3 *[μηδ' ὡς κατακυριευοντες
but promptly; nor as being lords
των κληρων, αλλα τυποι γινομενοι του ποιμ-
of the heritages, but patterns being of the flock;]
νιου· 4 και φανερωθεντος του αρχιποιμενος,
and having been manifested of the chief shepherd,
κομιεισθε τον αμαραντινον της δοξης στεφανον.
you will obtain the unfading of the glory crown.
5 Ὁμοιως νεωτεροι ὑποταγητε πρεσβυτεροις·
In like manner younger ones be you subject to seniors;
παντες δε αλληλοις *[ὑποτασσομενοι,] την
all but to each other [being subject,] the
ταπεινοφροσυνην εγκομβωσασθε· ὁτι ὁ θεος
humility be you clothed with; because the God
ὑπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι
to haughty ones is in opposition, to lowly ones but he gives
χαριν. 6 Ταπεινωθητε ουν ὑπο την κραταιαν
favor. Be you humbled therefore under the mighty
χειρα του θεου, ἱνα ὑμας ὑψωσῃ εν καιρῳ·
hand of the God, so that you he may exalt in a season;
7 πασαν την μεριμναν ὑμων επιρριψαντες επ'
all the anxious care of you having cast on
αυτον, ὁτι αυτῳ μελει περι ὑμων. 8 Νηψατε,
him, because with him is care concerning you. Be you sober,
γρηγορησατε· ὁ αντιδικος ὑμων διαβολος, ὡς
be you watchful; the opponent of you an accuser, like
λεων ωρυομενος, περιπατει, ζητων τινα κατα-
a lion roaring, walks about, seeking whom he may

THOSE who are SUFFERING according to the WILL of GOD, ‡ commit their LIVES in doing good to a Faithful Creator.

CHAPTER V.

1 The Elders, *therefore, who are among you I exhort, who am a co-ELDER, and ‡ a Witness of the SUFFERINGS of the ANOINTED one, and ‡ a PARTAKER of that GLORY which is GOING to be revealed;
2 ‡ tend the FLOCK of GOD which is with you, overseeing not by constraint, but voluntarily; ‡ neither for base gain, but readily;
3 *[neither as ‡ being lords of the HERITAGES, but being ‡ Patterns to the FLOCK;]
4 and when the ‡ CHIEF SHEPHERD is manifested, you will obtain the UNFADING ‡ CROWN of GLORY.
5 In like manner, let the Younger persons be subject to the Seniors; and ‡ all of you submit to each other, and be clothed with HUMILITY; Because ‡ GOD is opposed to the Haughty, ‡ but he bestows Favor on the Humble.
6 ‡ Be you humbled, therefore, under the MIGHTY Hand of God, that he may exalt you in due Time;
7 ‡ having cast All your ANXIETY on him, Because he cares for you.
8 ‡ Be sober, be vigilant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, *seeking to devour;

* VATICAN MANUSCRIPT.—19. as—omit. 19. of themselves—omit. 1. the—[illegible]
1. therefore. 2. overseeing—omit. 3.—omit. 5. being subject—omit.
8. seeking to devour.

‡ 19. Psa. xxxi. 5; Luke xxiii. 46. ‡ 1. Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39. ‡ 1. Rom. viii. 17; Rev. i. 9. ‡ 2. John xxi. 15–17; Acts xx. 28. ‡ 2. 1 Tim. iii. 3, 8; Titus i. 7. ‡ 3. 2 Cor. i. 24. ‡ 3. 1 Tim. iv. 12; Titus ii. 7. ‡ 4. Heb. xiii. 20. ‡ 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. ‡ 5. Rom. xii. 10; Eph. v. 21; Phil. ii. 3. ‡ 5. James iv. 6. ‡ 5. Isa. lvii. 15; lxvi. 2. ‡ 6. James iv. 10. ‡ 7. Psa. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5. ‡ 8. Luke xxi. 34, 36; 1 Thess. v. 6.

9 ᾧ αντιστητε στερεοι τῃ πιστει,
ειδοτες, τα αυτα των παθηματων τῃ εν κοσμῳ
αδελφοτητι επιτελεισθαι. 10 Ὁ δε θεος πασης
χαριτος ὁ καλεσας ἡμας εις την αιωνιον αὑτου
δοξαν εν Χριστῳ *[Ιησου,] ολιγον παθοντας,
αυτος καταρτισαι *[ὑμας,] στηριξει, σθενω-
σει, *[θεμελιωσει.] 11 Αυτῳ *[ἡ δοξα, και]
το κρατος εις τους αιωνας *[των αιωνων·] αμην.
12 Δια Σιλουανου ὑμιν του πιστου αδελφου,
ὡς λογιζομαι, δι' ολιγων εγραψα, παρακαλων
και επιμαρτυρων ταυτην ειναι αληθη χαριν του
θεου, εις ἡν ἑστηκατε. 13 Ασπαζεται ὑμας ἡ
εν Βαβυλωνι συνεκλεκτη, και Μαρκος ὁ υἱος
μου. 14 Ασπασασθε αλληλους εν φιληματι
αγαπης. Ειρηνη ὑμιν πασι τοις εν Χριστῳ
*[Ιησου.]

9 ‡ to whom be opposed, standing firm in the FAITH; ‡ knowing that the SAME SUFFERINGS are fully endured by YOUR Brotherhood in the World.

10 And THAT GOD of All Favor, ‡ who has CALLED * you to His AIONIAN Glory, by * the ANOINTED one, when you have suffered a short time, * will himself ‡ complete, confirm, strengthen you.

11 ‡ To him be the GLORY and the POWER for the AGES. Amen.

12 By ‡ Silvanus, a FAITHFUL Brother to you, (as I think,) I have ‡ written briefly, exhorting and strongly testifying that this is the True Favor of GOD in which * you stand.

13 THAT CO-ELECT † Congregation in Babylon salutes you, and ‡ Mark my SON.

14 ‡ Salute each other with a Kiss of Love. ‡ Peace be to YOU All in Christ Jesus. *

* VATICAN MANUSCRIPT.—10. you. 10. the Anointed one. 10. Jesus—omit. ... will himself. 10. you—omit. 10. he will establish—omit. 11. the ... and—omit. 11. of the AGES—omit. 12. you should stand. 14. Jesus ... omit. Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient ... *Grotius* approves the addition, and *Beza* observes that Peter omitted the word ec... as is often done with regard to words in common use. But *Mill* and *Wall* think the ... should be, "*She* who is in Babylon," and that the apostle meant his own wife, ... some honorable woman in that city. Lardner says, it is not probable that Peter would ... a salutation to the Christians of so many countries, from a woman not named.—*Mack*...

‡ 9. Eph. vi. 11, 13; James iv. 7. ‡ 9. Acts xiv. 22; 1 Thess. iii. 3. ‡ 10. ... 1. 9; 1 Tim. vi. 12. ‡ 10. Heb. xiii. 21; Jude 24. ‡ 11. 1 Pet. iv. 11; Rev. 1. 6. ... 2 Cor. i. 19. ‡ 12. Heb. xiii. 22. ‡ 13. Acts xii. 12, 25. ‡ 14. Rom. ... 17; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. ‡ 14. Eph. vi. 23.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
OF PETER [AN EPISTLE] SECOND.

*SECOND OF PETER.

ΚΕΦ. α'. 1.

[1] Συμεων Πετρος, δουλος και αποστολος Ιη-
Simeon Peter, a bondman and an apostle of
σου Χριστου, τοις ισοτιμον ἡμιν λαχουσι πισ-
Jesus Anointed, to those equally precious to us having obtained faith
τιν εν δικαιοσυνῃ του θεου ἡμων και σωτηρος
by righteousness of the God of us and of a saviour
Ιησου Χριστου· [2] χαρις ὑμιν και ειρηνη πλη-
Jesus Anointed; favor to you and peace may be
θυνθειη εν επιγνωσει του θεου, και Ιησου του
multiplied by a knowledge of the God, and of Jesus the
κυριου ἡμων. [3] Ὡς παντα ἡμιν της θειας δυνα-
Lord of us. As all to us of the divine power
μεως αυτου τα προς ζωην και ευσεβειαν
of him the things in respect to life and piety
δεδωρημενης, δια της επιγνωσεως του καλε-
having been granted, through the knowledge of the one hav-
σαντος ἡμας δια δοξης και αρετης· [4] (δι'
ing called us by means of glory and virtue; (through
ὡν τα μεγιστα ἡμιν και τιμια επαγγελματα
which the greatest to us and precious promises
δεδωρηται, ἱνα δια τουτων γενησθε θειας
have been given, so that through these you might become of a divine
κοινωνοι φυσεως αποφυγοντες της εν κοσμῳ,
partakers nature having fled away from the in world,
εν επιθυμια φθορας·) [5] και αυτο τουτο δε
by inordinate desire corruption;) also very this thing and
σπουδην πασαν παρεισενεγκαντες· επιχορηγη-
diligence all having brought in beside; do you supe-
σατε εν τῃ πιστει ὑμων την αρετην, εν δε τῃ
radd to the faith of you the fortitude, to and the
αρετῃ την γνωσιν, [6] εν δε τῃ γνωσει την εγκρα-
fortitude the knowledge, to and the knowledge the self-con-
τειαν, εν δε τῃ εγκρατειᾳ την ὑπομονην, εν δε
trol, to and the self-control the patience, to and
τῃ ὑπομονῃ την ευσεβειαν, [7] εν δε τῃ ευσεβειᾳ
the patience the piety, to and the piety
την φιλαδελφιαν, εν δε τῃ φιλαδελφιᾳ την
the brotherly-kindness, to and the brotherly-kindness the
αγαπην. [8] Ταυτα γαρ ὑμιν ὑπαρχοντα και
love. These things for to you belonging and
πλεοναζοντα, ουκ αργους ουδε ακαρπους καθισ-
abounding, not idle ones nor unfruitful ones they make
τησιν εις την του κυριου ἡμων Ιησου Χριστου
you in the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-servant and an Apostle of Jesus Christ, to those who have OBTAINED ‡ an Equally precious Faith with us, by the Righteousness of our God and Saviour Jesus Christ;

2 ‡ may Favor and Peace be multiplied to You by a Knowledge of God and of Jesus our LORD;

3 even as his DIVINE Power has granted to us ALL THINGS relating to Life and Piety, ‡ through the KNOWLEDGE of the ‡ who CALLED us by Glory and Virtue;

4 ‡ on account of which VERY GREAT and Precious Promises have been bestowed on us, so that through these you might become ‡ Partakers of a Divine Nature, ‡ having fled away from the CORRUPTION that is in the WORLD through Lust;

5 and for this very thing also, ‡ using all Diligence, superadd to your FAITH FORTITUDE, and to FORTITUDE KNOWLEDGE,

6 and to KNOWLEDGE SELF-CONTROL, and to SELF-CONTROL PATIENCE, and to PATIENCE PIETY,

7 and to PIETY BROTHERLY-KINDNESS, and ‡ to BROTHERLY-KINDNESS LOVE.

8 For these things being in You and abounding, they will not permit you to be inactive ‡ nor unfruitful in the KNOWLEDGE of our LORD Jesus Christ;

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* VATICAN MANUSCRIPT.—Title—SECOND OF PETER. 4. the WORLD.

† 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—[illegible] A different reading, and from the authorities by which it is supported appearing to be the genuine one is as follows;—"by his own glory and power," or "by his own glorious power."

‡ 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. ‡ 2. 1 Pet. i. 2. ‡ 3. John xvii. 3. ‡ 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. [illegible] ‡ 4. 2 Cor. vii. 1. ‡ 4. John i. 12; Rom. viii. 15; 2 Cor. [illegible]; Eph. iv. 24; Heb. [illegible] ‡ John iii. 2. ‡ 4. 2 Pet. ii. 18, 20. ‡ 5. 2 Pet. iii. 18. ‡ 7. [illegible] 1 Thess. iii. 12; v. 15; 1 John iv. 21. ‡ 8. John xv. 2; Titus iii. 14.

επιγνωσιν· [9] ᾧ γαρ μη παρεστι ταυτα, τυφ-
knowledge; to whom for not is present these things, blind
λος εστι, μυωπαζων, ληθην λαβων του
is, being short-sighted, a forgetfulness having received of the
καθαρισμου των παλαι αὐτου ἁμαρτηματων.
purification of the old of himself sins.
[10] Διο μαλλον, αδελφοι, σπουδασατε βεβαιαν
Therefore rather, brethren, do you earnestly strive sure
ὑμων την κλησιν και εκλογην ποιεισθαι· ταυτα
of you the calling and election to make; these things
γαρ ποιουντες ου μη πταισητε ποτε. [11] Οὑτω
for doing not not you may fall at any time. So
γαρ πλουσιως επιχορηγηθησεται ὑμιν ἡ εισο-
for richly will be furnished to you the en-
δος εις την αιωνιον βασιλειαν του κυριου ἡμων
trance into the age-lasting kingdom of the Lord of us
και σωτηρος Ιησου Χριστου. [12] Διο ουκ αμε-
and Savior Jesus Anointed. Therefore not I will
λησω αει ὑμας ὑπομιμνησκειν περι τουτων,
neglect always you to remind concerning these things,
καιπερ ειδοτας, και εστηριγμενους εν τῃ παρου-
although knowing, and being established in the present
σῃ αληθειᾳ. [13] Δικαιον δε ἡγουμαι, εφ' ὁσον
truth. Right and I think, in as much as
ειμι εν τουτῳ τῳ σκηνωματι, διεγειρειν ὑμας εν
I am in this the tabernacle, to stir up you by
ὑπομνησει· [14] ειδως, ὁτι ταχινη εστιν ἡ απο-
a reminding; knowing, that near at hand it is the laying
θεσις του σκηνωματος μου, καθως και ὁ κυριος
aside of the tabernacle of me, as even the Lord
ἡμων Ιησους Χριστος ηδηλωσε μοι. [15] Σπου-
of us Jesus Anointed declared to me. I will
δασω δε και ἑκαστοτε, εχειν ὑμας μετα την
endeavor but also always, to have you after the
εμην εξοδον, την τουτων μνημην ποιεισθαι.
my departure, the of these things a recollection to make.
[16] Ου γαρ σεσοφισμενοις μυθοις εξακολουθη-
Not for having been cunningly devised tales having followed
σαντες εγνωρισαμεν ὑμιν την του κυριου ἡμων
out we made known to you the of the Lord of us
Ιησου Χριστου δυναμιν και παρουσιαν, αλλ'
Jesus Anointed power and presence, but
εποπται γενηθεντες της εκεινου μεγαλειοτητος.
lookers-on having become of the of that greatness.
[17] Λαβων γαρ παρα θεου πατρος τιμην και
Having received for from God a father honor and
δοξαν, φωνης ενεχθεισης αυτῳ τοιασδε ὑπο
glory, from a voice having been brought to him of this kind by
της μεγαλοπρεπους δοξης· Οὑτος εστιν ὁ υἱος
the magnificent glory; This is the son
μου ὁ αγαπητος, εις ὁν εγω ευδοκησα. [18] Και
of me the beloved, in whom I am delighted. And
ταυτην την φωνην ἡμεις ηκουσαμεν εξ ουρανου
this the voice we heard from heaven

9 for he who is not possessed of these things ‡is blind, closing his eyes, having become forgetful of ‡the PURIFICATION of his OLD Sins.

10 Therefore, Brethren, more earnestly endeavor to make Your CALLING and Election sure; since by doing These things ‡you will never fall;

11 for thus richly will be furnished to you the ENTRANCE into the AIONIAN Kingdom of our LORD and Savior Jesus Christ.

12 Therefore ‡I will *not neglect always to remind You of these things, ‡although you know and are established in the PRESENT Truth.

13 And I think it right, ‡as long as I am in This TABERNACLE, to excite you by Remembrance;

14 ‡knowing That the LAYING ASIDE of my TABERNACLE is at hand, even as ‡our LORD Jesus Christ declared to me.

15 Now I will also endeavor always to have you, after MY Departure, to make MENTION of these things.

16 For we have not been following ‡Cunningly devised Tales, in making known to you the POWER and Appearance of our LORD Jesus Christ, but ‡were Beholders of THAT Greatness.

17 For having received from God the Father Honor and Glory, a Voice of this kind was brought to him by the MAGNIFICENT Glory—‡"This is my *SON, "the BELOVED, in whom "I delight."

18 And This VOICE which was brought from

* VATICAN MANUSCRIPT.—12. be ready always. 17. my SON, my BELOVED.

‡ 9. 1 John ii. 9, 11. ‡ 9. Eph. v. 26; Heb. ix. 14; 1 John i. 7. ‡ 10. 2 Pet. iii. 17. ‡ 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. ‡ 12. 1 Pet. v. 12; 2 Pet. iii. 17. ‡ 13. 2 Cor. v. 1, 4. ‡ 14. 2 Tim. iv. 6. ‡ 14. John xxi. 18, 19. ‡ 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. ‡ 16. Matt. xvii. 1, 2; Mark ix. 2; John i. 14; 1 John i. 1. ‡ 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ενειχθεισαν συν αυτῳ οντες εν *[τῳ] ορει τῳ
having been brought with him being in [the] mountain the
ἁγιῳ, 19 και εχομεν βεβαιοτερον τον προφητι-
holy, and we have more firm the prophetic
κον λογον· ᾡ καλως ποιειτε προσεχοντες,
word; to which well you do taking heed,
ὡς λυχνῳ φαινοντι εν αυχμηρῳ τοπῳ, ἑως οὗ
as to a lamp shining in a filthy place, till of which
ἡμερα διαυγασῃ, και φωσφορος ανατειλῃ εν
a day may shine through, and bringing light may arise in
ταις καρδιαις ὑμων· 20 τουτο πρωτον γινωσκον-
the hearts of you; this first knowing,
τες, ὁτι πασα προφητεια γραφης, ιδιας επιλυ-
that all prophecy of a writing, of its own loos-
σεως ου γινεται. 21 Ου γαρ θεληματι ανθρω-
ing not it is. Not for by will of man
που ηνεχθη ποτε προφητεια, αλλ᾽ ὑπο πνευμα-
was brought at any time prophecy, but by spirit
τος ἁγιου φερομενοι ελαλησαν *[ἁγιοι] θεου
holy being moved spoke [holy] of God
ανθρωποι.
men.

ΚΕΦ. β'. 2.

1 Εγενοντο δε και ψευδοπροφηται εν τῳ λαῳ,
Were but even false prophets among the people,
ὡς και εν ὑμιν εσονται ψευδοδιδασκαλοι, οἱτινες
as also among you will be false teachers, who
παρεισαξουσιν αἱρεσεις απωλειας, και τον αγο-
will privately introduce heresies of destruction, even the having
ρασαντα αυτους δεσποτην αρνουμενοι, επαγον-
bought them sovereign Lord denying, bringing
τες ἑαυτοις ταχινην απωλειαν· 2 (και πολλοι
on themselves swift destruction; (and many
εξακολουθησουσιν αυτων ταις ασελγειαις,
will follow of them the impure practices,
δι᾽ οὓς ἡ ὁδος της αληθειας βλασφημηθη-
on account of whom the way of the truth will be evil-spoken
σεται·) 3 και εν πλεονεξιᾳ πλαστοις λογοις
of,) and by covetousness deceitful words
ὑμας εμπορευσονται· οἷς το κριμα εκπαλαι ουκ
you they will make gain of; to whom the judgment of old not
αργει, και ἡ απωλεια αυτων ου νυσταζει. 4 Ει
lingers, and the destruction of them not slumbers. If
γαρ ὁ θεος αγγελων ἁμαρτησαντων ουκ εφει-
for the God messengers having sinned not spared,
σατο, αλλα σειραις ζοφου ταρταρωσας
but with chains of thick darkness having confined in Tartarus
παρεδωκεν εις κρισιν τηρουμενους· 5 και αρχαι-
he delivered up for a judgment being kept; and of old
ου κοσμου ουκ εφεισατο, αλλ᾽ ογδοον Νωε δι-
a world not he spared, but eighth Noah of

Heaven we heard, being
with him on ‡ the Holy
Mountain.
19 And we have the
PROPHETIC Word more
confirmed, to which you
do well, taking heed, (as to
‡ a Lamp shining in a
Dark Place, till the Day
dawn, and the Light-
bringer may arise,) in your
HEARTS;
20 This first knowing, That All Prophecy of
Scripture is not of its own
Solution;
21 for not at any time
was ‡ Prophecy brought
by the Will of Man; ‡ but
* Men from God spoke, be-
ing moved by holy Spirit.

CHAPTER II.

1 But ‡ there were also
False Prophets among the
PEOPLE, as also ‡ there
will be False teachers
among you, who will pri-
vately introduce destruc-
tive Heresies, even ‡ deny-
ing the SOVEREIGN Lord
who ‡ BOUGHT them,
‡ bringing on themselves
Swift Destruction.
2 And many will follow
Their Impurities; on ac-
count of whom the WAY of
TRUTH will be reviled;
3 and ‡ with Covetous-
ness they ‡ will make gain
of You with Deceitful
Words; whose JUDGMENT
of old does not linger, and
their DESTRUCTION does
not slumber.
4 For if God did not
spare the Angels who
sinned, but having confined
them in Tartarus with
Chains of Thick darkness
delivered them over into
custody for Judgment;
5 and did not spare the
Old World, but kept in
safety Noah, the Eighth

* VATICAN MANUSCRIPT.—18. the—omit. 21. holy—omit. 21. Men from God spoke

‡ 18. Matt. xvii. 6. ‡ 19. Psa. cxix. 105; John v. 35. ‡ 21. 2 Tim. iii. 16;
1 Pet. i. 11. ‡ 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. ‡ 1. Deut. xiii. 1.
‡ 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1;
Jude 18. ‡ 1. Jude 4. ‡ 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7;
1 Pet. i. 18; Rev. v. 9. ‡ 1. Phil. iii. 19. ‡ 3. Rom. xvi. 18; 2 Cor. xii. 17.
1 Tim. vi. 5. ‡ 3. 2 Cor. ii. 17. ‡ 5. Gen. vii. 1, 7, 23; Heb. xi. 7; 1 Pet. iii. 20.

δικαιοσυνης κηρυκα εφυλαξε κατακλυσμον κοσ-
righteousness a herald he kept safe a deluge to a
μῳ ασεβων επαξας· 6 και πολεις Σοδομων
world of impious ones having brought; and cities of Sodom
και Γομοῤῥας τεφρωσας *[καταστροφῃ] κατε-
and Gomorrah having reduced to ashes [to an overthrow] he con-
κρινεν, ὑποδειγμα μελλοντων ασεβειν τεθει-
demned, an example future to be impious having
κως· 7 και δικαιον Λωτ καταπονουμενον
been placed; and just Lot being wearied
ὑπο της των αθεσμων εν ασελγειᾳ αναστροφης
by the of the lawless ones in lewdness of behavior
εῤῥυσατο· 8 (βλεμματι γαρ και ακοῃ ὁ δικαι-
he rescued; (in seeing for and in hearing the just one,
ος, εγκατοικων εν αυτοις, ἡμεραν εξ ἡμερας
dwelling among them, day by day
ψυχην δικαιαν ανομοις εργοις εβασανιζεν·)
soul righteous with lawless deeds was tormented;)
9 οιδε κυριος ευσεβεις εκ πειρασμου ῥυεσθαι,
knows Lord pious ones out of temptation to rescue,
αδικους δε εις ἡμεραν κρισεως κολαζομενους
unjust ones but for a day of judgment being cut off
τηρειν· 10 μαλιστα δε τους οπισω σαρκος εν
to be kept; especially but those after flesh in
επιθυμιᾳ μιασμου πορευομενους, και κυριοτητος
lust of pollution going, and lordship
καταφρονουντας. Τολμηται, αυθαδεις, δοξας
despising. Daring, self-willed, of dignities
ου τρεμουσι βλασφημουντες· 11 ὁπου αγγελοι
not they are afraid speaking evil; where messengers
ισχυι και δυναμει μειζονες οντες, ου φερουσι
in strength and power greater being, not bring
κατ' αυτων παρα κυριῳ βλασφημον κρισιν·
against them from Lord a railing judgment;
12 οὗτοι δε, ὡς αλογα ζωα, φυσικα, γεγεννη-
these but, like irrational animals, natural, having been
μενα εις ἁλωσιν και φθοραν, εν οἱς αγ-
made for capture and slaughter, in which things they do
νοουσι βλασφημουντες, εν τῃ φθορᾳ αυτων
not understand reviling, in the corruption of them
καταφθαρησονται, 13 κομιουμενοι μισθον αδι-
they will be destroyed, receiving a reward of un-
κιας· ἡδονην ἡγουμενοι την εν ἡμερᾳ τρυ-
righteousness; a pleasure esteeming the in day lux-
φην, σπιλοι και μωμοι, εντρυφωντες εν ταις
ury, spots and stains, revelling in the
απαταις αὑτων, συνευωχουμενοι ὑμιν, 14 οφθαλ-
deceptions of themselves, feasting together with you, eyes,
μους εχοντες μεστους μοιχαλιδος και ακατα-
having full of an adulteress and unre-
παυστους ἁμαρτιας, δελεαζοντες ψυχας αστη-
strained from sin, alluring souls un-

‡a Herald of Righteousness, bringing ‡a Deluge on a World of Impious men;

6 and condemned the Cities of Sodom and Gomorrah, ‡reducing them to ashes, ‡making them an Example for the impious hereafter;

7 ‡but rescued Righteous Lot, being grievously harassed with the lewd CONDUCT of the LAWLESS;

8 (for that RIGHTEOUS man dwelling among them, was Daily tormenting his righteous Soul, by seeing and hearing their Lawless Deeds;)

9 ‡the Lord knows how to rescue the Pious out of Trial, and to keep the Unrighteous for a Day of Judgment to be cut off;

10 but more especially ‡THOSE who GO after the Flesh in the Lust of Pollution, and who despise Dominion; daring, self-willed, they are not afraid to revile Dignities,

11 where the Angels who are greater in Strength and Power do not bring against them a Reviling Judgment from the Lord;

12 but these, ‡like natural Irrational Animals, made for capture and slaughter, reviling things which they do not understand, will be destroyed by their own CORRUPTION,

13 *receiving ‡a Reward of Unrighteousness. They esteem ‡LUXURIOUS FESTIVITY by Day a Pleasure; ‡Spots and Blemishes, revelling in their *LOVE-FEASTS, ‡while feasting together with you;

14 having Eyes full of an Adulteress, and unrestrained from Sin, alluring

* VATICAN MANUSCRIPT.—6. to an Overthrow—omit. 13. being Unrighteous they have a Reward of Unrighteousness. 13. LOVE FEASTS.

‡ 5. 1 Pet. iii. 20. ‡ 5. 2 Pet. iii. 6. ‡ 6. Gen. xix. 24; Deut. xxix. 23; Jude 7. ‡ 6. Num. xxvi. 10. ‡ 7. Gen. xix. 16. ‡ 9. Psa. xxxiv. 17, 19; 1 Cor. x. 13. ‡ 10. Jude 4, 7, 8, 10, 16. ‡ 12. Jer. xii. 3; Jude 10. ‡ 13. Phil. iii. 19. ‡ 13. Rom. xiii. 13. ‡ 13. Jude 12. ‡ 13. 1 Cor. xi. 20, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας
viable, a heart having been trained for covetousness
εχοντες, καταρας τεκνα, 15 καταλιποντες ευθει-
having, of a curse children, having left a straight
αν όδον, επλανηθησαν, εξακολουθησαντες τῃ
way, they wandered, having followed in the
όδῳ του Βαλααμ του Βοσορ, ὃς μισθον αδι-
way of the Balaam of the Bosor, who a reward of unrighteous-
κιας ηγαπησεν, 16 ελεγξιν δε εσχεν ιδιας παρα-
ousness loved, a reproof but he had of his own trans-
νομιας· ὑποζυγιον αφωνον, εν ανθρωπου φωνῃ
gression; a beast of burden dumb, with of man a voice
φθεγξαμενον, εκωλυσε την του προφητου
having spoken, restrained the of the prophet
παραφρονιαν. 17 Οὑτοι εισι πηγαι ανυδροι, και
madness. These are fountains without water, and
ὁμιχλαι ὑπο λαιλαπος ελαυνομεναι· οἷς ὁ
fogs by a whirlwind being driven; for which the
ζοφος του σκοτους *[εις αιωνα] τετηρηται.
gloom of the darkness [for an age] has been kept.
18 Ὑπερογκα γαρ ματαιοτητος φθεγγομενοι
Swellings for of folly speaking
δελεαζουσιν εν επιθυμιαις σαρκος, ασελγειαις,
they allure by lusts of flesh, by impurities,
τους ὀλιγως αποφυγοντας τους εν πλανῃ αναστ-
those scarcely having fled away from those in error liv-
ρεφομενους· 19 ελευθεριαν αυτοις επαγγελλο-
ing; freedom to them promising,
μενοι, αυτοι δουλοι ὑπαρχοντες της φθορας·
themselves slaves being of the corruption;
ᾧ γαρ τις ἡττηται, τουτῳ και δεδουλω-
by what for any one has been overcome, by this also he has been en-
ται. 20 Ει γαρ αποφυγοντες τα μιασματα του
slaved. If for having fled away from the pollutions of the
κοσμου εν επιγνωσει του κυριου και σωτηρος
world by a knowledge of the Lord and savior
Ιησου Χριστου, τουτοις δε παλιν εμπλακεντες
Jesus Anointed, with these and again having been entangled
ἡττωνται, γεγονεν αυτοις τα εσχατα χειρονα
they are overcome, has become to them the things last worse
των πρωτων. 21 Κρειττον γαρ ην αυτοις, μη
of the first. Better for it was for them, not
επεγνωκεναι την ὁδον της δικαιοσυνης, η επιγ-
to have known the way of the righteousness, than having
νουσιν επιστρεψαι εκ της παραδοθεισης αυτοις
known to have turned back from the having been delivered to them
ἁγιας εντολης. 22 Συμβεβηκε *[δε] αυτοις το
holy commandment. It has happened [but] to them the

unstable Souls,
Heart exercis
riousness; Ch
Curse;
15 having l
Right Path,
dered; having
WAY of ‡ BAL
of * BEOR, th
Reward of U
ness;
16 but he h
for His Tr
a dumb Bea
with a * Man
strained the
the PROPHET.
17 ‡ These
tains without
Fogs driven
Whirlwind, fo
GLOOM of DA
reserved.
18 For ‡
travagant w
ty, they allu
sual Lusts a
practices, ‡ T
had scarcely
from THOSE
Error;
19 promising
to them, being
‡ Slaves of co
for by what
been overcome
so he has been
20 For ‡ if,
away from
TIONS of the
the Knowledg
LORD and S
Christ, and h
again entangle
overcome by
LAST state wit
become worse
FIRST.
21 For ‡ it
for them no
known the WAY
EOUSNESS, th
known it, to
back from the
mandment DE
them.
22 But it has

* VATICAN MANUSCRIPT.—15. BEOR, they loved the Reward of Unrighteous
Men's. 19. for an Age—omit. 22. but—omit.

‡ 14. Jude 11. ‡ 15. Num. xxii. 5, 7, 21, 23, 28; Jude 11. ‡ 17.
‡ 18. Jude 16. ‡ 18. 2 Pet. i. 4. ‡ 19. Gal. v. 13; 1 Pet. ii. 16.
viii. 34; Rom. vi. 16. ‡ 20. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 26, 27.
Luke xii. 47, 48; John ix. 41; xv. 22.

της αληθους παροιμιας· Κυων επιστρεψας επι
of the true proverb; A dog having turned back to
το ἰδιον εξεραμα· και· Ὑς λουσαμενη, εις
the own vomit; and; A hog having been washed, to
κυλισμα βορβορου.
a rolling-place of mire.

ΚΕΦ. γ'. 3.

[1] Ταυτην ηδη, αγαπητοι, δευτεραν ὑμιν
This now, beloved ones, second to you
γραφω επιστολην, εν αἱς διεγειρω ὑμων εν
I write a letter, in which I stir up of you by
ὑπομνησει την ειλικρινη διανοιαν· [2] μνησθηναι
a remembrance the sincere mind; to be mindful
των προειρημενων ῥηματων ὑπο των ἁγιων
of the having been spoken before words by the holy
προφητων, και της των αποστολων ἡμων εν-
prophets, and of the of the apostles of us com-
τολης του κυριου και σωτηρος· [3] τουτο πρω-
mandment of the Lord and savior, this first
τον γινωσκοντες, ὁτι ελευσονται επ' εσχατου
knowing, that will come in last
των ἡμερων εν εμπαιγμονῃ εμπαικται, κατα τας
of the days with scoffing scoffers, according to the
ιδιας επιθυμιας αὑτων πορευομενοι, [4] και λεγον-
own lusts of themselves walking, and saying;
τες· Που εστιν ἡ επαγγελια της παρουσιας
Where is the promise of the presence
αυτου; αφ' ἡς γαρ οἱ πατερες εκοιμηθησαν,
of him? from of which for the fathers fell asleep,
παντα οὑτω διαμενει απ' αρχης κτισεως.
all things thus remains from a beginning of creation.
[5] Λανθανει γαρ αυτους τουτο θελοντας, ὁτι ουρα-
It escapes notice for them this being willing, that heav-
νοι ησαν εκπαλαι, και γη εξ ὑδατος και δι'
ens were of old, and earth out of water, and through
ὑδατος συνεστωσα, τῳ του θεου λογῳ,
water having been placed together, by the of the God word,
[6] δι' ὡν ὁ τοτε κοσμος ὑδατι κατα-
by means of which things the then world by water having
κλυσθεις απωλετο· [7] οἱ δε νυν ουρανοι και ἡ γη
been deluged was destroyed; the but now heavens and the earth
τῳ αυτου λογῳ τεθησαυρισμενοι εισι, πυρι
by the him word having been treasured up are, for fire
τηρουμενοι εις ἡμεραν κρισεως και απωλειας
being kept to a day of judgment and destruction
των ασεβων ανθρωπων. [8] Ἑν δε τουτο μη
of the impious men. One but this not
λανθανετω ὑμας, αγαπητοι, ὁτι μια ἡμερα παρα
let escape you, beloved ones, that one day with
κυριῳ ὡς χιλια ετη, και χιλια ετη ὡς ἡμερα
Lord as a thousand years, and a thousand years as a day
μια. [9] Ου βραδυνει *[ὁ] κυριος της επαγγε-
one. Not is slow [the] Lord of the promise,
λιας, ὡς τινες βραδυτητα ἡγουνται· αλλα
as some slowness account; but

to them according to the TRUE Proverb; ‡ "The Dog returned to his OWN Vomit; and the washed Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle, Beloved, I now write to you, in both of which ‡ I stir up Your SINCERE Minds by Remembrance;
2 to recollect the WORDS PREVIOUSLY SPOKEN by the HOLY Prophets, and of ‡ the COMMANDMENT of our LORD and Savior, by the APOSTLES;
3 ‡ knowing This first, That in the Last of the DAYS Scoffers will come with scoffing, ‡ walking after their OWN Lusts,
4 and saying, ‡ "Where is the PROMISE of his PRESENCE? for from the time the FATHERS fell asleep, all things continue in this way from the Beginning of the Creation."
5 For this purposely escapes them, That the Heavens were of old, and ‡ the Earth out of Water and by means of Water subsists, ‡ by the WORD of GOD;
6 ‡ by which the THEN WORLD was destroyed by a Deluge of Water.
7 But the present HEAVENS and the EARTH, by the *SAME Word, are treasured up, being kept for Fire to a Day of Judgment and Destruction of IMPIOUS Men.
8 But let not this One thing escape You, Beloved, That One Day with the Lord is as a Thousand Years, and ‡ a Thousand Years as one Day.
9 ‡ The Lord of the PROMISE is not slow, as some regard Slowness, but

* VATICAN MANUSCRIPT.—7. SAME Word. 9. the—omit.

‡ 22. Prov. xxvi. 11. ‡ 1. 2 Pet. i. 13. ‡ 2. Jude 17. ‡ 3. 1 Tim. iv. 1; 2 Tim. iii. 1; Jude 18. ‡ 3. 2 Pet. ii. 10. ‡ 4. Isa. v. 19; Jer. xvii. 15; Ezek. xii. 22, 27; Matt. xxiv. 48; Luke xii. 45. ‡ 5. Psa. xxiv. 2; cxxxvi. 6. ‡ 5. Gen. i. 6, 9; Psa. xxxiii. 6. ‡ 6. Gen. vii. 11—23; ii. 5. ‡ 8. Psa. xc. 4. ‡ 9. Heb. ii. 3; Hab. ii. 3.

μακροθυμει εις ἡμας μη βουλομενος τινας απο-
is long-suffering towards us not desiring some to
λεσθαι, αλλα παντας εις μετανοιαν χωρησαι.
perish, but all for a reformation to come.
10 Ἥξει δε ἡ ἡμερα κυριου ὡς κλεπτης, εν ᾗ
Will come but the day of Lord as a thief, in which
οἱ ουρανοι ῥοιζηδον παρελευσονται, στοιχεια
the heavens with a rushing sound will pass away, elements
δε καυσουμενα λυθησονται, και γη και τα εν
and burning intensely will be dissolved, and earth and all in
αυτῃ εργα κατακαησεται. 11 Τουτων ουν
her works will be burned up. Of these things therefore
παντων λυομενων, ποταπους δει ὑπαρχειν
all being dissolved, what ones it behoves to be
*[ὑμας] εν ἁγιαις αναστροφαις και ευσεβειαις;
[you] in holy conduct and piety?
12 προσδοκωντας και σπευδοντας την παρουσιαν
looking for and hastening the presence
της του θεου ἡμερας, δι' ἡν ουρανοι πυρου-
of the of the God day, on account of which heavens being on
μενοι λυθησονται, και στοιχεια καυσουμενα
fire will be dissolved, and elements burning intensely
τηκεται. 13 Καινους δε ουρανους και γην και-
melts. New but heavens and earth new
νην κατα το επαγγελμα αυτου προσδοκωμεν,
according to the promise of him we look for,
εν οἱς δικαιοσυνη κατοικει. 14 Διο, αγαπητοι,
in which righteousness dwells. Therefore, beloved ones,
ταυτα προσδοκωντες, σπουδασατε ασπιλοι και
these things looking for, do you diligently endeavor spotless and
αμωμητοι αυτῳ ευρεθηναι εν ειρηνῃ, 15 και την
blameless by him to be found in peace, and the
του κυριου ἡμων μακροθυμιαν, σωτηριαν ἡγεισθε·
of the Lord of us long-suffering, salvation do you reckon;
καθως και ὁ αγαπητος ἡμων αδελφος Παυλος
as also the beloved of us brother Paul
κατα την αυτῳ δοθεισαν σοφιαν εγραψεν
according to the to him having been given wisdom wrote
ὑμιν, 16 ὡς και εν πασαις *[ταις] επιστολαις,
to you, as also in all [the] letters,
λαλων εν αυταις περι τουτων· εν οἱς εστι δυσ-
speaking in them concerning these; in which is hardly
νοητα τινα, ἁ οἱ αμαθεις και αστηρικ-
understood some things, which those unlearned and unstable
τοι στρεβλουσιν, ὡς και τας λοιπας γραφας, προς
distort, as also the remaining writings, to
την ιδιαν αὑτων απωλειαν. 17 Ὑμεις ουν, αγα-
the own of themselves destruction. You therefore, be-

‡ is patient t
wishing th
should per
all should c
mation.
10 But ‡
Lord will co
in which
shall pass
rushing so
Elements b
ly shall be
the Earth a
in it shall b
11 All
* therefore,
what person
be ‡ in Holy
Piety?—
12 ‡ expec
tening the
the DAY of
count of w
ens being
dissolved,
ments ‡ bur
will melt.
13 But w
his PROMIS
for ‡ New
new Earth,
Righteousne
14 There
looking for
diligently e
found by
spotless and
15 and
PATIENCE
Salvation;
BELOVED
according t
IMPARTED
to you;
16 as al
Epistles,
them conc
things; in
things are h
derstood;
INSTRUCTIB
pervert, as
Scriptures,
Destruction.
17 Do yo

* VATICAN MANUSCRIPT.—10. discovered. 11. thus. 11. you
the—omit.

‡ 9. Isa. xxx. 18; 1 Pet. iii. 20. ‡ 9. Rom. ii. 4; 1 Tim. ii. 4.
43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 11. 1 Pet. i. 15.
i. 7; Titus ii. 13. ‡ 12. Psa. l. 3; Isa. xxxiv. 4. ‡ 12. Micah i. 4.
lxv. 17; lxvi. 22; Rev. xxi. 1, 27. ‡ 14. 1 Cor. i. 8; xv. 58; 1 Thess. v. 23;
v. 23. ‡ 15. Rom. ii. 4; 1 Pet. iii. 20. ‡ 16. Rom. viii. 19; 1 Cor. xv.

ἀγητοι, προγινωσκοντες, φυλασσεσθε, ἱνα μη
loved ones, knowing before, be you on guard, so that not
τῃ των ἀθεσμων πλανῃ συναπαχθεντες, ἐκπε-
by the of the lawless ones deceit having been led away, you may
σητε του ἰδιου στηριγμου· 18 αὐξανετε δε ἐν
fall from the own stability; grow you but in
χαριτι και γνωσει του κυριου ἡμων και σωτη-
favor and knowledge of the Lord of us and savior
ρος Ἰησου Χριστου. Αὐτῳ ἡ δοξα και νυν και
Jesus Anointed. To him the glory both now and
εἰς ἡμεραν αἰωνος· *[ἀμην.]
to a day of an age; [so be it.]

loved, ‡ being forewarned, ‡ be on your guard, lest being led away by the DECEIT of the LAWLESS, you should fall from your OWN stability;

18 ‡ but grow in Favor and Knowledge of our LORD and Savior Jesus Christ. ‡ To him be the GLORY both now and for the Day of the Age. *

* VATICAN MANUSCRIPT.—18. so be it—omit. *Subscription*—SECOND OF PETER.

‡ 17. Mark xiii. 23; 2 Pet. i. 12. ‡ 17. Eph. iv. 14; 2 Pet. i. 10, 11; ii. 18. ‡ 18. 1 Pet. ii. 2. ‡ 18. 2 Tim. iv. 18; Rev. i. 6.

*FIRST OF JOHN.

ΚΕΦ. α΄. 1.

[1] Ὁ ην απ᾽ αρχης, ὁ ακηκοαμεν, ὁ ἑωρακα-
What was from a beginning, what we have heard, what we have
μεν τοις οφθαλμοις ἡμων, ὁ εθεασαμεθα, και
seen with the eyes of us, what we gazed on, and
αἱ χειρες ἡμων εψηλαφησαν, περι του λογου
the hands of us felt, concerning the word
της ζωης· [2] (και ἡ ζωη εφανερωθη, και ἑωρακα-
of the life; (and the life was manifested, and we have
μεν, και μαρτυρουμεν, και απαγγελλομεν ὑμιν
seen, and we bear testimony, and we declare to you
την ζωην την αιωνιον, ἡτις ην προς τον πατερα,
the life the age-lasting, which was with the father,
και εφανερωθη ἡμιν·) [3] ὁ ἑωρακαμεν και ακη-
and was manifested to us;) what we have seen and we
κοαμεν, απαγγελλομεν ὑμιν, ἱνα και ὑμεις κοι-
have heard, we declare to you, so that also you fel-
νωνιαν εχητε μεθ᾽ ἡμων· και ἡ κοινωνια δε ἡ
lowship may have with us; indeed the fellowship and the
ἡμετερα μετα του πατρος και μετα του υἱου
our with the father and with the son
αυτου Ιησου Χριστου. [4] Και ταυτα γραφομεν
of him Jesus Anointed. And these things we write
*[ὑμιν,] ἱνα ἡ χαρα ὑμων ῃ πεπληρωμενη.
[to you,] so that the joy of you may be complete.
[5] Και αὑτη εστιν ἡ αγγελια, ἡν ακηκοαμεν απ᾽
And this is the message, which we have heard from
αυτου και αναγγελλομεν ὑμιν, ὁτι ὁ θεος φως
him and announce to you, that the God light
εστι, και σκοτια εν αυτῳ ουκ εστιν ουδεμια.
is, and darkness in him not is any.*
[6] Εαν ειπωμεν, ὁτι κοινωνιαν εχομεν μετ᾽ αυτου
If we should say, that fellowship we have with him
και εν τῳ σκοτει περιπατωμεν, ψευδομεθα, και
and in the darkness we should walk, we speak falsely, and
ου ποιουμεν την αληθειαν· [7] εαν δε εν τῳ φωτι
not we do the truth; if but in the light
περιπατωμεν, ὡς αυτος εστιν εν τῳ φωτι, κοι-
we should walk, as he is in the light, fel-
νωνιαν εχομεν μετ᾽ αλληλων, και το αἱμα Ιησου
lowship we have with each other, and the blood of Jesus
*[Χριστου] του υἱου αυτου καθαριζει ἡμας απο
[Anointed] the son of him cleanses us from
πασης ἁμαρτιας. [8] Εαν ειπωμεν, ὁτι ἁμαρτιαν
all sin. If we should say, that sin
ουκ εχομεν, ἑαυτους πλανωμεν, και ἡ αληθεια
not we have, ourselves we deceive, and the truth
ουκ εστιν εν ἡμιν. [9] Εαν ὁμολογωμεν τας
not is in us. If we confess the

CHAPTER I.

1 ‡What was from the Beginning, what we have heard, what we have seen with our EYES, ‡what we beheld and ‡our HANDS felt, concerning the WORD of LIFE;—

2 and ‡the LIFE was made manifest, and *what we have seen, we also testify, and declare to you the AIONIAN LIFE, ‡which was with the FATHER, and was manifested to us;—

3 ‡what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed ‡OUR FELLOWSHIP is with the FATHER, and with his son Jesus Christ.

4 And these things *we write to you, ‡that your JOY may be complete.

5 ‡And this is the MESSAGE which we have heard from him, and announce to you, That ‡GOD is Light, and with him there is no Darkness.

6 ‡If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the TRUTH;

7 but if we walk in the LIGHT, as He is in the LIGHT, we have Fellowship with each other, and ‡the BLOOD of Jesus his son, cleanses us from All Sin.

8 ‡If we say That we have not Sin, we deceive Ourselves, and ‡the TRUTH is not in us.

9 ‡If we confess our

* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN. 2. what we have seen. 4. We
4. to you—omit. 7. Anointed—omit.

‡ 1. John i. 1; 1 John ii. 13. ‡ 1. John i. 14; 2 Pet. i. 16. ‡ 1. Luke xxiv. 39; John xx. 27. ‡ 2. John i. 4; xi. 25; xiv. 6. ‡ 2. John i. 1, 2. ‡ 3. Acts iv. 20. ‡ 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. ‡ 4. John xv. 11; xvi. 24; 2 John 12. ‡ 5. 1 John iii. 11. ‡ 5. John i. 9; viii. 12; ix. 5; xii. 35, 36. ‡ 6. 2 Cor. vi. 14; 1 John ii. 4. ‡ 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. ‡ 8. James iii. 2. ‡ 8. 1 John ii. 4. ‡ 9. Psa. xxxii. 5; Prov. xxviii. 13.

ἁμαρτιας ἡμων, πιστος εστι και δικαιος, ἱνα
sins of us, faithful he is and just, so that
αφῃ ἡμιν τας ἁμαρτιας, και καθαριση ἡμας
he may forgive to us the sins, and he may cleanse us
απο πασης αδικιας. [10] Εαν ειπωμεν, ὁτι ουχ
from all unrighteousness. If we should say, that not
ἡμαρτηκαμεν, ψευστην ποιουμεν αυτον, και ὁ
we have sinned, a liar we make him, and the
λογος αυτου ουκ εστιν εν ἡμιν.
word of him not is in us.

ΚΕΦ. β'. 2.

[1] Τεκνια μου, ταυτα γραφω ὑμιν, ἱνα μη
Dear children of me, these things I write to you, so that not
ἁμαρτητε· και εαν τις ἁμαρτῃ, παρακλητον
you may sin; and if any one should sin, a helper
εχομεν προς τον πατερα, Ιησουν Χριστον δικαι-
we have with the father, Jesus Anointed a just
ον· [2] και αυτος ἱλασμος εστι περι των ἁμαρ-
one; and he a propitiation is on account of the sins
τιων ἡμων, ου περι των ἡμετερων δε μονον,
of us, not on account of the ours but only,
αλλα και περι ὁλου του κοσμου. [3] Και εν
but also on account of whole of the world. And by
τουτῳ γινωσκομεν, ὁτι εγνωκαμεν αυτον, εαν
this we know, that we have known him, if
τας εντολας αυτου τηρωμεν. [4] Ὁ λεγων· Εγ-
the commandments of him we keep. The one saying; I
νωκα αυτον, και τας εντολας αυτου μη τη-
have known him, and the commandments of him not keep-
ρων, ψευστης εστι, και εν τουτῳ ἡ αληθεια ουκ
ing, a liar he is, and in this one the truth not
εστιν. [5] Ὁς δ' αν τηρῃ αυτου τον λογον,
is. Who but may keep of him the word,
αληθως εν τουτῳ ἡ αγαπη του θεου τετελειω-
truly in this one the love of the God has been per-
ται. Εν τουτῳ γινωσκομεν, ὁτι εν αυτῳ εσμεν.
fected. By this we know, that in him we are.
[6] Ὁ λεγων εν αυτῳ μενειν, οφειλει, καθως
The one saying in him to abide, is bound, as
εκεινος περιεπατησε, και αυτος *[οὑτως] περι-
that one walked, also himself [thus] to
πατειν.
walk.

[7] Αγαπητοι, ουκ εντολην καινην γραφω ὑμιν,
Beloved ones, not a commandment new I write to you,
αλλ' εντολην παλαιαν, ἡν ειχετε απ' αρχης·
but a commandment old, which you had from a beginning;
ἡ εντολη ἡ παλαια, εστιν ὁ λογος ὁν ηκου-
the commandment the old, is the word which you
σατε *[απ' αρχης.] [8] Παλιν εντολην καινην
heard [from a beginning.] Again a commandment new
γραφω ὑμιν, ὁ εστιν αληθες εν αυτῳ και εν
I write to you, which is true in him and in
ὑμιν· ὁτι ἡ σκοτια παραγεται, και το φως το
you; because the darkness is passing away, and the light the

SINS, he is faithful and just to forgive our SINS, and ‡ to cleanse us from All Unrighteousness.

10 If we say That we have not sinned, we make him a Liar, and his WORD is not in us.

CHAPTER II.

1 My Dear Children! These things I write to you that you may not sin; and if any one should sin, ‡ we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

2 and ‡ he is a Propitiation on account of our SINS, and not on account of OURS only, but ‡ also on account of the Whole WORLD.

3 And by this we know That we have known him, if we keep his COMMANDMENTS.

4 ‡ HE who SAYS, "I have known him," and keeps not his COMMANDMENTS, ‡ is a Liar, and the TRUTH is not in this man;

5 but ‡ he who keeps His WORD, ‡ truly in this man the LOVE of GOD has been made perfect. By this we know That we are in Him.

6 ‡ HE who SAYS he abides in Him, ‡ ought himself also to walk, as he walked.

7 Beloved! ‡ I am not writing a new Commandment to you, but an old Commandment, ‡ which you had from the Beginning. The OLD COMMANDMENT is the WORD which you heard.

8 Again, ‡ a new Commandment I am writing to you, which is true in him and in you; ‡ Because the DARKNESS is passing

* VATICAN MANUSCRIPT.—6. thus—omit. 7. from a Beginning—omit.

‡ 9. Psa. xxxii. 5. ‡ 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. ‡ 2. Rom. iii. 25; 2 Cor. v. 18; 1 John i. 7; iv. 10. ‡ 2. John i. 29; iv. 42; xi. 51, 52. 1 John iv. 14. ‡ 4. 1 John i. 6; iv. 20. ‡ 4. 1 John i. 8. ‡ 5. John xiv. 21, 23. ‡ 5. 1 John iv. 12, 13. ‡ 6. John xv. 4, 5. ‡ 6. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. ‡ 7. 2 John 5. ‡ 7. 1 John iii. 11. ‡ 8. John xiii. 34; xv. 12. ‡ 8. Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5, 8.

αληθινον ηδη φαινει. 9 Ὁ λεγων εν τῳ φωτι
true now shines. The one saying in the light
ειναι, και τον αδελφον αὑτου μισων, εν τῃ
to be, and the brother of himself hating, in the
σκοτιᾳ εστιν ἑως αρτι. 10 Ὁ αγαπων τον
darkness he is till now. The one loving the
αδελφον αὑτου, εν τῳ φωτι μενει, και σκανδα-
brother of himself, in the light abides, and a stumbling-
λον εν αυτῳ ουκ εστιν· 11 ὁ δε μισων τον αδελφον
block in him not is; the but one hating the brother
αὑτου, εν τῃ σκοτιᾳ εστι, και εν τῃ σκοτιᾳ περι-
of himself, in the darkness is, and in the darkness walks,
πατει, και ουκ οιδε που ὑπαγει, ὁτι ἡ σκοτια ετυφ-
and not knows where he goes, because the darkness blinded
λωσε τους οφθαλμους αυτου. 12 Γραφω ὑμιν, τεκ-
the eyes of him. I write to you O dear
νια, ὁτι αφεωνται ὑμιν αἱ ἁμαρτιαι δια το
children, because are forgiven to you the sins through the
ονομα αυτου. 13 Γραφω ὑμιν, πατερες, ὁτι εγ-
name of him. I write to you, O fathers, because you
νωκατε τον απ' αρχης· γραφω ὑμιν, νεανισκοι,
have known him from a beginning; I write to you, O young men,
ὁτι νενικηκατε τον πονηρον· γραφω ὑμιν,
because you have overcome the evil one; I write to you,
παιδια, ὁτι εγνωκατε τον πατερα. 14 Εγρα-
children, because you have known the father. I wrote
ψα ὑμιν, πατερες, ὁτι εγνωκατε τον απ' αρχης.
to you, O fathers, because you have known him from a beginning.
Εγραψα ὑμιν, νεανισκοι, ὁτι ισχυροι εστε, και
I wrote to you, O young men, because strong ones you are, and
ὁ λογος *[του θεου] εν ὑμιν μενει, και νενικη-
the word [of the God] in you abides, and you have
κατε τον πονηρον. 15 Μη αγαπατε τον κοσμον,
overcome the evil one. Not do you love the world,
μηδε τα εν τῳ κοσμῳ. Εαν τις αγαπᾳ τον
nor the things in the world. If any one should love the
κοσμον, ουκ εστιν ἡ αγαπη του πατρος εν αυτῳ·
world, not is the love of the father in him;
16 ὁτι παν το εν τῳ κοσμῳ, ἡ επιθυμια της
because all that in the world, the lust of the
σαρκος, και ἡ επιθυμια των οφθαλμων, και ἡ
flesh, and the lust of the eyes, and the
αλαζονεια του βιου, ουκ εστιν εκ του πατρος,
pomp of the life, not is from the father,
αλλ' εκ του κοσμου εστι. 17 Και ὁ κοσμος
but from the world is. And the world
παραγεται, και ἡ επιθυμια αυτου· ὁ δε ποιων
passes away, and the lust of it; the but one doing
το θελημα του θεου, μενει εις τον αιωνα.
the will of the God, abides for the age.

away, and ‡ the TRUE LIGHT now shines.

9 ‡ HE who says he is in the LIGHT, and hates his BROTHER, is in the DARKNESS till now.

10 HE who loves his BROTHER, abides in the LIGHT, and ‡ there is no Stumbling-block in him.

11 But HE who hates his BROTHER is in the DARKNESS, and ‡ walks in the DARKNESS, and does not know where he is going, Because the DARKNESS has blinded his EYES.

12 Dear children! I write to you, Because ‡ your SINS are forgiven you through his NAME.

13 Fathers! I write to you, Because you have known HIM from the Beginning. Young men! I write to you, Because you have overcome the EVIL one. Children! *I have written to you, because you have known the FATHER.

14 Fathers! I have written to you, Because you have known HIM from the Beginning. Young men! I have written to you, Because ‡ you are strong, and the WORD of God abides in You, and you have overcome the EVIL one.

15 ‡ Love not the WORLD, nor the THINGS in the WORLD. ‡ If any one love the WORLD, the LOVE of the FATHER is not in him;

16 Because EVERYTHING in the WORLD,—the DESIRE of the FLESH, and the DESIRE of the EYES, and the POMP of LIFE, is not from the FATHER, but is from the WORLD.

17 And ‡ the WORLD is passing away, and its DESIRE; but HE who does the WILL of God abides for the AGE.

* VATICAN MANUSCRIPT.—13. I have written. —14. of God—omit.

‡ 8. John i. 9; viii. 12; xii. 35. ‡ 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John ii. 4. ‡ 10. 2 Pet. i. 10. ‡ 11. John xii. 35. ‡ 12. Luke xxiv. 47; Acts iv. 12; x. 43; xiii. 38. ‡ 14. Eph. vi. 10. ‡ 15. Rom. xii. 2. ‡ 15. Matt. vi. 24; Gal. i. 10; James iv. 4. ‡ 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24.

...αιδια, εσχατη ὡρα εστι· και καθως ηκου-
...children, last hour it is; and as you
...ὁτι ὁ αντιχριστος ερχεται, και νυν αντι-
...that the antichrist is coming, even now anti-
...πολλοι γεγονασιν· ὁθεν γινωσκομεν,
many have become; whence we know,
...χατη ὡρα εστιν. 19 Εξ ἡμων εξηλθον,
last hour it is. From of us they went out,
...ουκ ησαν εξ ἡμων· ει γαρ ησαν εξ ἡμων,
...they were of us; if for they were of us,
...μεμενηκεισαν αν μεθ' ἡμων· αλλ' ἱνα φανερω-
...have remained with us; but so that they might
... ὁτι ουκ εισι παντες εξ ἡμων. 20 Και
...that not they are all of us. And
...χρισμα εχετε απο του ἁγιου, και οιδατε
...anointing have from the holy, and you know
21 Ουκ εγραψα ὑμιν, ὁτι ουκ οιδατε
Not I wrote to you, because not you know
...αληθειαν, αλλ' ὁτι οιδατε αυτην, και ὁτι
...truth, but because you know her, and because
...ψευδος εκ της αληθειας ουκ εστι. 22 Τις
...from the truth not is. Who
...ὁ ψευστης, ει μη ὁ αρνουμενος, ὁτι Ιη-
...the liar, if not the one denying, that Je-
...ουκ εστιν ὁ Χριστος; οὑτος εστιν ὁ αντι-
...is the Anointed one? this is the anti-
...ς, ὁ αρνουμενος τον πατερα και τον
the one denying the father and the
23 Πας ὁ αρνουμενος τον υἱον, ουδε τον
Every one the denying the son, not even the
... εχει· ὁ ὁμολογων τον υἱον, και τον
has; the one confessing the son, also the
... εχει.
has.

...μεις *[ουν] ὁ ηκουσατε απ' αρ-
You [therefore] what heard from a be-
... εν ὑμιν μενετω· εαν εν ὑμιν μει-
in you let abide; if in you should
... απ' αρχης ηκουσατε, και ὑμεις εν τῳ
...from a beginning you heard, also you in the
... *[εν] τῳ πατρι μενειτε. 25 Και αὑτη
...[in] the father will abide. And this
ἡ επαγγελια, ἡν αυτος επηγγειλατο
the promise which he promised
...την ζωην την αιωνιον. 26 Ταυτα εγραψα
the life the age-lasting. These things I wrote
...περι των πλανωντων ὑμας. 27 Και ὑμεις
concerning those deceiving you. And you
...χρισμα ὁ ελαβετε απ' αυτου, εν ὑμιν
...anointing which received from him, in you
... και ου χρειαν εχετε, ἱνα τις διδασκῃ
and not need you have, so that any one may teach
αλλ' *[ὡς] το αυτο χρισμα διδασκει ὑμας
but [as] the same anointing teaches you

18 Children! it is the Last Hour; and as you heard That ‡the ANTICHRIST is coming, ‡even now many have become Antichrists; whence we know ‡that it is the Last Hour.

19 They went out from Us, but they were not of us; for if they had been of Us, they would have remained with us; but it was ‡that they might be made manifest That they are not all of us.

20 And ‡you have an Anointing from the HOLY one; ‡* you all know it.

21 I have not written to you Because you do not know the TRUTH, but Because you know it, and Because No Lie is from the TRUTH.

22 ‡ Who is the LIAR, but HE who DENIES That Jesus is the ANOINTED one? This is the ANTICHRIST, HE who DENIES the FATHER and the SON.

23 ‡ No ONE who DENIES the SON has the FATHER; HE who CONFESSES the SON has the FATHER also.

24 Let that which you heard from the Beginning abide in You. If what you heard from the Beginning abide in You, ‡you also shall abide in the SON and in the FATHER.

25 ‡ And this is the PROMISE which he promised * us,—AIONIAN LIFE.

26 I have written these things to you ‡ concerning THOSE who DECEIVE you.

27 But ‡the *ANOINTING which you received from him abides in you, and you have no need that any one should teach you; but the SAME Anointing ‡ teaches

...ICAN MANUSCRIPT.—20. you all know it. 24. therefore—omit. 24. in ... 25. you. 27. FREE GIFT. 27. as—omit.

...Thess. ii. 3; 2 Pet. ii. 1; 1 John iv. 3. ‡ 18. Matt. xxiv. 5, 24; 2 John 7. ...m. iv. 1; 2 Tim. iii. 1. ‡ 19. 1 Cor. xi. 19. ‡ 19. 2 Cor. i. 21; Heb. i. 9; ‡ 22. 1 John iv. 3; 2 John 7. ‡ 23. John xv. 23; 2 John 9. ‡ 24. ...23; 1 John i. 3. ‡ 25. John xvii. 3; 1 John i. 2; v. 11. ‡ 26. 1 John iii. ...7. ‡ 27. verse 20. ‡ 27. John xiv. 26; xvi. 13.

περι παντων, και αληθες εστι, και ουκ εστι
concerning all things, and true is, and not is
ψευδος· και καθως εδιδαξεν ὑμας, μενειτε εν
a lie, and as it taught you, do you abide in
αυτῳ. 28 Και νυν, τεκνια, μενετε εν αυτῳ·
him. And now, dear children, do you abide in him;
ἱνα όταν φανερωθη, εχωμεν παρρησιαν, και μη
so that when he may appear, we may have boldness, and not
αισχυνθωμεν απ' αυτου, εν τῃ παρουσιᾳ αυτου.
we may be put to shame from him, in the presence of him.
29 Εαν ειδητε, ότι δικαιος εστι, γινωσκετε, ότι
If you may know, that righteous he is, you know, that
πας ὁ ποιων την δικαιοσυνην, εξ αυτου
every one the doing the righteousness, by him
γεγεννηται. ΚΕΦ. γ'. 3. 1 Ιδετε, ποταπην
has been begotten. See you, what
αγαπην δεδωκεν ἡμιν ὁ πατηρ, ἱνα τεκνα θεου
love has given to us the father, so that children of God
κληθωμεν. Δια τουτο ὁ κοσμος ου
we should be called. On account of this the world not
γινωσκει ἡμας, ότι ουκ εγνω αυτον.
knows us, because not it knew him.
2 Αγαπητοι, νυν τεκνα θεου εσμεν, και ουπω
Beloved ones, now children of God we are, and not yet
εφανερωθη, τι εσομεθα· οιδαμεν *[δε,] ότι
was it brought to light, what we shall be; we know [but,] that
εαν φανερωθη, ὁμοιοι αυτῳ εσομεθα· ότι οψο-
if he should appear, like to him we shall be; because we
μεθα αυτον, καθως εστι. 3 Και πας ὁ εχων
shall see him, as he is. And every one the having
την ελπιδα ταυτην επ' αυτῳ, ἁγνιζει ἑαυτον,
the hope this in him, purifies himself,
καθως εκεινος ἁγνος εστι. 4 Πας ὁ ποιων την
as he pure is. Every one the doing the
ἁμαρτιαν, και την ανομιαν ποιει· και ἡ ἁμαρτια
sin, also the lawlessness does; and the sin
εστιν ἡ ανομια. 5 Και οιδατε, ότι εκεινος εφα-
is the lawlessness. And you know, that he was
νερωθη, ἱνα τας ἁμαρτιας *[ἡμων] αρῃ·
manifested, so that the sins [of us] he might take away;
και ἁμαρτια εν αυτῳ ουκ εστι. 6 Πας ὁ εν
and sin in him not is. Every one the in
αυτῳ μενων, ουχ ἁμαρτανει· πας ὁ ἁμαρτα-
him abiding, not sins; every one the sinning,
νων, ουχ ἑωρακεν αυτον, ουδε εγνωκεν αυτον.
not has seen him, nor has known him.
7 Τεκνια, μηδεις πλανατω ὑμας· ὁ ποιων την
Dear children, no one let deceive you; the one doing the
δικαιοσυνην, δικαιος εστι, καθως εκεινος δικαιος
righteousness, righteous is, as he righteous

you concerning all things, and is true, and is not a Lie; and as it taught you, abide in him.

28 And now, Dear children, abide in him, so that ‡ when he shall appear we may have Confidence, and not be put to shame by him, in his PRESENCE.

29 ‡ If you know That he is Righteous, you know That ‡ EVERY ONE PRACTISING RIGHTEOUSNESS has been begotten by him.

CHAPTER III.

1 See What love the FATHER has given us, that ‡ we should be called Children of * God! On this account the WORLD does not know us, ‡ Because it did not know him.

2 Beloved! ‡ now are we Children of God, and it has not yet been seen what we shall be. We know, however, That if he should appear, ‡ we shall be like him, Because ‡ we shall see him as he is.

3 And EVERY ONE HAVING this HOPE in him purifies himself, as he is pure.

4 EVERY ONE who PRACTISES SIN, also practises INIQUITY; and ‡ SIN is INIQUITY.

5 And you know That he was manifested that ‡ he might take away SINS; ‡ and in Him there is no Sin.

6 EVERY ONE who ABIDES in Him does not sin; ‡ EVERY ONE who SINS has not seen him, nor known him.

7 Dear children! let no one deceive you. ‡ HE who PRACTISES RIGHTEOUSNESS, is Righteous, even as He is Righteous.

* VATICAN MANUSCRIPT.—1. God, and such we are. 2. but—omit. 5. of us—omit.

‡ 28. 1 John iii. 2. ‡ 28. 1 John iv. 17. ‡ 29. Acts xxii. 14. ‡ 29. 1 John iii. 7, 10. ‡ 1. John i. 12. ‡ 1. John xv. 18, 19; xvi. 3; xvii. 25. ‡ 2. Isa. lvi. 5; Rom. viii. 15; Gal. iii. 26; iv. 6. ‡ 2. Rom. viii. 29; 1 Cor. xv. 49; Phil. iii. 21; 2 Pet. i. 4. ‡ 2. Job xix. 26; Psa. xvi. 11; Matt. v. 8. ‡ 4. Rom. iv. 15; 1 John v. 17. ‡ 5. Isa. liii. 5, 6, 11; 1 Tim. i. 15; Heb. i. 3; ix. 26; 1 Pet. ii. 24. ‡ 5. 2 Cor. v. 21; Heb. iv. 15; ix. 28; 1 Pet. ii. 22. ‡ 6. 1 John ii. 4; iv. 8; 3 John 11. ‡ 7. Ezek. xviii. 5—9; Rom. ii. 13; 1 John ii. 29.

ὁ ποιων την ἁμαρτιαν, εκ του διαβο-
He one doing the sin, from the accuser
ὁτι απ' αρχης ὁ διαβολος ἁμαρτα-
because from a beginning the accuser sins.
τουτο εφανερωθη ὁ υἱος του θεου,
this was manifested the son of the God,
τα εργα του διαβολου. 9 Πας
destroy the works of the accuser. Every one
μενος εκ του θεου, ἁμαρτιαν ου ποιει,
begotten of the God, sin not does,
αυτου εν αυτῳ μενει· και ου δυναται
of him in him abides; and not is able
ὁτι εκ του θεου γεγεννηται. 10 Εν
because by the God he has been begotten. In
ερα εστι τα τεκνα του θεου και
is the children of the God and
του διαβολου. Πας ὁ μη ποιων
of the accuser. Every one the not doing
ν, ουκ εστιν εκ του θεου, και ὁ μη
not is of the God, and the not
ν αδελφον αὑτου. 11 Ὅτι αὑτη εστιν
brother of himself. Because this is
ἣν ηκουσατε απ' αρχης, ἱνα αγα-
which you heard from beginning, that we
λληλους· 12 ου καθως Καιν εκ του
each other, not as Cain of the
ν, και εσφαξε τον αδελφον αὑτου·
and killed the brother of himself,
τινος εσφαξεν αυτον; ὁτι τα εργα
what killed he him? because the works
ρα ην, τα δε του αδελφου αυτου δι-
was, those but of the brother of him right-

υμαζετε, αδελφοι *[μου,] ει μισει
wonder, brethren [of me,] if hates
μος. 14 Ἡμεις οιδαμεν, ὁτι μεταβε-
We know, that we have
του θανατου εις την ζωην, ὁτι αγα-
the death into the life, because we
αδελφους· ὁ μη αγαπων *[τον
brethren; the not loving [the
μενει εν τῳ θανατῳ. 15 Πας ὁ
abides in the death. Every one the
αδελφον αὑτου, ανθρωποκτονος εστι·
brother of himself, a man-killer is;
ὁτι πας ανθρωποκτονος ουκ εχει
that every man-killer not has
ν εν αὑτῳ μενουσαν. 16 Εν τουτῳ
in him abiding. By this
την αγαπην, ὁτι εκεινος ὑπερ
the love, because he on behalf
ψυχην αὑτου εθηκε· και ἡμεις οφει-
life of himself laid down; and we ought
των αδελφων τας ψυχας τιθεναι.
of the brethren the lives to lay down.

8 ‡ HE who PRACTISES SIN is of the ENEMY; For the ENEMY has been sinning from the Beginning. For this was the SON of GOD manifested, ‡ that he might destroy the WORKS of the ENEMY.

9 NO ONE who has been BEGOTTEN by GOD practises Sin; Because ‡ his Seed abides in Him; and he cannot sin, Because he has been begotten by GOD.

10 By this are the CHILDREN of GOD discovered, and the CHILDREN of the ENEMY; ‡ NO ONE who does not PRACTISE Righteousness is of GOD, and NO ONE who does not LOVE his BROTHER.

11 For this is the MESSAGE which you heard from the Beginning; ‡ That we should love each other;

12 not as ‡ Cain, who was of the EVIL one, and killed his BROTHER. And on account of what did he kill him? Because his WORKS were evil, and his BROTHER'S righteous.

13 Wonder not, Brethren, if ‡ the WORLD hate you.

14 We know That we have passed over from DEATH to LIFE, Because we love the BRETHREN. HE who LOVES not, abides in DEATH.

15 ‡ EVERY ONE who HATES his BROTHER is a Murderer; and you know That ‡ No Murderer has aionian Life abiding in Him.

16 ‡ By this we have known LOVE, Because he laid down his LIFE on Our behalf; and we ought to lay down our LIVES for the BRETHREN.

VATICAN MANUSCRIPT.—13. of me—omit. 14. BROTHER—omit.

...iii. 29; John viii. 44. ‡ 8. Gen. iii. 15; Luke x. 18; John xvi. 11; Heb. ii. 14. ‡ 10. 1 John ii. 29. ‡ 11. John xiii. 34; xv. 12; ver. 23; 1 John ... 5. ‡ 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. ‡ 13. John xv. 18, ... Tim. iii. 12. ‡ 15. Matt. v. 21, 22; 1 John iv. 20. ‡ 15. Gal. v. 21; ‡ 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

17 'Ος δ' αν εχῃ τον βιον του κοσμου, και θεω-
Who but may have the substance of the world, and may
ρῃ τον αδελφον αὑτου χρειαν εχοντα, και
see the brother of himself need having, and
κλειςῃ τα σπλαγχνα αὑτου απ' αυτου, πως ἡ
may close the bowels of himself from him, how the
αγαπη του θεου μενει εν αυτῳ; 18 Τεκνια
love of the God abides in him? Dear children
*[μου,] μη αγαπωμεν λογῳ μηδε τῃ γλωσσῃ,
[of me,] not we should love in word nor in the tongue,
αλλ' εν εργῳ και αληθειᾳ. 19 *[Και] εν τουτῳ
but in work and in truth. [And] by this
γινωσκομεν, ὁτι εκ της αληθειας εσμεν, και
we know, that of the truth we are, and
εμπροσθεν αυτου πεισομεν τας καρδιας ἡμων,
in presence of him we shall assure the hearts of us,
20 ὁτι, εαν καταγινωσκῃ ἡμων ἡ καρδια, ὁτι
because, if should condemn us the heart, that
μειζων εστιν ὁ θεος της καρδιας ἡμων, και
greater is the God of the heart of us, and
γινωσκει παντα. 21 Αγαπητοι, εαν ἡ καρδια
knows all things. Beloved ones, if the heart
*[ἡμων] μη καταγινωσκῃ *[ἡμων,] παρρησιαν
[of us] not should condemn [us,] boldness
εχομεν προς τον θεον, 22 και ὁ εαν αιτωμεν,
we have towards the God, and whatever we may ask,
λαμβανομεν παρ' αυτου, ὁτι τας εντολας αυτου
we receive from him, because the commandments of him
τηρουμεν, και τα αρεστα ενωπιον αυτου ποι-
we keep, and the things pleasing in presence of him we
ουμεν. 23 Και αὑτη εστιν ἡ εντολη αυτου, ἱνα
do. And this is the commandment of him, that
πιστευσωμεν τῳ ονοματι του υἱου αυτου Ιησου
we should believe in the name of the son of him Jesus
Χριστου, και αγαπωμεν αλληλους, καθως εδω-
Anointed, and should love each other, as he
κεν εντολην ἡμιν. 24 Και ὁ τηρων τας εν-
gave commandment to us. And the one keeping the com-
τολας αυτου, εν αυτῳ μενει, και αυτος εν
mandments of him, in him abides, and he in
αυτῳ· και εν τουτῳ γινωσκομεν, ὁτι μενει εν
him; and by this we know, that he abides in
ἡμιν, εκ του πνευματος, οὑ ἡμιν εδωκεν.
us, from the spirit, of which to us he gave.

ΚΕΦ. δ'. 4.

1 Αγαπητοι, μη παντι πνευματι πιστευετε,
Beloved ones, not every spirit do you believe,
αλλα δοκιμαζετε τα πνευματα, ει εκ του θεου
but do you prove the spirits, if from of the God
εστιν· ὁτι πολλοι ψευδοπροφηται εξεληλυθασιν
is; because many false-prophets have gone out

17 But ‡ whoever has the goods of the world, and may see his brother have Need, and may shut up his compassions from him, ‡ how abides the love of God in him?

18 Dear children! we should not love in Word nor in tongue, but in Work and in Truth.

19 By this we *know ‡That we are of the truth, and shall assure our *hearts in his presence;

20 ‡ Because if our heart condemn us, God is greater than our heart, and knows all things.

21 ‡ Beloved! if the heart does not condemn, ‡ we have Confidence towards God,

22 and ‡ whatever we may ask we receive from him, Because we keep his commandments, ‡ and do what is pleasing in His sight.

23 ‡ And this is his commandment, That we should believe in the name of his son Jesus Christ, and ‡ love each other, as he gave us Commandment.

24 And ‡ he who keeps his commandments ‡ abides in Him, and he in him; and by this we know That he abides in us, by the spirit which he gave us.

CHAPTER IV.

1 Beloved! ‡ believe not Every Spirit, but prove the spirits whether they are from God; Because ‡ Many False-prophets have gone out into the world.

* Vatican Manuscript.—18. of me—omit. 19. And—omit. 19. shall know. 19. hearts. 21. of us—omit. 21. us—omit.

‡ 17. Deut. xv. 7; Luke iii. 11. ‡ 17. 1 John iv. 20. ‡ 18. [illegible] Rom. xii. 9; Eph. iv. 15; James ii. 15. ‡ 19. John xviii. 37; 1 John i. 8. [illegible] 1 Cor. iv. 4. ‡ 21. Job xxii. 26. ‡ 21. Heb. x. 22; 1 John [illegible] xxxiv. 15; cxlv. 18, 19; Prov. xv. 29; Jer. xxix. 12; Matt. vii. 8; xxi. 22; [illegible] xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. ‡ 22. [illegible]
‡ 23. John vi. 29; xvii. 3. ‡ 23. John xiii. 34. [illegible]
‡ 24. John xvii. 27. ‡ 1. Matt. xxiv. 4. ‡ 1. 1 Cor. [illegible]
‡ 1. Matt. xxiv. 5, 24; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; [illegible]

εις τον κοσμον. 2 Εν τουτῳ γινωσκετε το
πνευμα του θεου· παν πνευμα ὁ ὁμολογει
Ιησουν Χριστον εν σαρκι εληλυθοτα, εκ του
θεου εστι. 3 Και παν πνευμα ὁ μη ὁμολογει
τον Ιησουν, εκ του θεου ουκ εστι· και τουτο
εστι το του αντιχριστου, ὁ ακηκοατε ὁτι ερχε-
ται, και νυν εν τῳ κοσμῳ εστιν ηδη. 4 Ὑμεις
εκ του θεου εστε, τεκνια, και νενικηκατε
αυτους· ὁτι μειζων εστιν ὁ εν ὑμιν, η ὁ εν τῳ
κοσμῳ. 5 Αυτοι εκ του κοσμου εισι· δια
τουτο εκ του κοσμου λαλουσι, και ὁ κοσμος
αυτων ακουει. 6 Ἡμεις εκ του θεου εσμεν· ὁ
γινωσκων τον θεον, ακουει ἡμων· ὁς ουκ εστιν
εκ του θεου, ουκ ακουει ἡμων. Εκ τουτου
γινωσκομεν το πνευμα της αληθειας και το
πνευμα της πλανης.
7 Αγαπητοι, αγαπωμεν αλληλους· ὁτι ἡ
αγαπη εκ του θεου εστι, και πας ὁ αγαπων,
εκ του θεου γεγεννηται, και γινωσκει τον θεον·
8 ὁ μη αγαπων, ουκ εγνω τον θεον, ὁτι ὁ θεος
αγαπη εστιν. 9 Εν τουτῳ εφανερωθη ἡ αγαπη
του θεου εν ἡμιν, ὁτι τον υἱον αὑτου τον μονο-
γενη απεσταλκεν ὁ θεος εις τον κοσμον, ἱνα
ζησωμεν δι' αυτου. 10 Εν τουτῳ εστιν ἡ
αγαπη, ουχ ὁτι ἡμεις ηγαπησαμεν τον θεον,
αλλ' ὁτι αυτος ηγαπησεν ἡμας, και απεστειλε
τον υἱον αὑτου ἱλασμον περι των ἁμαρτιων
ἡμων.

2 By this you know the SPIRIT of GOD,—‡ Every Spirit which confesses Jesus Christ * to have come in the Flesh, is from GOD;

3 and ‡ Every Spirit which does not confess JESUS, is not from God. And this is the [SPIRIT] of the Antichrist, which you heard That it is coming, and now it is in the WORLD already.

4 ‡ You are of GOD, Dear children! and have overcome them; Because greater is HE who is in you, than ‡ HE who is in the WORLD.

5 ‡ They are of the WORLD; on this account they speak of the WORLD, and the WORLD hears them.

6 We are of GOD; ‡ HE who KNOWS GOD, hears us; he who is not of GOD does not hear us. By this we know ‡ the SPIRIT of TRUTH and the SPIRIT of ERROR.

7 ‡ Beloved! we should love each other; Because LOVE is from GOD; and EVERY ONE who LOVES has been begotten by GOD, and knows GOD.

8 HE who does not LOVE, ‡ does not know God; Because ‡ GOD is Love.

9 ‡ By this the LOVE of GOD to us was manifested, that GOD sent forth his ONLY-BEGOTTEN SON into the WORLD, that ‡ we might live through him.

10 In this is LOVE; ‡ not That we * have loved GOD, but That he loved us, and sent forth his SON as a ‡ Propitiation for our SINS.

* Vatican Manuscript.—2. to have come. 10. have loved.

‡ 2. 1 John v. 1. ‡ 3. 1 John ii. 18, 22; 2 John 7. ‡ 4. 1 John ... ‡ 6. John viii. 47; x. 27; 1 Cor. ii. 12; Eph. ii. 2; vi. 12. ‡ 7. 1 John iii. 10, 11, 23. ‡ 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. ‡ 10. 1 John ii. 2.

ἡμων. 11 Αγαπητοι, ει οὑτως ὁ θεος ηγαπησεν
of us. Beloved ones, if thus the God loved
ἡμας, και ἡμεις οφειλομεν αλληλους αγαπαν.
us, also we ought each other to love.
Θεον ουδεις πωποτε τεθεαται. 12 Εαν αγαπω-
God no one at any time has seen. If we love
μεν αλληλους, ὁ θεος εν ἡμιν μενει, και ἡ
each other, the God in us abides, and the
αγαπη αυτου τετελειωμενη εστιν εν ἡμιν. 13 Εν
love of him having been perfected it is in us. By
τουτῳ γινωσκομεν, ὁτι εν αυτῳ μενομεν, και
this we know, that in him we abide, and
αυτος εν ἡμιν, ὁτι εκ του πνευματος αὑτου
he in us, because out of the spirit of himself
δεδωκεν ἡμιν. 14 Και ἡμεις τεθεαμεθα και
he has given us. And we have seen and
μαρτυρουμεν, ὁτι ὁ πατηρ απεσταλκε τον υἱον
we testify, that the father sent forth the son
σωτηρα του κοσμου. 15 Ὃς αν ὁμολογησῃ, ὁτι
a savior of the world. Whoever may confess, that
Ιησους εστιν ὁ υἱος του θεου, ὁ θεος εν αυτῳ
Jesus is the son of the God, the God in him
μενει, και αυτος εν τῳ θεῳ. 16 Και ἡμεις εγ-
abides, and he in the God. And we have
νωκαμεν και πεπιστευκαμεν την αγαπην, ἡν
known and we have believed the love, which
εχει ὁ θεος εν ἡμιν. Ὁ θεος αγαπη εστι, και
has the God in us. The God love is, and
ὁ μενων εν τῃ αγαπῃ, εν τῳ θεῳ μενει, και ὁ
the one abiding in the love, in the God abides, and the
θεος εν αυτῳ. 17 Εν τουτῳ τετελειωται ἡ
God in him. By this has been perfected the
αγαπη μεθ' ἡμων, ἱνα παρρησιαν εχωμεν εν τῃ
love with us, so that boldness we may have in the
ἡμερᾳ της κρισεως, ὁτι καθως εκεινος εστι, και
day of the judgment, because as he is, also
ἡμεις εσμεν εν τῳ κοσμῳ τουτῳ. 18 Φοβος ουκ
we are in the world this. Fear not
εστιν εν τῃ αγαπῃ, αλλ' ἡ τελεια αγαπη εξω
is in the love, but the perfect love outside
βαλλει τον φοβον· ὁτι ὁ φοβος κολασιν εχει·
casts the fear; because the fear a restraint has;
ὁ δε φοβουμενος ου τετελειωται εν τῃ αγαπῃ.
the but one fearing not has been perfected in the love.
19 Ἡμεις αγαπωμεν *[αυτον,] ὁτι αυτος πρωτος
We love [him,] because he first
ηγαπησεν ἡμας. 20 Εαν τις ειπῃ· Ὁτι αγαπω
loved us. If any one may say, That I love
τον θεον, και τον αδελφον αὑτου μισῃ, ψευσ-
the God, and the brother of himself he may hate, a
της εστιν· ὁ γαρ μη αγαπων τον αδελφον
liar he is; the for not one loving the brother
αὑτου, ὁν ἑωρακε, τον θεον, ὁν ουχ ἑωρακε,
of himself, whom he has seen, the God, whom not he has seen,

11 Beloved! ‡ ... loved us, we also ... love each other.

12 (Though) ... has seen God at ... [yet,] if we love ... God dwells in ... ‡ his LOVE has ... fected in us.

13 ‡ By this ... That we abide ... and He in Us, ... has imparted to ... SPIRIT.

14 And ‡ we ... and testify T... FATHER sent ... SON as a Sa... WORLD.

15 ‡ Whoever ... fess That * Je... SON of GOD, G... in Him, and he ...

16 And we ha... and believed ... which God ha... ‡ GOD is LOVE; ... who ABIDES ... abides in GOD, ... * abides in Him.

17 By this ... been perfected ... that ‡ we may ... fidence in the ... JUDGMENT; Be... he is we also a... WORLD.

18 There is n... LOVE, but PERF... casts out FEAR; ... FEAR has Rest... HE who FEARS ... been perfected in ...

19 We love, ... first loved us.

20 ‡ If any on... love GOD," and ... his BROTHER, he ... for HE who does ... his BROTHER, w... has seen, * is no...

* VATICAN MANUSCRIPT.—15. Jesus Christ. 16. abides in Him. 19. omit. 20. is not able.

‡ 11. Matt. xviii. 33; John xv. 12; 1 John iii. 16. ‡ ... John i. 18; 1 Ti... verse 20. ‡ 12. 1 John ii. 5; ver. 18. ‡ 13. John xiv ... 1 John iii. 24. John i. 14; 1 John i. 1, 2. ‡ 14. John iii. 17. ‡ ... Rom. x. 9; 1 Jo... ‡ 16. verse 8. ‡ 16. 1 John iii. 24. ‡ 17. James ii. ...; 1 John iii. 2... ‡ 18. verse 12. ‡ 20. 1 John ii. 4; iii. 17.

[πως] δυναται αγαπαν; 21 Και ταυτην την
εντολην εχομεν απ' αυτου, ἱνα ὁ αγαπων
τον θεον αγαπᾳ και τον αδελφον αὑτου.

KEΦ. ε'. 5.

1 Πας ὁ πιστευων, ὁτι Ιησους εστιν ὁ Χρισ-
τος, εκ του θεου γεγεννηται· και πας ὁ αγα-
πων τον γεννησαντα, αγαπᾳ 1[και] τον γεγεν-
νημενον εξ αυτου. 2 Εν τουτῳ γινωσκομεν,
ὁτι αγαπωμεν τα τεκνα του θεου, ὁταν τον
θεον αγαπωμεν και τας εντολας αυτου τηρωμεν.
3 Αὑτη γαρ εστιν ἡ αγαπη του θεου, ἱνα τας
εντολας αυτου τηρωμεν· και αἱ εντολαι
αυτου βαρειαι ουκ εισιν, 4 ὁτι παν το γεγεννη-
μενον εκ του θεου, νικᾳ τον κοσμον· και
αὑτη εστιν ἡ νικη ἡ νικησασα τον κοσμον, ἡ
πιστις ἡμων. 5 Τις εστιν ὁ νικων τον κοσ-
μον, ει μη ὁ πιστευων, ὁτι Ιησους εστιν ὁ υἱος
του θεου; 6 Οὑτος εστιν ὁ ελθων δι'
ὑδατος και αἱματος, Ιησους 6[ὁ] Χριστος· ουκ
εν τῳ ὑδατι μονον, αλλ' εν τῳ ὑδατι και
τῳ αἱματι· και το πνευμα εστι το μαρ-
τυρουν, ὁτι το πνευμα εστιν ἡ αληθεια.
7 Ὁτι τρεις εισιν οἱ μαρτυρουντες· 8 το πνευμα,

love God ‡ whom he has not seen.

21 And we have ‡ This COMMANDMENT from him, That HE who LOVES GOD should love his BROTHER also.

CHAPTER V.

1 ‡ EVERY ONE who BELIEVES That Jesus is the ANOINTED one, has been begotten by GOD; ‡ and EVERY ONE who LOVES the BEGETTER, loves the one BEGOTTEN by him.

2 By this we know That we love the CHILDREN of GOD, when we love GOD and *practise his COMMANDMENTS.

3 ‡ For this is the LOVE of GOD, that we keep his COMMANDMENTS; and ‡ his COMMANDMENTS are not burdensome;

4 ‡ Because ALL that has been BEGOTTEN by GOD overcomes the WORLD; and this is THAT VICTORY which OVERCOMES the WORLD,—our FAITH.

5 * And who is HE that OVERCOMES the WORLD, but ‡ HE who BELIEVES That Jesus is the SON of GOD.

6 This is HE who CAME by Water and Blood,—Jesus the ANOINTED one; not by the WATER only, but by the WATER and *by the BLOOD; and ‡ the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

7 † For there are THREE which TESTIFY;

VATICAN MANUSCRIPT.—20. how—omit. 1. also—omit. 2. practise. 5. we. 6. the—omit. 6. by.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth." This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—*Improved Version.*

‡ 20. verse 12. ‡ 21. Matt. xxii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 23. ‡ 1. John i. 12, 13. ‡ 1. John xv. 23. ‡ 3. John xiv. 15, 21, 23; xv. 10. ‡ 3. Matt. xi. 30. ‡ 4. 1 John iii. 9; iv. 4. ‡ 5. 1 Cor. xv. 57. ‡ 6. John xiv. 17, 26; xvi. 13; 1 Tim. iii. 16.

son of the God, has the testimony in himself
ὁ μη πιστευων τῳ θεῳ, ψευστην πεποιηκεν
the not one believing the God, a liar has made
αυτον, ὁτι ου πεπιστευκεν εις την μαρτυριαν,
him, because not he has believed in the testimony,
ἡν μεμαρτυρηκεν ὁ θεος περι του υἱου αὑτου.
which has testified the God concerning the son of himself
11 Και αὑτη εστιν ἡ μαρτυρια, ὁτι ζωην αιωνιον
And this is the testimony, because life age-lasting
εδωκεν ἡμιν ὁ θεος, και αὑτη ἡ ζωη εν τῳ υἱῳ
gave to us the God, and this the life in the son
αυτου εστιν. 12 Ὁ εχων τον υἱον, εχει την
of him is. The one having the son, has the
ζωην· ὁ μη εχων τον υἱον του θεου, την ζωην
life; the not one having the son of the God, the life
ουκ εχει. 13 Ταυτα εγραψα ὑμιν, ἱνα ειδη-
not has. These things I wrote to you, so that you may
τε, ὁτι ζωην αιωνιον εχετε οἱ πιστευοντες
know, that life age-lasting you have those believing
εις το ονομα του υἱου του θεου. 14 Και αὑτη
into the name of the son of the God. And this
εστιν ἡ παῤῥησια ἡν εχομεν προς αυτον, ὁτι
is the boldness which we have towards him, that
εαν τι αιτωμεθα κατα το θελημα αυτου,
if anything we may ask according to the will of him,
ακουει ἡμων· 15 και εαν οιδαμεν, ὁτι ακουει
he hears us; and if we know, that he hears
ἡμων, ὁ αν αιτωμεθα, οιδαμεν, ὁτι εχομεν τα
us, whatever we may ask, we know, that we have the
αιτηματα ἁ ῃτηκαμεν παρ᾽ αυτου. 16 Εαν
petitions which we have asked from him. If
τις ιδῃ τον αδελφον αὑτου ἁμαρτανον-
any one should see the brother of himself sinning
τα ἁμαρτιαν μη προς θανατον, αιτησει, και
a sin not to death, he shall ask, and
δωσει αυτῳ ζωην, τοις ἁμαρτανουσι μη προς

ἀδικια ἁμαρτια εστι· και εστιν ἁμαρτια ου
unrighteousness sin is; and there is a sin not
προς θανατον. 18 Οἰδαμεν, ὁτι πας ὁ γεγεν-
to death. We know, that every one the having
νημενος εκ του θεου, ουχ ἁμαρτανει· αλλ'
been begotten by the God, not sins; but
ὁ γεννηθεις εκ του θεου, τηρει ἑαυτον,
the one having been begotten by the God, keeps himself,
και ὁ πονηρος ουχ ἁπτεται αυτου. 19 Οἰδαμεν,
and the evil one not lays hold of him. We know,
ὁτι εκ του θεου εσμεν, και ὁ κοσμος ὁλος εν
that from the God we are, and the world whole in
τῳ πονηρῳ κειται. 20 Και οιδαμεν, ὁτι ὁ υἱος
the evil one lies. And we know that the son
του θεου ἡκει, και δεδωκεν ἡμιν διανοιαν, ἱνα
of the God is come, and has given to us an understanding, so that
γινωσκωμεν τον αληθινον· και εσμεν εν τῳ
we might know the true one; and we are in the
αληθινῳ, εν τῳ υἱῳ αυτου Ιησου Χριστῳ. Οὑ-
true one, in the son of him Jesus Anointed. This
τος εστιν ὁ αληθινος θεος και ἡ ζωη αιωνιος.
is the true God and the life age-lasting.
21 Τεκνια, φυλαξατε ἑαυτους απο των ειδωλων.
Little children, do you keep yourselves from the idols.

ness is Sin; but there is a Sin not to Death.

18 We know That EVERY ONE ‡ who has been BEGOTTEN by GOD does not sin; but the one BEGOTTEN by GOD ‡ guards * himself, and the EVIL one does not lay hold of him.

19 We know That we are from God, and that ‡ the whole WORLD lies under the EVIL one.

20 And we know that the SON of GOD has come, and ‡ has given us Discernment, that we might know the TRUE one; and we are in the TRUE one—by his SON Jesus Christ. This is the TRUE God, and ‡ the aionian LIFE.

21 Dear children! ‡ keep yourselves from IDOLS. *

* VATICAN MANUSCRIPT.—18. him. *Subscription*—FIRST OF JOHN.

‡ 18. 1 Pet. i. 23; 1 John iii. 9. ‡ 18. James i. 27. ‡ 19. Gal. i. 4. ‡ 20. Luke xxiv. 45. ‡ 20. John xvii. 3. ‡ 21. 1 Cor. x. 14.

*SECOND OF JOHN.

[1] Ὁ πρεσβυτερος εκλεκτῃ Κυριᾳ, και τοις
The elder to a chosen lady, and to the
τεκνοις αυτης, οὓς εγω αγαπω εν αληθειᾳ,
children of her, whom I love in truth,
(και ουκ εγω μονος, αλλα και παντες οἱ εγνω-
(and not I only, but also all those know-
κοτες την αληθειαν,) [2] δια την αληθειαν την
ing the truth,) on account of the truth that
μενουσαν εν ἡμιν, και μεθ' ἡμων εσται εις τον
abiding in us, and with us shall be for the
αιωνα· [3] εσται μεθ' ὑμων χαρις, ελεος, ειρηνη
age; will be with you favor, mercy, peace
παρα Θεου πατρος, και παρα *[κυριου] Ιησου
from God a father, and from [Lord] Jesus
Χριστου του υἱου του πατρος, εν αληθειᾳ και
Anointed the son of the father, in truth and
αγαπῃ. [4] Εχαρην λιαν, ὁτι εὑρηκα εκ των
love. I rejoiced greatly, because I have found of the
τεκνων σου περιπατουντας εν αληθειᾳ, καθως
children of thee walking in truth, as
εντολην ελαβομεν παρα *[του] πατρος.
a commandment we received from [the] father.
[5] Και νυν ερωτω σε, Κυρια, ουχ ὡς εντολην
And now I entreat thee, lady, not as a commandment
γραφων σοι καινην, αλλα ἡν ειχομεν απ'
writing to thee new, but which we had from
αρχης, ἱνα αγαπωμεν αλληλους. [6] Και αὑτη
beginning, that we should love each other. And this
εστιν ἡ αγαπη, ἱνα περιπατωμεν κατα τας
is the love, that we should walk according to the
εντολας αυτου. Αὑτη εστιν ἡ εντολη,
commandments of him. This is the commandment,
καθως ηκουσατε απ' αρχης, ἱνα εν αυτῃ περι-
as you heard from beginning, that in it you
πατητε. [7] Ὁτι πολλοι πλανοι εισηλθον εις
should walk. Because many deceivers entered into
τον κοσμον, οἱ μη ὁμολογουντες Ιησουν Χριστον
the world, who not confessing Jesus Anointed
ερχομενον εν σαρκι· οὑτος εστιν ὁ πλανος και
coming in flesh; this is the deceiver and
ὁ αντιχριστος. [8] Βλεπετε ἑαυτους, ἱνα μη
the antichrist. See you yourselves, that not
απολεσωμεν ἁ ειργασαμεθα, αλλα μισθον
we may lose the things we performed, but a reward
πληρη απολαβωμεν. [9] Πας ὁ παραβαινων,
full we may receive. Every one the transgressing,
και μη μενων εν τῃ διδαχῃ του Χριστου, Θεον
and not abiding in the teaching of the Anointed, God

1 The ELDER to the Chosen Cyria, and to her CHILDREN ‡ whom I love in Truth; (and not only I, but also ALL THOSE who have known ‡ the TRUTH,)
2 on account of that TRUTH which abides in us, and shall be with us to the AGE.
3 ‡ Favor, Mercy, and Peace from God the Father, and from Jesus Christ the SON of the FATHER, shall be with you in Truth and Love.
4 I rejoiced greatly That I found some of thy CHILDREN ‡ walking in Truth, as we received a Commandment from the FATHER.
5 And now I entreat thee, Cyria, ‡ not as writing to thee a New Commandment, but that which we had from the Beginning, ‡ that we should love each other.
6 ‡ And this is LOVE, that we should walk according to his COMMANDMENTS. *This COMMANDMENT is, as you heard from the Beginning, that you should walk in it.
7 ‡ For Many Deceivers *went forth into the WORLD,—THOSE who do not CONFESS Jesus Christ did come in the Flesh. This is the DECEIVER and the ANTICHRIST.
8 ‡ Look to yourselves, ‡ that *you may not lose the things we performed, but that *you may receive a full Reward.
9 ‡ EVERY ONE who *GOES BEYOND, and does not abide in the DOCTRINE of the ANOINTED [illegible]

* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 3. Lord—omit. 4. [illegible] 6. This COMMANDMENT is. 7. went forth. 8. you may not lose. 8. you may receive. 9. GOES BEYOND.

‡ 1. 1 John iii. 18; 3 John 1. ‡ 1. John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; [illegible] 2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 26. ‡ 3. 1 Tim. i. 2. ‡ 4. [illegible] ‡ 5. 1 John ii. 7, 8; iii. 11. ‡ 5. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John [illegible] ‡ 6. John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3. ‡ 7. 1 John iv. 1–3. ‡ [illegible] xiii. 9. ‡ 8. Gal. iii. 4; Heb. x. 32, 35. ‡ 9. 1 John ii. 23.

ουκ εχει· ὁ μενων εν τῃ διδαχῃ *[του Χριστ-
not has; the one abiding in the teaching [of the Anointed,]
του,] οὑτος και τον πατερα και τον υἱον εχει.
this both the father and the son has.
10 Ει τις ερχεται προς ὑμας, και ταυτην την
If any one comes to you, and this the
διδαχην ου φερει, μη λαμβανετε αυτον εις
teaching not brings, not do you receive him into
οικιαν, και χαιρειν αυτῳ μη λεγετε. 11 Ὁ γαρ
house, and health him not say you. The for
λεγων αυτῳ χαιρειν, κοινωνει τοις εργοις αυτου
one saying to him health, partakes in the works of him
τοις πονηροις.
in the evil ones.
12 Πολλα εχων ὑμιν γραφειν, ουκ ηβουληθην
Many things having to you to write, not I wished
δια χαρτου και μελανος· ελπιζω γαρ ελθειν
by means of paper and of ink; I hope for to come
προς ὑμας, και στομα προς στομα λαλησαι, ἱνα
to you, and mouth to mouth to speak, so that
ἡ χαρα ἡμων ᾐ πεπληρωμενη. 13 Ασπαζεται
the joy of us may be having been perfected. Salute
σε τα τεκνα της αδελφης σου της εκλεκτης.
thee the children of the sister of thee the chosen one.

not God. He who ABIDES in the DOCTRINE, has both the FATHER and the SON.

10 If any one come to you and bring not this DOCTRINE, do not receive him into your House, ‡nor † wish Him success;

11 for HE who WISHES him success partakes in his EVIL WORKS.

12 ‡Having Many things to write to You, I did not wish to do it by Paper and Ink; *but I hope to be with you, and to talk, Mouth to Mouth, ‡so that *our JOY may be complete.

13 ‡The CHILDREN of thy CHOSEN SISTER salute thee.*

* VATICAN MANUSCRIPT.—9. of the ANOINTED—omit. 12. but I hope to be with you. 12. your. *Subscription*—SECOND OF JOHN.

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks usually began their letters with it. See Acts xv. 23; James i. 1.

‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 5; Titus iii. 10. ‡ 12. 3 John 13. ‡ 12. John xvii. 13; 1 John i. 4. ‡ 13. 1 Pet. v. 13.

*THIRD OF JOHN.

1 'Ο πρεσβυτερος Γαιῳ τῳ αγαπητῳ, ὁν εγω
The elder to Gaius the beloved one, whom I
αγαπω εν αληθειᾳ. 2 Αγαπητε, περι παντων
love in truth. O beloved one, concerning all things
ευχομαι σε ευοδουσθαι και ὑγιαινειν, καθως
I wish thee to prosper and to be in health, even as
ευοδουται σου ἡ ψυχη. 3 Εχαρην γαρ λιαν,
prospers thee the life. I rejoiced for greatly,
ερχομενων αδελφων και μαρτυρουντων σου τῃ
coming brethren and testifying of thee in the
αληθειᾳ, καθως συ εν αληθειᾳ περιπατεις.
truth, even as thou in truth walkest.
4 Μειζοτεραν τουτων ουκ εχω χαραν, ἱνα ακουω
Greater of these not I have joy, that I hear
τα εμα τεκνα εν αληθειᾳ περιπατουντα. 5 Αγα-
the my children in truth walking. O be-
πητε, πιστον ποιεις ὁ εαν εργασῃ εις
loved one, faithfully thou doest whatever thou mayest work for
τους αδελφους και εις τους ξενους, 6 οἱ εμαρτυ-
the brethren and for the strangers, these bore tes-
ρησαν σου τῃ αγαπῃ ενωπιον εκκλησιας· οὑς
timony of thee to the love in presence of congregation; whom
καλως ποιησεις προπεμψας αξιως του θεου.
well thou wilt do having sent forward worthily of the God.
7 'Υπερ γαρ του ονοματος εξηλθον, μηδεν λαμ-
On behalf for of the name they went forth, nothing re-
βανοντες απο των εθνων. 8 'Ημεις ουν οφειλο-
ceiving from the Gentiles. We therefore ought
μεν απολαμβανειν τους τοιουτους, ἱνα συνεργοι
to receive the such like ones, that co-workers
γινωμεθα τῃ αληθειᾳ. 9 Εγραψα τῃ εκκλησιᾳ·
we may become in the truth. I wrote to the congregation;
αλλ' ὁ φιλοπρωτευων αυτων Διοτρεφης ουκ
but the one loving to be first of them Diotrephes not
επιδεχεται ἡμας. 10 Δια τουτο, εαν ελθω,
receives us. On account of this, if I come,
ὑπομνησω αυτου τα εργα ἁ ποιει, λογοις
I will remember of him the works which he does, with words
πονηροις φλυαρων ἡμας· και μη αρκουμενος επι
evil prating against us; and not being satisfied in
τουτοις, ουτε αυτος επιδεχεται τους αδελφους,
these things, not even he receives the brethren,
και τους βουλομενους κωλυει, και εκ της εκ-
and those wishing he forbids, and out of the con-
κλησιας εκβαλλει. 11 Αγαπητε, μη μιμου
gregation he casts. O beloved one, not do thou imitate
το κακον, αλλα το αγαθον. 'Ο αγαθοποιων, εκ
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius the BELOVED, ‡whom I love in the Truth.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as thy SOUL prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as ‡thou walkest *in the TRUTH.

4 I have no greater *Joy than in these things, that I hear of ‡MY Children walking *in the TRUTH.

5 Beloved! thou art faithfully what thou performest for the BRETHREN, and *this to Strangers;

6 who testified of thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of the NAME they went forth, ‡receiving nothing from the GENTILES.

8 We, therefore, ought to *entertain such, that we may become Co-workers for the TRUTH.

9 I wrote *something to the CONGREGATION, but Diotrephes, who LOVES TO BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! ‡do not thou imitate THAT which is EVIL, but THAT which is GOOD. ‡He who does

* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN. 3. in the TRUTH. 4. Pleasure. 4. in the TRUTH. 5. this to Strangers. 8. entertain. 9. something.

‡ 1. 2 John 1. ‡ 3. 2 John 4. ‡ 4. 1 Cor. iv. 15; Philemon 10. ‡ 7. 1 Cor. ix. 12, 15. ‡ 11. Psa. xxxvii. 27; Isa. i. 16, 17; 1 Pet. iii. 11. ‡ 11. 1 John ii. 29; iii. 6, 9.

θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον
God is; the one doing evil, not has seen the
ν. 12 Δημητριῳ μεμαρτυρηται ὑπο παντων,
Demetrius has been testified to by all,
ὑπ' αυτης της αληθειας· και ἡμεις δε μαρ-
by herself the truth; also we and tes-
ουμεν, και οιδατε, ὁτι ἡ μαρτυρια ἡμων
and you know, that the testimony of us
ηθης εστι. 13 Πολλα ειχον γραφειν, αλλ' ου
is. Many things I had to write, but not
ω δια μελανος και καλαμου σοι γραψαι·
by means of ink and pen to thee to write;
λπιζω δε ευθεως ιδειν σε, και στομα προς
hope but immediately to see thee, and mouth to
μα λαλησομεν. 15 Ειρηνη σοι. Ασπαζονται
with we will speak. Peace to thee. Salute
οἱ φιλοι· ασπαζου τους φιλους κατ' ονομα.
the friends; do thou salute the friends by name.

GOOD is of GOD; HE who DOES EVIL has not seen GOD.

12 ‡Testimony is borne to Demetrius by all, even by the TRUTH Herself; and we also testify, ‡and *thou knowest That our TESTIMONY is true.

13 ‡I had Many things *to write, but I do not wish to write them to thee with Ink and Pen;

14 but I hope to see thee immediately, and we will speak Mouth to Mouth. Peace be to thee! The FRIENDS salute thee. Salute the FRIENDS by Name.

VATICAN MANUSCRIPT.—12. thou knowest. 13. to write to thee, but. Subscription—THIRD OF JOHN.

‡ 11. 1 Tim. iii. 7. ‡ 12. John xxi. 24. ‡ 13. 2 John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]
OF JUDA [AN EPISTLE.]

*OF JUDAS.

1 Ιουδας, Ιησου Χριστου δουλος, αδελφος δε
Judas, of Jesus Anointed a bond-servant, a brother and
Ιακωβου, τοις εν θεῳ πατρι ἡγιασμενοις και Ιη-
of James, to those in God a father sanctified ones and of
σου Χριστῳ τετηρημενοις κλητοις· 2 ελεος ὑμιν
Jesus Anointed preserved ones called ones; mercy to you
και ειρηνη και αγαπη πληθυνθειη. 3 Αγαπητοι,
and peace and love may be multiplied. Beloved ones,
πασαν σπουδην ποιουμενος γραφειν ὑμιν, περι
all haste making to write to you, concerning
της κοινης σωτηριας αναγκην εσχον γραψαι
the common salvation, a necessity I had to have written
ὑμιν παρακαλων επαγωνιζεσθαι τῃ ἁπαξ παρα-
to you exhorting to earnestly contend for the once having
δοθειση τοις ἁγιοις πιστει. 4 Παρεισεδυσαν
been delivered to the saints faith. Privily entered
γαρ τινες ανθρωποι, οἱ παλαι προγεγραμμε-
for some men, those of old having been previously de-
νοι εις τουτο το κριμα, ασεβεις, την του
signated for this the judgment, impious ones, the of the
θεου ἡμων χαριν μετατιθεντες εις ασελγειαν,
God of us favor changing into licentiousness,
και τον μονον δεσποτην και κυριον ἡμων Ιησουν
and the only sovereign and Lord of us Jesus
Χριστον αρνουμενοι. 5 Ὑπομνησαι δε ὑμας
Anointed denying. To remind but you
βουλομαι, ειδοτας ὑμας ἁπαξ τουτο, ὁτι ὁ
I wish, knowing you once this, because the
κυριος, λαον εκ γης Αιγυπτου σωσας, το δευ-
Lord, people out of land of Egypt having saved, the second
τερον τους μη πιστευσαντας απωλεσεν· 6 αγ-
time those not having believed he destroyed; mes-
γελους τε τους μη τηρησαντας την ἑαυτων
sengers and those not having kept the of themselves
αρχην, αλλα απολιποντας το ιδιον οικητηριον,
principality, but having left the own habitation,
εις κρισιν μεγαλης ἡμερας, δεσμοις αιδιοις ὑπο
for a judgment of a great day, with chains perpetual under
ζοφον τετηρηκεν· 7 ὡς Σοδομα και Γομοῤῥα,
thick darkness have been kept; as Sodom and Gomorrah,
και αἱ περι αυτας πολεις, τον ὁμοιον τουτοις
and the about them cities, the like to them
τροπον εκπορνευσασαι, και απελθουσαι οπισω
manner having committed fornication, and having gone away after
σαρκος ἑτερας, προκεινται δειγμα, πυρος αιω-
flesh of another, are placed before an example, of fire age-

1 Judas, a B[...]
of Jesus Chri[...]
ther of James[...]
who are *[...]
God the Fath[...]
called ones wh[...]
served by Jesu[...]
2 may Mercy[...]
and Love be m[...]
you.
3 Beloved, [...]
Haste to write[...]
cerning *our[...]
Salvation, I ha[...]
to write to you[...]
you ‡to earnes[...]
for the FAITH[...]
ONCE DELIVER[...]
SAINTS.
4 ‡For Som[...]
come in privily[...]
were PREVIOU[...]
NATED for This[...]
impious, ‡ch[...]
FAVOR of our[...]
Licentiousness[...]
the ONLY Sov[...]
our LORD Jesu[...]
5 But I wish[...]
you, though yo[...]
*this, That [...]
having saved [...]
out of the Lan[...]
AFTERWARDS [...]
THOSE who di[...]
LIEVE;
6 and THO[...]
who KEPT not [...]
Principality, bu[...]
OWN Habitation[...]
kept in perpetu[...]
under Thick Da[...]
the Judgment o[...]
Day;
7 ‡as Sodom[...]
morrah, and t[...]
about them, w[...]
LIKE Manner [...]
committed F[...]
and went afte[...]
Flesh, are pla[...]
Example, endur[...]

* VATICAN MANUSCRIPT.—Title—OF JUDAS. 1. BELOVED by God. 3. COMMON Salvation. 5. all things, That Jesus, having saved.

‡ 1. Luke vi. 16; Acts i. 13. ‡ 1. John xvii. 11, 12, 15. ‡ 2. 1 Pet. i. 2[...]
‡ 3. Titus i. 4. ‡ 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7. [...]
ii. 4; 2 Pet. ii. 1. ‡ 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. ‡ 4. [...]
1 John ii. 22. ‡ 5. 1 Cor. x. 9. ‡ 5. Num. xiv. 29, 37; xxvi. 64[...]
Heb. iii. 17, 19. ‡ 6. 2 Pet. ii. 4. ‡ 7. Gen. xix. 24; Deut. xxix. 23[...]

νιου δικην ὑπεχουσαι. [8] Ὁμοιως μεντοι
lasting retributive justice are undergoing. In like manner truly
και οὑτοι ενυπνιαζομενοι σαρκα μεν μιαινουσι,
also these dreaming ones flesh indeed they pollute,
κυριοτητα δε αθετουσι, δοξας δε βλασφημουσιν.
lordships and they set aside, glories and they revile.
[9] Ὁ δε Μιχαηλ ὁ αρχαγγελος, ὁτε τῳ διαβολῳ
The but Michael the chief messenger, when with the accuser
διακρινομενος διελεγετο περι του Μωσεως
contending he reasoned about the of Moses
σωματος, ουκ ετολμησε κρισιν επενεγκειν
body, not he dared a judgment to bring against
βλασφημιας, αλλ' ειπεν· Επιτιμησαι σοι κυριος.
of reviling, but he said; May rebuke thee Lord.
[10] Οὑτοι δε, ὁσα μεν ουκ οιδασι, βλασφη-
These but, what things indeed not they know, they re-
μουσιν· ὁσα δε φυσικως, ὡς τα αλογα ζωα,
vile; what things but naturally, as the irrational animals,
επιστανται, εν τουτοις φθειρονται. [11] Ουαι
they know, in these things they are corrupt. Woe
αυτοις, ὁτι τῃ ὁδῳ του Καιν επορευθησαν, και
to them, because in the way of the Kain they went, and
τῃ πλανῃ του Βαλααμ μισθου εξεχυθησαν, και
in the error of the Balaam reward they rushed, and
τῃ αντιλογιᾳ του Κορε απωλοντο.
in the contradiction of the Kore they destroyed themselves.
[12] Οὑτοι εισιν εν ταις αγαπαις ὑμων σπιλαδες,
These are in the love-feasts of you hidden rocks,
συνευωχουμενοι αφοβως, ἑαυτους ποιμαινοντες·
feasting together without fear, themselves feeding;
νεφελαι ανυδροι, ὑπο ανεμων παραφερομεναι·
clouds without water, by winds being swept along;
δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα,
trees autumnal, unfruitful, twice having died,
εκριζωθεντα· [13] κυματα αγρια θαλασσης, επα-
having been rooted, waves wild of sea, foam-
φριζοντα τας ἑαυτων αισχυνας· αστερες πλα-
ing out the of themselves shame, stars wan-
νηται, οἱς *[ὁ] ζοφος *[του] σκοτους εις
dering, for which [the] gloom [of the] darkness for
αιωνα τετηρηται. [14] Προεφητευσε δε και του-
an age has been kept. Prophesied and also these
τοις ἑβδομος απο Αδαμ Ενωχ, λεγων· Ιδου,
seventh from Adam Enoch, saying; Lo,
ηλθε κυριος εν ἁγιαις μυριασιν αὑτου, [15] ποιη-
came a Lord with holy myriads of himself, to exe-
σαι κρισιν κατα παντων, και εξελεγξαι παντας
cute judgment against all, and convict all
τους ασεβεις *[αυτων] περι παντων των
the impious ones [of them] concerning all of the
εργων ασεβειας αυτων ὡν ησεβησαν, και
works of impiety of them which they did impiously, and

tributive justice of an aionian Fire.

8 ‡ In like manner indeed These Dreamers also pollute the Flesh, and despise Lordships, and revile Dignities.

9 * But ‡ MICHAEL, the ARCHANGEL, when contending with the ENEMY he reasoned about the BODY of MOSES, ‡ did not presume to bring against him a reviling Judgment, but said, ‡ "The "Lord rebuke thee."

10 ‡ Yet these blaspheme what indeed they do not understand, but what they know naturally as IRRATIONAL Animals, in These things they are corrupt.

11 Alas for them! Because they went in ‡ the WAY of CAIN, and ‡ rushed into the ERROR of BALAAM for a Reward, and destroyed themselves in ‡ the REBELLION of KORAH.

12 These are HIDDEN ROCKS in your ‡ LOVE-FEASTS, feasting together without fear, feeding Themselves; Clouds without water, being swept along by Winds; bare autumnal Trees, unfruitful for two seasons, dead, rooted up;

13 wild Waves of the Sea, foaming out THEIR OWN Shame; wandering Stars, ‡ for which has been kept the GLOOM of DARKNESS for the Age.

14 And ‡ Enoch also, the Seventh from Adam prophesied of these, saying, "Behold, ‡ the Lord "came with his Holy My-"riads,

15 "to execute Judg-"ment against all, and to "convict ALL the IMPIOUS "of All their WORKS of "Impiety which they im-

* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 13. the—omit. 13. of the—omit. 15. of them—omit.

‡ 8. 2 Pet. ii. 10. ‡ 9. Dan. x. 13; xii. 1; Rev. xii. 7. ‡ 9. 2 Pet. ii. 11. ‡ 9. Zech. iii. 2. ‡ 10. 2 Pet. ii. 12. ‡ 11. Gen. iv 5; 1 John iii. 12. ‡ 11. Num. xxii. 7, 21; 2 Pet. ii. 15. ‡ 11. Num. xvi. 1, &c. ‡ 12. 1 Cor. xi. 21; 2 Pet. ii. 13. ‡ 12. 2 Pet. ii. 17. ‡ 14. Gen. v. 18. ‡ 14. Deut. xxxiii. 2; Dan. vii. 10; Zech. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7; Rev. i. 7.

περι παντων των σκληρων, ὧν ελαλησαν
concerning all of the hard things, which spoke
κατ' αυτου ἁμαρτωλοι ασεβεις. 16 Οὑτοι εισι
against him sinners impious. These are
γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας
murmurers, complainers, according to the lusts
αὑτων πορευομενοι· και το στομα αυτων λαλει
of themselves walking; and the mouth of them speaks
ὑπερογκα, θαυμαζοντες προσωπα, ωφελειας
swelling words, admiring faces, of gain
χαριν. 17 Ὑμεις δε, αγαπητοι, μνησθητε των
on account. You but, beloved ones, do you remember the
ῥηματων των προειρημενων ὑπο των αποστο-
words of those having been before spoken by the apos-
λων του κυριου ἡμων Ἰησου Χριστου· 18 ὁτι
tles of the Lord of us Jesus Anointed; that
ελεγον ὑμιν, ὁτι εν εσχατῳ χρονῳ εσονται
they said to you, that in last time will be
εμπαικται, κατα τας ἑαυτων επιθυμιας πορευ-
scoffers, according to the of themselves lusts walk-
ομενοι των ασεβειων. 19 Οὑτοι εισιν οἱ αποδιο-
ing the impious. These are they marking
ριζοντες *[ἑαυτους,] ψυχικοι, πνευμα μη εχον-
out boundaries [themselves,] souled ones, a spirit not hav-
τες. 20 Ὑμεις δε αγαπητοι, τῃ ἁγιωτατῃ ὑμων
ing. You but beloved ones, in the most holy of you
πιστει εποικοδομουντες ἑαυτους, εν πνευματι
faith building up yourselves, in spirit
ἁγιῳ προσευχομενοι, 21 ἑαυτους εν αγαπῃ θεου
holy praying, yourselves in love of God
τηρησατε, προσδεχομενοι το ελεος του κυριου
do you keep, looking for the mercy of the Lord
ἡμων Ἰησου Χριστου εις ζωην αιωνιον. 22 Και
of us Jesus Anointed for life age-lasting. And
οὑς μεν ελεειτε διακρινομενοι· 23 οὑς δε εν φοβῳ
some indeed do you pity discriminating; some but in fear
σωζετε, εκ του πυρος αρπαζοντες· μισουντες
do you save, out of the fire snatching; hating
και τον απο της σαρκος εσπιλωμενον χιτωνα.
even the from the flesh having been spotted garment.
24 Τῳ δε δυναμενῳ φυλαξαι ὑμας απταιστους,
To the now one being powerful to guard you from stumbling,
και στησαι κατενωπιον της δοξης αὑτου αμω-
and to place in presence of the glory of himself blame-
μους εν αγαλλιασει, 25 μονῳ θεῳ σωτηρι ἡμων,
less with exceeding joy, to only God a savior of us,
δια Ἰησου Χριστου του κυριου ἡμων δοξα *[και]
through Jesus Anointed of the Lord of us glory [and]
μεγαλωσυνη, κρατος και εξουσια, και νυν και
majesty, strength and authority, both now and
εις παντας τους αιωνας· αμην.
for all the ages; so be it.

"piously did, and of all
"‡the HARSH words which
"impious Sinners spake
"against him."

16 These are Murmurers, Fault-finders, walking according to their own LUSTS; and ‡their MOUTH speaks boastful words, ‡admiring men's persons for the sake of Gain.

17 ‡But do you, Beloved, remember those WORDS which were PREVIOUSLY SPOKEN by the APOSTLES of our LORD Jesus Christ;

18 That they said to you, That in the Last Time ‡there will be Mockers, walking according to their OWN IMPIOUS LUSTS.

19 These are THEY who SEPARATE, ‡Sensual, not having the Spirit.

20 But you, Beloved, ‡building up yourselves on Your MOST HOLY Faith, praying with holy Spirit,

21 keep yourselves in the Love of God, ‡looking for the MERCY of our LORD Jesus Christ to aionian Life.

22 And, making a difference, Some indeed do you pity;

23 but Others save by Fear, snatching them out of the FIRE, hating even ‡the GARMENT SPOTTED by the FLESH.

24 ‡Now to HIM who is ABLE to guard you from falling, and to place you ‡blameless in the presence of his GLORY, with great Joy,

25 ‡to God alone our Savior, through Jesus Christ our LORD, be Glory, Majesty, Power, and Authority, *both now, and throughout ALL the AGES. Amen.

* VATICAN MANUSCRIPT.—19. themselves—omit. 25. and—omit. 25. before every AGE, and now. Subscription—OF JUDAS.

‡ 15. 1 Sam. ii. 3; Psa. xxxi. 18; xciv. 4; Mal. iii. 13. ‡ 16. 2 Pet. ii. 18. ‡ 16. Prov. xxi. 28; James ii. 1, 9. ‡ 17. 2 Pet. iii. 2. ‡ 18. 1 Tim. iv. 1; 2 Tim. iii. 1; iv. 3; 2 Pet. ii. 1; iii. 3. ‡ 19. 1 Cor. ii. 14; James iii. 15. ‡ 20. Col. ii. 7; 1 Tim. i. 4. ‡ 21. Titus ii. 13. ‡ 23. Rev. iii. 4. ‡ 24. Rom. xvi. 25; Eph. iii. 20. ‡ 24. Col. i. 22. ‡ 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

ΑΠΟΚΑΛΥΨΙΣ.

A REVELATION.

THE APOCALYPSE.

ΚΕΦ. α'. 1.

Αποκαλυψις Ιησου Χριστου, ἡν εδωκεν αυτῳ
A revelation of Jesus Anointed, which gave to him
εος, δειξαι τοις δουλοις αὐτου ἁ δει
God, to point out to the bond-servants of himself the things it behoves
εσθαι εν ταχει, και εσημανεν αποστειλας
to be done with speed, and he signified having sent
του αγγελου αὐτου τῳ δουλῳ αὐτου
through the messenger of himself to the bond-servant of himself
αννῃ· ² ὃς εμαρτυρησε τον λογον του θεου,
John; who testified the word of the God,
την μαρτυριαν Ιησου Χριστου, ὁσα ειδε.
the testimony of Jesus Anointed, what things he saw.
ακαριος ὁ αναγινωσκων, και οἱ ακουοντες
Blessed the one reading, and those hearing
υς λογους της προφητειας, και τηρουντες
words of the prophecy, and keeping strictly
εν αυτῃ γεγραμμενα· ὁ γαρ καιρος
things in it having been written; the for season
γυς.
near.

⁴ Ιωαννης ταις ἑπτα εκκλησιαις ταις εν τῃ
John to the seven congregations to those in the
ᾳ· χαρις ὑμιν και ειρηνη απο ὁ ων
favor to you and peace from the one existing
ὁ ην και ὁ ερχομενος· και απο των
the one who was and the one coming; and from the
τα πνευματων, ἁ †[εστιν] ενωπιον του
spirits, which [is] in presence of the
νου αυτου· ⁵ και απο Ιησου Χριστου, ὁ μαρ-
of him; and from Jesus Anointed, the wit-
ς ὁ πιστος, ὁ πρωτοτοκος των νεκρων, και ὁ
the faithful, the first-born of the dead ones, and the
χων των βασιλεων της γης· Τῳ αγαπωντι
of the kings of the earth; to the one loving
ας και λουσαντι ἡμας απο των ἁμαρτιων ἡμων
and having washed us from the sins of us
τῳ αἱματι αὐτου, ⁶ και εποιησεν ἡμας βασι-
the blood of himself, and made us a king-
αν, ἱερεις τῳ θεῳ και πατρι αὐτου, αυτῳ ἡ
priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which GOD gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, ‡ having sent by his ANGEL, to his SERVANT John,

2 ‡ who testified the WORD of GOD, and the TESTIMONY of Jesus Christ, * whatever things ‡ he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and ‡ observe the THINGS which have been WRITTEN in it; for ‡ the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from * God, the ONE ‡ who IS, and the ONE who WAS, and the ONE who is COMING; and from ‡ the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, ‡ the CHIEF-BORN of the DEAD, and ‡ the PRINCE of the KINGS of the earth. To HIM who LOVES us, ‡ and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his GOD and Father; ‡ to Him

The *Revelation* is not found in the VAT. MS., 1209, therefore the Various Readings are taken from Dr. Birch's Collation of the VAT. MS., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A.—*Codex Alexandrinus*, probably of the fifth century; B.—*Codex Vaticanus*, written about the end of the seventh century or beginning of the eighth; C.—*Codex Ephraemi Rescriptus*, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.—*Codex Sinaiticus*, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as VAT. MS., 1209.

VATICAN MANUSCRIPT, No. 1160.—No *title* is given in this MS.; C. has REVELATION OF JOHN. The Greek word "APOCALYPSE" has been adopted for the title. 2. whatever things he saw (A B.) 4. God, the one who is (B.)

4. *estin*, is—omitted by B C. † 5. So reads A C and some other MSS. and versions. *hemin*, for us.—A.; *hemon*, of us.—C.

‡ 1. Rev. xxii. 16. ‡ 2. Rev. vi. 9; xii. 17. ‡ 2. 1 John i. 1. ‡ 3. Rev. i. 7. ‡ 3. Rev. xxii. 12. ‡ 4. Exod. iii. 14; verse 8. ‡ 4. Zech. iii. 9; Rev. iii. 1; iv. 4; v. 6. ‡ 5. 1 Cor. xv. 20; Col. i. 18. ‡ 5. Rev. xvii. 14; xix. 16. ‡ 5. 1 John i. 7. ‡ 6. 1 Tim. vi. 16; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 13.

δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the strength for the ages of the ages,
αμην.
so be it.
7 Ιδου, ερχεται μετα των νεφελων, και οψε-
Lo, he comes with the clouds, and shall
ται αυτον πας οφθαλμος, και οἵτινες αυτον
see him every eye, and those who him
εξεκεντησαν· και κοψονται επ᾽ αυτον πασαι αἱ
pierced; and shall mourn over him all the
φυλαι της γης· ναι, αμην. 8 Εγω ειμι το Α
tribes of the earth; yes, so be it. I am the Alpha
και το Ω, λεγει κυριος ὁ θεος, ὁ ων και
and the Omega, says Lord the God, the one existing and
ὁ ην και ὁ ερχομενος, ὁ παντοκρατωρ.
the one who was and the one coming, the almighty.
9 Εγω Ιωαννης, ὁ αδελφος ὑμων, και συγκοι-
I John, the brother of you, and co-part-
νωνος εν τῃ θλιψει και βασιλειᾳ και ὑπομονῃ
ner in the affliction and kingdom and patience
Ιησου Χριστου, εγενομην εν τῃ νησῳ τῃ καλου-
of Jesus Anointed, was in the island that being
μενῳ Πατμῳ, δια τον λογον του θεου,
called Patmos, on account of the word of the God,
και *[δια] την μαρτυριαν Ιησου *[Χρισ-
and [on account of] the testimony of Jesus [Anoint-
του.] 10 Εγενομην εν πνευματι εν τῃ κυριακῃ
ed.] I was in spirit in the Lord's
ἡμερᾳ· και ηκουσα οπισω μου φωνην μεγα-
day; and I heard behind of me a voice loud
λην ὡς σαλπιγγος, 11 λεγουσης· Ὁ βλεπεις
as of a trumpet, saying; What thou seest
γραψον εις βιβλιον, και πεμψον ταις ἑπτα εκ-
do thou write for a scroll, and send to the seven con-
κλησιαις, εις Εφεσον, και εις Σμυρναν, και εις
gregations, to Ephesus, and to Smyrna, and to
Περγαμον, και εις Θυατειρα, και εις Σαρδεις,
Pergamos, and to Thyatira, and to Sardis,
και εις Φιλαδελφειαν, και εις Λαοδικειαν.
and to Philadelphia, and to Laodicea.
12 Και επεστρεψα βλεπειν την φωνην ἡτις
And I turned to see the voice which
ελαλησε μετ᾽ εμου· και επιστρεψας ειδον ἑπτα
spoke with me; and having turned I saw seven
λυχνιας χρυσας, 13 και εν μεσῳ των *[ἑπτα]
lampstands golden, and in midst of the [seven]
λυχνιων ὁμοιον υἱῳ ανθρωπου, ενδεδυμενον
lampstands like to a son of man, having on a garment
ποδηρη, και περιεζωσμενον προς τοις
reaching to the foot, and having been girded about at the
μαστοις ζωνην χρυσην· 14 ἡ δε κεφαλη αυτου
breasts a girdle golden; the but head of him
και αἱ τριχες, λευκαι ὡς εριον λευκον, ὡς χιων·
and the hairs, white as wool white, as snow;

be the GLORY and the MIGHT for the AGES of the AGES. Amen.

7 Behold! ‡he is coming with the CLOUDS, and Every Eye shall see him, and ‡those who pierced Him; and All the TRIBES of the LAND shall mourn over him. Yes, Amen.

8 ‡"I am the ALPHA and the OMEGA," says the Lord GOD, ‡"the ONE who IS, and the ONE who WAS and the ONE who is COMING—the OMNIPOTENT."

9 I John, your BROTHER and ‡Co-partner in the AFFLICTION, and Kingdom, and Patient waiting for *Jesus, was in THAT ISLAND which is CALLED Patmos, ‡on account of the WORD of God, and the TESTIMONY of Jesus.

10 ‡I was in Spirit on the LORD'S Day; and I heard behind me a loud Voice as of a Trumpet,

11 saying, "What thou seest, write in a Scroll, and send to THOSE SEVEN Congregations,—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 And I turned to see the VOICE which *was speaking with me; and having turned I saw ‡Seven golden Lampstands,

13 and in ‡the Midst of the Lampstands ‡one like to a Son of Man, ‡invested with a garment to the feet, and girded about at ‡the BREASTS with a golden Girdle;

14 and his HEAD and HAIRS white as white

* VATICAN MANUSCRIPT, No. 1160.—9. Christ Jesus (B.) Jesus (B.) 9. on account of—omit (A C.) 9. Anointed—omit (A C.) 12. was speaking (A C.) 13. seven—omit (A C.)

‡ 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. ‡ 7. Zech. xii. 10; John xix. 37. ‡ 8. Isa. xli. 4; xliv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxii. 13. ‡ 8. verse 4; Rev. iv. 8; xi. 17; xvi. 5. ‡ 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. ‡ 9. ver. 2; Rev. vi. 9. ‡ 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. ‡ 12. Exod. xxv. 37; Zech. iv. 2; verse 20. ‡ 13. Rev. ii. 1. ‡ 13. Ezek. i. 26; Dan. vii. 13; x. 16. ‡ 13. Dan. x. 5. ‡ 13. Rev. xv. 6.

...αι οἱ οφθαλμοι αυτου ὡς φλοξ πυρος· 15 και οἱ
...d the eyes of him as a flame of fire; and the
...οδες αυτου ὁμοιοι χαλκολιβανῳ, ὡς εν καμινῳ
...eet of him like to fine white brass, as in a furnace
...πεπυρωμενοι· και ἡ φωνη αυτου ὡς φωνη
...eing been set on fire; and the voice of him as a voice
...δατων πολλων· 16 και εχων εν τῃ δεξιᾳ αὑτου
...f waters many; and having in the right of himself
...ερας αστερας ἑπτα· και εκ του στοματος
...hand stars seven; and out of the mouth
...υτου ῥομφαια διστομος οξεια εκπορευομενη·
...f him a broad-sword two-mouthed sharp proceeding;
...αι ἡ οψις αυτου, ὡς ὁ ἡλιος φαινει εν τῃ
...f the appearance of him, as the sun shines in the
...υναμει αὑτου. 17 Και ὁτε ειδον αυτον επεσα
...power of himself. And when I saw him I fell
...ρος τους ποδας αυτου, ὡς νεκρος· και εθηκε την
...at the feet of him, as dead; and he placed the
...εξιαν αὑτου επ᾽ εμε, λεγων· Μη φοβου· εγω
...right of himself on me, saying; Not do thou fear; I
...ιμι ὁ πρωτος και ὁ εσχατος, 18 και ὁ ζων· και
...am the first and the last, and the living one; even
...γενομην νεκρος, και ιδου ζων ειμι εις τους
...I was dead, and lo living I am for the
...ιωνας των αιωνων· και εχω τας κλεις του
...ages of the ages; and I have the keys of the
...ανατου και του ᾁδου. 19 Γραψον ουν ἁ
...death and of the unseen. Write thou therefore the things
...ιδες, και ἁ εισι, και ἁ μελλει γινεσθαι
...thou sawest, even the things are, and the things about to occur
...ετα ταυτα· 20 το μυστηριον των ἑπτα αστε-
...after these; the secret of the seven stars
...ων ὡν ειδες επι της δεξιας μου, και τας
...which thou sawest on the right of me, and the
...πτα λυχνιας τας χρυσας. Οἱ ἑπτα αστερες,
...seven lampstands the golden. The seven stars,
...γγελοι των ἑπτα εκκλησιων εισι· και αἱ λυχ-
...messengers of the seven congregations are; and the lamp-
...ιαι αἱ ἑπτα, ἑπτα εκκλησιαι εισι.
...stands the seven, seven congregations are.

ΚΕΦ. β΄. 2.

1 Τῳ αγγελῳ της εν Εφεσῳ εκκλησιας γρα-
By the messenger of the in Ephesus congregation do thou
...ον· Ταδε λεγει ὁ κρατων τους ἑπτα αστερας
...write; These things says the one holding the seven stars
...εν τῃ δεξιᾳ αὑτου, ὁ περιπατων εν μεσῳ των
...the right of himself, the one walking in midst of the
...πτα λυχνιων των χρυσων· 2 οιδα τα εργα σου,
...seven lampstands the golden; I know the works of thee,
...αι τον κοπον [σου,] και την ὑπομονην σου,
...and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and ‡his EYES as a Flame of Fire;

15 ‡and his FEET like to fine Brass glowing with fire, as in A Furnace; and ‡his VOICE as the Voice of many Waters;

16 ‡and having in his RIGHT Hand seven Stars; ‡and out of his MOUTH proceeding a sharp two-edged broad Sword; and ‡his APPEARANCE as the SUN shines in his STRENGTH.

17 And ‡when I saw him, I fell at his FEET as dead; but ‡he placed his RIGHT hand on me, saying, "Fear not; ‡I am the †FIRST and the LAST,

18 and the LIVING ONE; I was even dead, but, behold, ‡I am living for the AGES of the AGES; and I have the KEYS of DEATH and of HADES.

19 Write therefore the things thou sawest, even ‡those which are, and ‡the things which are about to transpire after these.

20 As for the SECRET of the SEVEN Stars which thou sawest in my RIGHT hand, and the SEVEN GOLDEN Lampstands; the SEVEN Stars are ‡Messengers of the SEVEN Congregations, and ‡the SEVEN LAMPSTANDS are Seven Congregations.

CHAPTER II.

1 By the MESSENGER of the CONGREGATION in Ephesus, write; These things says ‡HE who HOLDS the SEVEN Stars in his RIGHT hand, ‡HE who walks in the Midst of the SEVEN GOLDEN Lampstands;

2 ‡I know thy WORKS, and thy TOIL, and thy PATIENT ENDURANCE,

† 17. FIRST-BORN (A.) 2. thy—is omitted by A C.

‡ 14. Dan. x. 6; Rev. ii. 18. ‡ 15. Ezek. i. 7. ‡ 15. Ezek. xliii. 2; Rev. xiv. 2; xix. 6. ‡ 16. verse 20. ‡ 16. Rev. ii. 12, 16; xix. 15, 21. ‡ 16. Acts xxvi. 13; Rev. x. 1. ‡ 17. Ezek. i. 28. ‡ 17. Dan. viii. 18; x. 10. ‡ 17. Isa. xli. 4; xliv. 6; xlviii. 12; verse 11; Rev. ii. 8; xxii. 13. ‡ 18. Rev. iv. 9; v. 14. ‡ 18. Psa. lxviii. 20. ‡ 19. Rev. ii. 1, &c. ‡ 20. Mal. ii. 7; Rev. ii. 1, &c. ‡ 20. Zech. iv. 2; Matt. v. 15. ‡ 1. Rev. i. 16, 20. ‡ 1. Rev. i. 13. ‡ 2. Psa. i. 6; verse 9, 13, 19, &c.

και ὁτι ου δυνῃ βαστασαι κακους· και επει-
and that not thou art able to bear with bad ones; and thou hast
ρασας τους λεγοντας ἑαυτους αποστολους ειναι,
tried those declaring themselves apostles to be,
και ουκ εισι· και εὑρες αυτους ψευδεις· 3 και
and not they are; and thou hast found them liars; and
ὑπομονην εχεις, και εβαστασας δια το
patient endurance thou hast, and thou hast suffered on account of the
ονομα μου, και ουκ εκοπιασας. 4 Αλλ᾽ εχω
name of me, and not thou hast wearied. But I have
κατα σου, ὁτι την αγαπην σου την πρωτην
against thee, because the love of thee the first
αφηκας. 5 Μνημονευε ουν ποθεν πεπτωκας,
thou hast relaxed. Do thou remember therefore whence thou hast fallen,
και μετανοησον, και τα πρωτα εργα ποιησον·
and change thy mind, and the first works do thou;
ει δε μη, ερχομαι σοι †[ταχυ,] και κινησω την
if but not, I am coming to thee [speedily,] and I will remove the
λυχνιαν σου εκ του τοπου αὑτης, εαν μη
lampstand of thee out of the place of itself, if not
μετανοησῃς. 6 Αλλα τουτο εχεις, ὁτι μισεις
thou dost change thy mind. But this thou hast, that thou hatest
τα εργα των Νικολαιτων, ἁ καγω μισω. 7 Ὁ
the works of the Nikolaitans, which I also hate. The
εχων ους, ακουσατω τι το πνευμα λεγει ταις
one having an ear, let him hear what the spirit says to the
εκκλησιαις· Τῳ νικωντι δωσω αυτῳ φαγειν
congregations; To the one overcoming I will give to him to eat
εκ του ξυλου της ζωης, ὁ εστιν εν τῳ παρα-
from the wood of the life, which is in the para-
δεισῳ του θεου †[μου.]
dise of the God [of me.]

8 Και τῳ αγγελῳ της εν Σμυρνῃ εκκλησιας
And by the messenger of the in Smyrna congregation
γραψον· Ταδε λεγει ὁ πρωτος και ὁ εσχα-
do thou write; These things says the first and the last,
τος, ὁς εγενετο νεκρος, και εζησεν· 9 οιδα σου
who became dead, and lived; I know of thee
†[τα εργα, και] την θλιψιν, και την πτωχειαν,
[the works, and] the affliction, and the poverty,
(αλλα πλουσιος ει,) και την βλασφημιαν εκ
(but rich thou art,) and the blasphemy from
των λεγοντων Ιουδαιους ειναι ἑαυτους, και ουκ
those declaring Jews to be themselves, and not
εισιν, αλλα συναγωγη του σατανα. 10 Μηδεν
are, but an assembly of the adversary. Not
φοβου ἁ μελλεις πασχειν· ιδου, μελλει
fear thou the things thou art about to suffer; lo, is about
βαλειν ὁ διαβολος εξ ὑμων εις φυλακην, ἱνα
to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and ‡thou hast tried THOSE who DECLARE themselves to be Apostles, but are not, and hast found them Liars;

3 and thou hast patiently endured and hast suffered on account of my NAME, ‡and †thou hast not been weary.

4 But I have this against thee, That thou hast relaxed thy FIRST LOVE.

5 Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMPSTAND out of its PLACE, unless thou reform.

6 But This thou hast, That thou hatest the works of ‡the NICOLAITANS, which I also hate."

7 (‡Let HIM who has an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR will I give ‡to eat of ‡the †WOOD of the LIFE, which is in the PARADISE of GOD.

8 And by the MESSENGER of the CONGREGATION in Smyrna write; These things says ‡the †FIRST and the LAST, who was dead, and lived;

9 I know Thy AFFLICTION and POVERTY, (but thou art ‡rich;) and I know the BLASPHEMY of ‡THOSE DECLARING themselves to be Jews, and are not, but ‡an Assembly of the ADVERSARY.

10 ‡Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that

† 3. thou hast not been weary (A C.) 5. speedily—is omitted by (A C.) 7. Wood is the primary signification of *xulon*, and may here denote, as in Rev. xxii. 2, an aggregate of *dendra*, or trees, commonly called a *wood*, or *forest*; a *xulon* of life, occupying a place on both sides of the river. 7. my—is omitted by (A C.) 8. FIRST-BORN (A.) 9. the WORKS, and—is omitted by (A C.)

‡ 2. 1 John iv. 1. ‡ 3. Gal. vi. 9; Heb. xii. 3, 5. ‡ 6. verse 15. ‡ 7. Matt. xi. 15; xiii. 9, 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 9. ‡ 7. Rev. xxii. 2, 14. ‡ 7. Gen. ii. 9. ‡ 8. Rev. i. 8, 17, 18. ‡ 9. Luke xii. 21; 1 Tim. vi. 18; James ii. 5. ‡ 9. Rom. ii. 17, 28, 29; ix. 6. ‡ 9. Rev. iii. 9. ‡ 10. Matt. x. 22.

πειρασθητε· και ἑξετε θλιψιν ἡμερων δεκα.
you may be tried; and you shall have affliction days ten.
Γινου πιστος αχρι θανατου, και δωσω σοι τον
Be thou faithful till death, and I will give to thee the
στεφανον της ζωης. [11] Ὁ εχων ους, ακου-
crown of the life. The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Ὁ
hear what the spirit says to the congregations; The
νικων ου μη αδικηθη εκ του θανατου του
one overcoming not not he may be hurt by the death the
δευτερου.
second.

[12] Και τῳ αγγελῳ της εν Περγαμῳ εκκλησιας
And by the messenger of the in Pergamos congregation
γραψον· Ταδε λεγει ὁ εχων την ῥομφαιαν
do thou write, These things says the one having the broad sword
την διστομον την οξειαν· [13] οιδα †[τα εργα
that two-mouthed the sharp; I know [the works
σου, και] που κατοικεις, ὁπου ὁ θρονος του
of thee, and] where thou dwellest, where the throne of the
σατανα· και κρατεις το ονομα μου, και ουκ
adversary; and thou holdest fast the name of me, and not
ηρνησω την πιστιν μου, *[και] εν ταις ἡμε-
thou didst deny the faith of me, [even] in those days
ραις *[εν] αἱς Αντιπας ὁ μαρτυς μου ὁ πιστος,
[in] which Antipas the witness of me the faithful,
ὁς απεκτανθη παρ' ὑμιν, ὁπου ὁ σατανας κατοι-
who was killed among you, where the adversary dwells.
κει. [14] Αλλ' εχω κατα σου ολιγα, †[ὁτι]
But I have against thee a few things, [because]
εχεις εκει κρατουντας την διδαχην Βαλααμ,
thou hast there some holding the teaching of Balaam,
ὁς εδιδασκε τῳ Βαλακ βαλειν σκανδαλον ενω-
who instructed the Balak to cast a stumbling-block be-
πιον των υἱων Ισραηλ, φαγειν ειδωλοθυτα και
fore the sons of Israel, to eat idol-sacrifices and
πορνευσαι. [15] Οὑτως εχεις και συ κρατουντας
to fornicate. So hast also thou some holding
την διδαχην *[των] Νικολαιτων ὁμοιως.
the teaching [of the] Nikolaitans in like manner.
[16] Μετανοησον ουν· ει δε μη, ερχομαι σοι
Change thy mind therefore; if but not, I am coming to thee
ταχυ, και πολεμησω μετ' αυτων εν τῃ ῥομφαιᾳ
quickly, and I will war with them by the broadsword
του στοματος μου. [17] Ὁ εχων οὑς, ακου-
of the mouth of me. The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Τῳ
hear what the spirit says to the congregations; To the
νικωντι δωσω αυτῳ του μαννα του κεκρυμ-
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. ‡ Be thou faithful till Death, and I will give to thee ‡ the CROWN of LIFE."

11 (‡ Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured ‡ by the SECOND DEATH.

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says ‡ HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—‡ where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, † my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of ‡ Balaam, who instructed Balak to cast a Stumbling block before the SONS of Israel, * both ‡ to eat Idol-sacrifices, and ‡ to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the ‡ Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and ‡ will fight with them with the BROAD SWORD of my MOUTH."

17 (‡ Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

* VATICAN MANUSCRIPT, No. 1160.—13. even—omit. 13. in—omit. 14. both. 15. of the—omit. 17. of—omit.

† 13. thy works, and—is omitted by (A C.) 13. my—is added by (A C.) 14. because—is omitted by (A.)

‡ 10. Matt. xxiv. 13. ‡ 10. James i. 12; Rev. iii. 11. ‡ 11. verse 7; Rev. xiii. 9. ‡ 11. Rev. xx. 14; xxi. 8. ‡ 12. Rev. i. 16. ‡ 13. verse 9. ‡ 14. Num. xxiv. 14; xxv. 1; xxxi. 16; 2 Pet. ii. 15; Jude 11. ‡ 14. ver. 20; Acts xv. 29; 1 Cor. viii. 9, 10; x. 19, 20. ‡ 14. 1 Cor. vi. 13. ‡ 15. verse 6. ‡ 16. Isa. xi. 4; 2 Thess. ii. 8; Rev. i. 16; xix. 15, 21. ‡ 17. verses 7, 11.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΤΡΙΤΗ.
OF JOHN [AN EPISTLE] THIRD.

*THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαιῳ τῳ αγαπητῳ, ὃν εγω
The elder to Gaius the beloved one, whom I
αγαπω εν αληθειᾳ. 2 Αγαπητε, περι παντων
love in truth. O beloved one, concerning all things
ευχομαι σε ευοδουσθαι και ὑγιαινειν, καθως
I wish thee to prosper and to be in health, even as
ευοδουται σου ἡ ψυχη. 3 Εχαρην γαρ λιαν,
prospers thee the life. I rejoiced for greatly,
ερχομενων αδελφων και μαρτυρουντων σου τῃ
coming brethren and testifying of thee in the
αληθειᾳ, καθως συ εν αληθειᾳ περιπατεις.
truth, even as thou in truth walkest.
4 Μειζοτεραν τουτων ουκ εχω χαραν, ἱνα ακουω
Greater of these not I have joy, that I hear
τα εμα τεκνα εν αληθειᾳ περιπατουντα. 5 Αγα-
the my children in truth walking. O be-
πητε, πιστον ποιεις ὃ εαν εργασῃ εις
loved one, faithfully thou doest whatever thou mayest work for
τους αδελφους και εις τους ξενους, 6 οἱ εμαρτυ-
the brethren and for the strangers, those bore tes-
ρησαν σου τῃ αγαπῃ ενωπιον εκκλησιας· οὓς
timony of thee to the love in presence of congregation; whom
καλως ποιησεις προπεμψας αξιως του θεου.
well thou wilt do having sent forward worthily of the God.
7 Ὑπερ γαρ του ονοματος εξηλθον, μηδεν λαμ-
On behalf for of the name they went forth, nothing re-
βανοντες απο των εθνων. 8 Ἡμεις ουν οφειλο-
ceiving from the Gentiles. We therefore ought
μεν απολαμβανειν τους τοιουτους, ἱνα συνεργοι
to receive the such like ones, that co-workers
γινωμεθα τῃ αληθειᾳ. 9 Εγραψα τῃ εκκλησιᾳ·
we may become in the truth. I wrote to the congregation;
αλλ' ὁ φιλοπρωτευων αυτων Διοτρεφης ουκ
but the one loving to be first of them Diotrephes not
επιδεχεται ἡμας. 10 Δια τουτο, εαν ελθω,
receives us. On account of this, if I come,
ὑπομνησω αυτου τα εργα ἃ ποιει, λογοις
I will remember of him the works which he does, with words
πονηροις φλυαρων ἡμας· και μη αρκουμενος επι
evil prating against us; and not being satisfied in
τουτοις, ουτε αυτος επιδεχεται τους αδελφους,
these things, not even he receives the brethren,
και τους βουλομενους κωλυει, και εκ της εκ-
and those wishing he forbids, and out of the con-
κλησιας εκβαλλει. 11 Αγαπητε, μη μιμου
gregation he casts. O beloved one, not do thou imitate
το κακον, αλλα το αγαθον. Ὁ αγαθοποιων, εκ
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius the BELOVED, ‡whom I love in the Truth.
2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy SOUL prospers.
3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as ‡thou walkest *in the TRUTH.
4 I have no greater *Joy than in these things, that I hear of ‡MY Children walking *in the TRUTH.
5 Beloved! thou doest faithfully what thou performest for the BRETHREN, and *this to Strangers,
6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God.
7 for on behalf of the NAME they went forth, receiving nothing from the GENTILES.
8 We, therefore, ought to *entertain SUCH, that we may become Co-workers for the TRUTH.
9 I wrote *something to the CONGREGATION, but Diotrephes, who loves to BE FIRST among them, does not receive us.
10 Therefore, if I come, I will remember his WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and he forbids and casts out of the CONGREGATION THOSE WISHING to do it.
11 Beloved! ‡do not thou imitate THAT which is EVIL, but THAT which is GOOD. ‡He who does

* VATICAN MANUSCRIPT.—*Title*—THIRD OF JOHN. 3. in the TRUTH. 4. Pleasure. 4. in the TRUTH. 5. this to Strangers. 8. entertain. 9. something.

‡ 1. 2 John 1. ‡ 3. 2 John 4. ‡ 4. 1 Cor. iv. 15; Philemon 10. ‡ 7. 1 Cor. ix. 12, 15. ‡ 11. Psa. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11. ‡ 11. 1 John ii. 29; iii. 6, 9.

ν θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον
God is; the one doing evil, not has seen the
ν. [12] Δημητριῳ μεμαρτυρηται ὑπο παντων,
d. Demetrius has been testified to by all,
ὑπ' αυτης της αληθειας· και ἡμεις δε μαρ-
by herself the truth; also we and tes-
ρουμεν, και οιδατε, ὁτι ἡ μαρτυρια ἡμων
and you know, that the testimony of us
ηθης εστι. [13] Πολλα ειχον γραφειν, αλλ' ου
e is. Many things I had to write, but not
λω δια μελανος και καλαμου σοι γραψαι·
h by means of ink and pen to thee to write;
λπιζω δε ευθεως ιδειν σε, και στομα προς
I hope but immediately to see thee, and mouth to
μα λαλησομεν. [15] Ειρηνη σοι. Ασπαζονται
uth we will speak. Peace to thee. Salute
οἱ φιλοι· ασπαζου τους φιλους κατ' ονομα.
the friends; do thou salute the friends by name.

GOOD is of GOD; HE who DOES EVIL has not seen GOD.

12 ‡Testimony is borne to Demetrius by all, even by the TRUTH Herself; and WE also testify, ‡and *thou knowest That our TESTIMONY is true.

13 ‡I had Many things *to write, but I do not wish to write them to thee with Ink and Pen;

14 but I hope to see thee immediately, and we will speak Mouth to Mouth. Peace be to thee! The FRIENDS salute thee. Salute the FRIENDS by Name.

VATICAN MANUSCRIPT.—12. thou knowest. 13. to write to thee, but. Subscription—THIRD OF JOHN.

12. 1 Tim. iii. 7. ‡ 12. John xxi. 24. ‡ 13. 2 John 12.

*OF JUDAS.

[1] Ιουδας, Ιησου Χριστου δουλος, αδελφος δε
Judas, of Jesus Anointed a bond-servant, a brother and
Ιακωβου, τοις εν θεῳ πατρι ἡγιασμενοις και Ιη-
of James, to those in God a father sanctified ones and of
σου Χριστῳ τετηρημενοις κλητοις· [2] ελεος ὑμιν
Jesus Anointed preserved ones called ones, mercy to you
και ειρηνη και αγαπη πληθυνθειη. [3] Αγαπητοι,
and peace and love may be multiplied. Beloved ones,
πασαν σπουδην ποιουμενος γραφειν ὑμιν, περι
all haste making to write to you, concerning
της κοινης σωτηριας αναγκην εσχον γραψαι
the common salvation, a necessity I had to have written
ὑμιν παρακαλων επαγωνιζεσθαι τῃ ἁπαξ παρα-
to you exhorting to earnestly contend for the once having
δοθειση τοις ἁγιοις πιστει. [4] Παρεισεδυσαν
been delivered to the saints faith. Privily entered
γαρ τινες ανθρωποι, οἱ παλαι προγεγραμμε-
for some men, those of old having been previously de-
νοι εις τουτο το κριμα, ασεβεις, την του
signated for this the judgment, impious ones, the of the
θεου ἡμων χαριν μετατιθεντες εις ασελγειαν,
God of us favor changing into licentiousness,
και τον μονον δεσποτην και κυριον ἡμων Ιησουν
and the only sovereign and Lord of us Jesus
Χριστον αρνουμενοι. [5] Ὑπομνησαι δε ὑμας
Anointed denying. To remind but you
βουλομαι, ειδοτας ὑμας ἁπαξ τουτο, ὁτι ὁ
I wish, knowing you once this, because the
κυριος, λαον εκ γης Αιγυπτου σωσας, το δευ-
Lord, people out of land of Egypt having saved, the second
τερον τους μη πιστευσαντας απωλεσεν· [6] αγ-
time those not having believed he destroyed; mes-
γελους τε τους μη τηρησαντας την ἑαυτων
sengers and those not having kept the of themselves
αρχην, αλλα απολιποντας το ιδιον οικητηριον,
principality, but having left the own habitation,
εις κρισιν μεγαλης ἡμερας, δεσμοις αιδιοις ὑπο
for a judgment of a great day, with chains perpetual under
ζοφον τετηρηκεν· [7] ὡς Σοδομα και Γομορρα,
thick darkness have been kept; as Sodom and Gomorrah,
και αἱ περι αυτας πολεις, τον ὁμοιον τουτοις
and the about them cities, the like to them
τροπον εκπορνευσασαι, και απελθουσαι οπισω
manner having committed fornication, and having gone away after
σαρκος ἑτερας, προκεινται δειγμα, πυρος αιω-
flesh of another, are placed before an example, of fire age-

1 Judas, a Bond-servant of Jesus Christ, and ‡brother of James, to those who are *beloved by God the Father, even the called ones who are ‡preserved by Jesus Christ;
2 may Mercy and ‡Peace and Love be multiplied to you.
3 Beloved, making all Haste to write to you concerning *our ‡common Salvation, I had a necessity to write to you, exhorting you ‡to earnestly contend for the faith which was once delivered to the saints.
4 ‡For Some Men have come in privily, who of old were previously designated for this sentence, impious, ‡changing the favor of our God into Licentiousness, ‡denying the only Sovereign, and our Lord Jesus Christ.
5 But I wish to remind you, though you once knew *this, That ‡the Lord having saved the People out of the Land of Egypt, afterwards ‡destroyed those who did not believe;
6 and those Angels who kept not their own Principality, but left their own Habitation, ‡he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;
7 ‡as Sodom and Gomorrah, and the cities about them, which in a like Manner to these committed fornication and went after strange Flesh, are placed as an Example, enduring the [illegible]

* Vatican Manuscript.—Title—Of Judas. 1. beloved by God. 3. our common Salvation. 5. all things, That Jesus, having saved.

‡ 1. Luke vi. 16; Acts i. 13. ‡ 1. John xvii. 11, 12, 15. ‡ 2. 1 Pet. i. 2; 2 Pet. i. 2. ‡ 3. Titus i. 4. ‡ 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7. ‡ 4. Gal. ii. 4; 2 Pet. ii. 1. ‡ 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. ‡ 4. Titus i. 16; 1 John ii. 22. ‡ 5. 1 Cor. x. 9. ‡ 5. Num. xiv. 29, 37; xxvi. 64; Psa. cvi. 26; Heb. iii. 17, 19. ‡ 6. 2 Pet. ii. 4. ‡ 7. Gen. xix. 24; Deut. xxix. 23; 2 Pet. ii. 6.

νιου δικην ὑπεχουσαι. [8] Ὁμοιως μεντοι
lasting retributive justice are undergoing. In like manner truly
και οὑτοι ενυπνιαζομενοι σαρκα μεν μιαινουσι,
also these dreaming ones flesh indeed they pollute,
κυριοτητα δε αθετουσι, δοξας δε βλασφημουσιν.
lordships and they set aside, glories and they revile.
[9] Ὁ δε Μιχαηλ ὁ αρχαγγελος, ὁτε τῳ διαβολῳ
The but Michael the chief messenger, when with the accuser
διακρινομενος διελεγετο περι του Μωσεως
contending he reasoned about the of Moses
σωματος, ουκ ετολμησε κρισιν επενεγκειν
body, not he dared a judgment to bring against
βλασφημιας, αλλ' ειπεν· Επιτιμησαι σοι κυριος.
of reviling, but he said; May rebuke thee Lord.
[10] Οὑτοι δε, ὁσα μεν ουκ οιδασι, βλασφη-
These but, what things indeed not they know, they re-
μουσιν· ὁσα δε φυσικως, ὡς τα αλογα ζωα,
vile; what things but naturally, as the irrational animals,
επιστανται, εν τουτοις φθειρονται. [11] Ουαι
they know, in these things they are corrupt. Woe
αυτοις, ὁτι τῃ ὁδῳ του Καιν επορευθησαν, και
to them, because in the way of the Kain they went, and
τῃ πλανῃ του Βαλααμ μισθου εξεχυθησαν, και
in the error of the Balaam reward they rushed, and
τῃ αντιλογιᾳ του Κορε απωλοντο.
in the contradiction of the Kore they destroyed themselves.
[12] Οὑτοι εισιν εν ταις αγαπαις ὑμων σπιλαδες,
These are in the love-feasts of you hidden rocks,
συνευωχουμενοι αφοβως, ἑαυτους ποιμαινοντες·
feasting together without fear, themselves feeding;
νεφελαι ανυδροι, ὑπο ανεμων παραφερομεναι·
clouds without water, by winds being swept along;
δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα,
trees autumnal, unfruitful, twice having died,
εκριζωθεντα· [13] κυματα αγρια θαλασσης, επα-
having been rooted; waves wild of sea, foam-
φριζοντα τας ἑαυτων αισχυνας· αστερες πλα-
ing out the of themselves shame; stars wan-
νηται, οἱς *[ὁ] ζοφος *[του] σκοτους εις
dering, for which [the] gloom [of the] darkness for
αιωνα τετηρηται. [14] Προεφητευσε δε και του-
an age has been kept. Prophesied and also these
τοις ἑβδομος απο Αδαμ Ενωχ, λεγων· Ιδου,
seventh from Adam Enoch, saying; Lo,
ηλθε κυριος εν ἁγιαις μυριασιν αὑτου, [15] ποιη-
came a Lord with holy myriads of himself, to exe-
σαι κρισιν κατα παντων, και εξελεγξαι παντας
cute judgment against all, and convict all
τους ασεβεις *[αυτων] περι παντων των
the impious ones [of them] concerning all of the
εργων ασεβειας αυτων ὡν ησεβησαν, και
works of impiety of them which they did impiously, and

tributive justice of an aionian Fire.

8 ‡ In like manner indeed These Dreamers also pollute the Flesh, and despise Lordships, and revile Dignities.

9 * But ‡ MICHAEL, the ARCHANGEL, when contending with the ENEMY he reasoned about the BODY of MOSES, ‡ did not presume to bring against him a reviling Judgment, but said, ‡ "The "Lord rebuke thee."

10 ‡ Yet these blaspheme what indeed they do not understand, but what they know naturally as IRRATIONAL Animals, in These things they are corrupt.

11 Alas for them! Because they went in ‡ the WAY of CAIN, and ‡ rushed into the ERROR of BALAAM for a Reward, and destroyed themselves in ‡ the REBELLION of KORAH.

12 These are HIDDEN ROCKS in your ‡ LOVE-FEASTS, feasting together without fear, feeding Themselves; Clouds without water, being swept along by Winds; bare autumnal Trees, unfruitful for two seasons, dead, rooted up;

13 wild Waves of the Sea, foaming out THEIR OWN Shame; wandering Stars, ‡ for which has been kept the GLOOM of DARKNESS for the Age.

14 And ‡ Enoch also, the Seventh from Adam prophesied of these, saying, "Behold, ‡ the Lord "came with his Holy My-"riads,

15 "to execute Judg-"ment against all, and to "convict ALL the IMPIOUS "of All their WORKS of "Impiety which they im-

* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 13. the—omit. 13. of the—omit. 15. of them—omit.

‡ 8. 2 Pet. ii. 10. ‡ 9. Dan. x. 13; xii. 1; Rev. xii. 7. ‡ 9. 2 Pet. ii. 11. ‡ 9. Zech. iii. 2. ‡ 10. 2 Pet. ii. 12. ‡ 11. Gen. iv. 8; 1 John iii. 12. ‡ 11. Num. xxii. 7, 21; 2 Pet. ii. 15. ‡ 11. Num. xvi. 1, &c. ‡ 12. 1 Cor. xi. 21; 2 Pet. ii. 13. ‡ 13. 2 Pet. ii. 17. ‡ 14. Gen. v. 18. ‡ 14. Deut. xxxiii. 2; Dan. vii. 10; Zech. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7; Rev. i. 7.

περι παντων των σκληρων, ὧν ελαλησαν
concerning all of the hard things, which spoke
κατ' αυτου ἁμαρτωλοι ασεβεις. 16 Οὗτοι εισι
against him sinners impious. These are
γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας
murmurers, complainers, according to the lusts
αὑτων πορευομενοι· και το στομα αυτων λαλει
of themselves walking; and the mouth of them speaks
ὑπερογκα, θαυμαζοντες προσωπα, ωφελειας
swelling words, admiring faces, of gain
χαριν. 17 Ὑμεις δε, αγαπητοι, μνησθητε των
on account. You but, beloved ones, do you remember the
ῥηματων των προειρημενων ὑπο των αποστο-
words of those having been before spoken by the apos-
λων του κυριου ἡμων Ιησου Χριστου· 18 ὁτι
tles of the Lord of us Jesus Anointed, that
ελεγον ὑμιν, ὁτι εν εσχατῳ χρονῳ εσονται
they said to you, that in last time will be
εμπαικται, κατα τας ἑαυτων επιθυμιας πορευ-
scoffers, according to the of themselves lusts walk-
ομενοι των ασεβειων. 19 Οὗτοι εισιν οἱ αποδιο-
ing the impious. These are they marking
ριζοντες *[ἑαυτους,] ψυχικοι, πνευμα μη εχον-
out boundaries [themselves,] soulical ones, a spirit not hav-
τες. 20 Ὑμεις δε αγαπητοι, τῃ ἁγιωτατῃ ὑμων
ing. You but beloved ones, in the most holy of you
πιστει εποικοδομουντες ἑαυτους, εν πνευματι
faith building up yourselves, in spirit
ἁγιῳ προσευχομενοι, 21 ἑαυτους εν αγαπῃ θεου
holy praying, yourselves in love of God
τηρησατε, προσδεχομενοι το ελεος του κυριου
do you keep, looking for the mercy of the Lord
ἡμων Ιησου Χριστου εις ζωην αιωνιον. 22 Και
of us Jesus Anointed for life age-lasting. And
οὓς μεν ελεειτε διακρινομενοι· 23 οὓς δε εν φοβῳ
some indeed do you pity discriminating; some but in fear
σωζετε, εκ του πυρος αρπαζοντες· μισουντες
do you save, out of the fire snatching; hating
και τον απο της σαρκος εσπιλωμενον χιτωνα.
even the from the flesh having been spotted garment.
24 Τῳ δε δυναμενῳ φυλαξαι ὑμας απταιστους,
To the now one being powerful to guard you from stumbling,
και στησαι κατενωπιον της δοξης αὑτου αμω-
and to place in presence of the glory of himself blame-
μους εν αγαλλιασει, 25 μονῳ θεῳ σωτηρι ἡμων,
less with exceeding joy, to only God a savior of us,
δια Ιησου Χριστου του κυριου ἡμων δοξα *[και]
through Jesus Anointed of the Lord of us glory [and]
μεγαλωσυνη, κρατος και εξουσια, και νυν και
majesty, strength and authority, both now and
εις παντας τους αιωνας· αμην.
for all the ages; so be it.

"piously did, and of all
"‡ the HARSH words which
"impious Sinners spoke
"against him."

16 These are Murmurers, Fault-finders, walking according to their own LUSTS; and ‡ their mouth speaks boastful words, ‡ admiring men's persons for the sake of Gain.

17 ‡ But do you, Beloved, remember THOSE WORDS which were PREVIOUSLY SPOKEN by the APOSTLES of our Lord Jesus Christ;

18 That they said to you, That in the Last Time ‡ there will be Mockers walking according to their OWN IMPIOUS LUSTS.

19 These are THEY who SEPARATE, ‡ Sensual, not having the Spirit.

20 But you, Beloved, ‡ building up yourselves on Your MOST HOLY Faith, praying with holy Spirit,

21 keep yourselves in the Love of God, ‡ looking for the MERCY of our Lord Jesus Christ to aionian Life.

22 And, making a difference, Some indeed do you pity;

23 but Others save in Fear, snatching them out of the FIRE, hating even ‡ the GARMENT spotted by the FLESH.

24 ‡ Now to HIM who is ABLE to guard you from falling, and to place you ‡ blameless in the presence of his GLORY, with great Joy,—

25 ‡ to God alone, our Saviour, through Jesus Christ our LORD, be Glory, Majesty, Power, and Authority, * both now, and throughout ALL the AGES. Amen.

* VATICAN MANUSCRIPT.—19. themselves—omit. 25. and—omit. 25. before every AGE, and now. Subscription—OF JUDAS.

‡ 15. 1 Sam. ii. 3; Psa. xxxi. 18; xciv. 4; Mal. iii. 13. ‡ 16. 2 Pet. ii. 18. ‡ 16. Prov. xxviii. 21; James ii. 1, 9. ‡ 17. 2 Pet. iii. 2. ‡ 18. 1 Tim. iv. 1; 2 Tim. iii. 1; iv. 3; 2 Pet. ii. 1; iii. 3. ‡ 19. 1 Cor. ii. 14; James iii. 15. ‡ 20. Col. ii. 7; 1 Tim. i. 4. ‡ 21. Titus ii. 13. ‡ 23. Zech. iii. 4. ‡ 24. Rom. xvi. 25; Eph. iii. 20. ‡ 24. Col. i. 22. ‡ 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

ΑΠΟΚΑΛΥΨΙΣ.
A REVELATION.

THE APOCALYPSE.

ΚΕΦ. α΄. 1.

1 Αποκαλυψις Ιησου Χριστου, ἡν εδωκεν αυτῳ
A revelation of Jesus Anointed, which gave to him
ὁ Θεος, δειξαι τοις δουλοις αὑτου ἁ δει
the God, to point out to the bond-servants of himself the things it behoves
γενεσθαι εν ταχει, και εσημανεν αποστειλας
to have done with speed, and he signified having sent
δια του αγγελου αὑτου τῳ δουλῳ αὑτου
by means of the messenger of himself to the bond-servant of himself
Ιωαννῃ· 2 ὁς εμαρτυρησε τον λογον του θεου,
to John; who testified the word of the God,
και την μαρτυριαν Ιησου Χριστου, ὁσα ειδε.
and the testimony of Jesus Anointed, what things he saw.
3 Μακαριος ὁ αναγινωσκων, και οἱ ακουοντες
Blessed the one reading, and those hearing
τους λογους της προφητειας, και τηρουντες
the words of the prophecy, and keeping strictly
τα εν αυτῃ γεγραμμενα· ὁ γαρ καιρος
the things in it having been written; the for season
εγγυς.
near.

4 Ιωαννης ταις ἑπτα εκκλησιαις ταις εν τῃ
John to the seven congregations to those in the
Ασιᾳ· χαρις ὑμιν και ειρηνη απο ὁ ων
Asia; favor to you and peace from the one existing
και ὁ ην και ὁ ερχομενος· και απο των
and the one who was and the one coming; and from the
ἑπτα πνευματων, ἁ †[εστιν] ενωπιον του
seven spirits, which [is] in presence of the
θρονου αυτου· 5 και απο Ιησου Χριστου, ὁ μαρ-
throne of him; and from Jesus Anointed, the wit-
τυς ὁ πιστος, ὁ πρωτοτοκος των νεκρων, και ὁ
ness the faithful, the first-born of the dead ones, and the
αρχων των βασιλεων της γης· τῳ αγαπωντι
prince of the kings of the earth; to the one loving
ἡμας και λουσαντι ἡμας απο των ἁμαρτιων ἡμων
us and having washed us from the sins of us
εν τῳ αἱματι αὑτου, 6 και εποιησεν ἡμας βασι-
in the blood of himself, and made us a king-
λειαν, ἱερεις τῳ Θεῳ και πατρι αὑτου, αυτῳ ἡ
dom, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which GOD gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, ‡ having sent by his ANGEL, to his SERVANT John,

2 ‡ who testified the WORD of GOD, and the TESTIMONY of JESUS Christ, * whatever things ‡ he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and ‡ observe the THINGS which have been WRITTEN in it; for ‡ the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from * God, the ONE ‡ who is, and the ONE who WAS, and the ONE who is COMING; and from ‡ the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, ‡ the CHIEF-BORN of the DEAD, and ‡ the PRINCE of the KINGS of the earth. To HIM who LOVES us, ‡ and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his GOD and Father; ‡ to Him

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*** The *Revelation* is not found in the VAT. MS., 1209, therefore the Various Readings, are taken from Dr. Birch's Collation of the VAT. MS., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A.—*Codex Alexandrinus*, probably of the fifth century; B.—*Codex Vaticanus*, written about the end of the seventh century or beginning of the eighth; C.—*Codex Ephraemi Rescriptus*, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.—*Codex Sinaiticus*, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as VAT. MS., 1209.

* VATICAN MANUSCRIPT, No. 1160.—No *title* is given in this MS.; C. has REVELATION OF JOHN. The Greek word "APOCALYPSE" has been adopted for the title. 2. whatever things he saw (A C.) 4. God, the one who is (C.)

† 4. *estin*, is—omitted by B C. † 5. So reads A C and some other MSS. and versions. † 6. *hemin*, for us.—A.; *hemon*, of us.—C.

‡ 1. Rev. xxii. 16. ‡ 2. Rev. vi. 9; xii. 17. ‡ 2. 1 John i. 1. ‡ 3. Rev. xxii. 7. ‡ 3. Rev. xxii. 10. ‡ 4. Exod. iii. 14; verse 8. ‡ 4. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. ‡ 5. 1 Cor. xv. 20; Col. i. 18. ‡ 5. Rev. xvii. 14; xix. 16. ‡ 5. 1 John i. 7. ‡ 6. 1 Tim. vi. 16; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 13.

δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the strength for the ages of the ages;
αμην.
so be it.
[7] Ιδου, ερχεται μετα των νεφελων, και οψε-
Lo, he comes with the clouds, and shall
ται αυτον πας οφθαλμος, και οἵτινες αυτον
see him every eye, and those who him
εξεκεντησαν· και κοψονται επ᾽ αυτον πασαι αἱ
pierced; and shall mourn over him all the
φυλαι της γης· ναι, αμην. [8] Εγω ειμι το Α
tribes of the earth; yes, so be it. I am the Alpha
και το Ω, λεγει κυριος ὁ θεος, ὁ ων και
and the Omega, says Lord the God, the one existing and
ὁ ην και ὁ ερχομενος, ὁ παντοκρατωρ.
the one who was and the one coming, the almighty.
[9] Εγω Ιωαννης, ὁ αδελφος ὑμων, και συγκοι-
I John, the brother of you, and co-part-
νωνος εν τῃ θλιψει και βασιλειᾳ και ὑπομονῃ
ner in the affliction and kingdom and patience
Ιησου Χριστου, εγενομην εν τῃ νησῳ τῃ καλου-
of Jesus Anointed, was in the island that being
μενῳ Πατμῳ, δια τον λογον του θεου,
called Patmos, on account of the word of the God,
και *[δια] την μαρτυριαν Ιησου *[Χρισ-
and [on account of] the testimony of Jesus [Anoint-
του.] [10] Εγενομην εν πνευματι εν τῃ κυριακῃ
ed.] I was in spirit in the Lord's
ἡμερᾳ· και ηκουσα οπισω μου φωνην μεγα-
day, and I heard behind of me a voice loud
λην ὡς σαλπιγγος, [11] λεγουσης· Ὁ βλεπεις
as of a trumpet, saying; What thou seest
γραψον εις βιβλιον, και πεμψον ταις ἑπτα εκ-
do thou write for a scroll, and send to the seven con-
κλησιαις, εις Εφεσον, και εις Σμυρναν, και εις
gregations, to Ephesus, and to Smyrna, and to
Περγαμον, και εις Θυατειρα, και εις Σαρδεις,
Pergamus, and to Thyatira, and to Sardis,
και εις Φιλαδελφειαν, και εις Λαοδικειαν.
and to Philadelphia, and to Laodicea.
[12] Και επεστρεψα βλεπειν την φωνην ἡτις
And I turned to see the voice which
ελαλησε μετ᾽ εμου· και επιστρεψας ειδον ἑπτα
spoke with me; and having turned I saw seven
λυχνιας χρυσας, [13] και εν μεσῳ των *[ἑπτα]
lampstands golden, and in midst of the [seven]
λυχνιων ὁμοιον υἱῳ ανθρωπου, ενδεδυμενον
lampstands like to a son of man, having on a garment
ποδηρη, και περιεζωσμενον προς τοις
reaching to the foot, and having been girded about at the
μαστοις ζωνην χρυσην· [14] ἡ δε κεφαλη αυτου
breasts a girdle golden; the but head of him
και αἱ τριχες, λευκαι ὡς εριον λευκον, ὡς χιων·
and the hairs, white as wool white, as snow;

be the GLORY and the MIGHT for the AGES of the AGES. Amen.

7 Behold! ‡he is coming with the CLOUDS, and Every Eye shall see him, and ‡those who pierced Him; and All the TRIBES of the LAND shall mourn over him. Yes, Amen.

8 ‡"I am the ALPHA and the OMEGA," says the Lord God, ‡"the ONE who IS, and the ONE who WAS, and the ONE who is COMING—the OMNIPOTENT."

9 I John, your BROTHER and ‡Co-partner in the AFFLICTION, and Kingdom, and Patient-waiting for *Jesus, was in THAT ISLAND which is CALLED Patmos, ‡on account of the WORD of God, and the TESTIMONY of Jesus.

10 ‡I was in Spirit on the LORD'S Day; and I heard behind me a loud Voice as of a Trumpet,

11 saying, "What thou seest write in a Scroll and send to THOSE SEVEN Congregations;—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 And I turned to see the VOICE which *was speaking with me; and having turned I saw ‡Seven golden Lampstands,

13 and in ‡the Midst of the Lampstands ‡one like to a Son of Man, ‡invested with a garment to the feet, and girded about at ‡the BREASTS with a golden Girdle;

14 and his HEAD and HAIRS white as white

* VATICAN MANUSCRIPT, No. 1160.—9. Christ Jesus (A.) Jesus (A.) 9. on account of—omit (A C.) 9. Anointed—omit (A C.) 12. was speaking (A C.) 13. seven—omit (A C.)

‡ 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. ‡ 7. Zech. xii. 10; John xix. [illegible] ‡ 8. Isa. xli. 4; xliv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxii. 13. ‡ 8. [illegible] Rev. iv. 8; xi. 17; xvi. 5. ‡ 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. ‡ 9. [illegible] ‡ 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. ‡ 12. [illegible] iv. 2; verse 20. ‡ 13. Rev. ii. 1. ‡ 13. Ezek. i. 26; Dan. [illegible] ‡ 13. Dan. x. 5. ‡ 13. Rev. xv. 6.

λμοι αυτου ὡς φλοξ πυρος· 15 και οἱ
of him as a flame of fire; and the
υ ὁμοιοι χαλκολιβανῳ, ὡς εν καμινῳ
like to fine white brass, as in a furnace
οι· και ἡ φωνη αυτου ὡς φωνη
on fire; and the voice of him as a voice
λλων· 16 και εχων εν τῃ δεξιᾳ αὑτου
many; and having in the right of himself
ερας ἑπτα· και εκ του στοματος
seven, and out of the mouth
φαια διστομος οξεια εκπορευομενη·
sword two-mouthed sharp proceeding;
ς αυτου, ὡς ὁ ἡλιος φαινει εν τῃ
of him, as the sun shines in the
του. 17 Και ὁτε ειδον αυτον επεσα
itself. And when I saw him I fell
ποδας αυτου, ὡς νεκρος· και εθηκε την
feet of him, as dead; and he placed the
ου επ' εμε, λεγων· Μη φοβου· εγω
self on me, saying; Not do thou fear; I
τος και ὁ εσχατος, 18 και ὁ ζων· και
and the last, and the living one; even
νεκρος, και ιδου ζων ειμι εις τους
dead, and lo living I am for the
ν αιωνων· και εχω τας κλεις του
ages; and I have the keys of the
υ του ᾁδου. 19 Γραψον ουν ἁ
of the unseen. Write thou therefore the things
ἁ εισι, και ἁ μελλει γινεσθαι
the things are, and the things about to occur
α· 20 το μυστηριον των ἑπτα αστε-
the secret of the seven stars
ιδες επι της δεξιας μου, και τας
sawest on the right of me, and the
ιας τας χρυσας. Οἱ ἑπτα αστερες,
ands the golden. The seven stars,
ων ἑπτα εκκλησιων εισι· και αἱ λυχ-
the seven congregations are; and the lamp-
τα, ἑπτα εκκλησιαι εισι.
s, seven congregations are.

ΚΕΦ. β'. 2.

γελῳ της εν Εφεσῳ εκκλησιας γρα-
enger of the in Ephesus congregation do thou
λεγει ὁ κρατων τους ἑπτα αστερας
ngs says the one holding the seven stars
ᾳ αὑτου, ὁ περιπατων εν μεσῳ των
of himself, the one walking in midst of the
ιων των χρυσων· 2 οιδα τα εργα σου,
ands the golden; I know the works of thee,
πον *[σου,] και την ὑπομονην σου,
toil [of thee,] and the patient endurance of thee

Wool, as Snow; and ‡his
EYES as a Flame of Fire;
15 ‡and his FEET like
to fine Brass glowing with
fire, as in a Furnace; and
‡his VOICE as the Voice of
many Waters;
16 ‡and having in his
RIGHT Hand seven Stars;
‡and out of his MOUTH
proceeding a sharp two-
edged broad Sword; and
‡his APPEARANCE as the
SUN shines in his
STRENGTH.
17 And ‡when I saw
him, I fell at his FEET as
dead; but ‡he placed his
RIGHT hand on me, saying,
"Fear not; ‡I am the
†FIRST and the LAST,
18 and the LIVING ONE;
I was even dead, but, be-
hold, ‡I am living for the
AGES of the AGES; and I
have the KEYS of DEATH
and of HADES.
19 Write therefore the
things thou sawest, even
‡those which are, and ‡the
things which are about to
transpire after these.
20 As for the SECRET
of the SEVEN Stars which
thou sawest in my RIGHT
hand, and the SEVEN
GOLDEN Lampstands; the
SEVEN Stars are ‡Mes-
sengers of the SEVEN Con-
gregations, and ‡the
SEVEN LAMPSTANDS are
Seven Congregations.

CHAPTER II.

1 By the MESSENGER of
the CONGREGATION in
Ephesus, write; These
things says ‡HE who
HOLDS the SEVEN Stars
in his RIGHT hand, ‡HE
who walks in the Midst of
the SEVEN GOLDEN Lamp-
stands;
2 ‡I know thy WORKS,
and thy TOIL, and thy
PATIENT ENDURANCE,

...SORY [A.] * 2. thy—is omitted by A C.

...x. 5; Rev. ii. 18. ‡ 15. Ezek. i. 7. ‡ 15. Ezek. xliii. 2; Rev. xix.
‡ 16. verse 20. ‡ 16. Rev. ii. 12, 16; xix. 15, 21. ‡ 16. Acts
...x. 1. ‡ 17. Ezek. i. 28. ‡ 17. Dan. viii. 18; x. 10. ‡ 17. Isa.
...xlviii. 12; verse 11; Rev. ii. 8; xxii. 13. ‡ 18. Rev. iv. 9; v. 14. ‡ 19.
‡ 19. Rev. iv. 1, &c. ‡ 20. Mal. ii. 7; Rev. ii. 1, &c. ‡ 20. Zech.
...15. ‡ 1. Rev. i. 16, 20. ‡ 1. Rev. i. 13. ‡ 2. Psa. i. 6; ver.

και ὁτι ου δυνῃ βαστασαι κακους· και επει-
and that not thou art able to bear with bad ones; and thou hast
ρασας τους λεγοντας ἑαυτους αποστολους ειναι,
tried those declaring themselves apostles to be,
και ουκ εισι· και εὑρες αυτους ψευδεις· 3 και
and not they are; and thou hast found them liars; and
ὑπομονην εχεις, και εβαστασας δια το
patient endurance thou hast, and thou hast suffered on account of the
ονομα μου, και ουκ εκοπιασας. 4 Αλλ' εχω
name of me, and not thou hast wearied. But I have
κατα σου, ὁτι την αγαπην σου την πρωτην
against thee, because the love of thee the first
αφηκας. 5 Μνημονευε ουν ποθεν πεπτωκας,
thou hast relaxed. Do thou remember therefore whence thou hast fallen,
και μετανοησον, και τα πρωτα εργα ποιησον·
and change thy mind, and the first works do thou;
ει δε μη, ερχομαι σοι †[ταχυ,] και κινησω την
if but not, I am coming to thee [speedily,] and I will remove the
λυχνιαν σου εκ του τοπου αὑτης, εαν μη
lampstand of thee out of the place of itself, if not
μετανοησῃς. 6 Αλλα τουτο εχεις, ὁτι μισεις
thou dost change thy mind. But this thou hast, that thou hatest
τα εργα των Νικολαιτων, ἁ καγω μισω. 7 Ὁ
the works of the Nikolaitans, which I also hate. The
εχων ους, ακουσατω τι το πνευμα λεγει ταις
one having an ear, let him hear what the spirit says to the
εκκλησιαις· Τῳ νικωντι δωσω αυτῳ φαγειν
congregations; To the one overcoming I will give to him to eat
εκ του ξυλου της ζωης, ὁ εστιν εν τῳ παρα-
from the wood of the life, which is in the para-
δεισῳ του θεου †[μου.]
dise of the God [of me.]

8 Και τῳ αγγελῳ της εν Σμυρνῃ εκκλησιας
And by the messenger of the in Smyrna congregation
γραψον· Ταδε λεγει ὁ πρωτος και ὁ εσχα-
do thou write; These things says the first and the last,
τος, ὁς εγενετο νεκρος, και εζησεν· 9 οιδα σου
who became dead, and lived; I know of thee
†[τα εργα, και] την θλιψιν, και την πτωχειαν,
[the works, and] the affliction, and the poverty,
(αλλα πλουσιος ει,) και την βλασφημιαν εκ
(but rich thou art,) and the blasphemy from
των λεγοντων Ιουδαιους ειναι ἑαυτους, και ουκ
those declaring Jews to be themselves, and not
εισιν, αλλα συναγωγη του σατανα. 10 Μηδεν
are, but an assembly of the adversary. Not
φοβου ἁ μελλεις πασχειν· ιδου, μελλει
fear thou the things thou art about to suffer; lo, is about
βαλειν ὁ διαβολος εξ ὑμων εις φυλακην, ἱνα
to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and ‡thou hast tried THOSE who DECLARE themselves to be Apostles, but are not, and hast found them Liars;

3 and thou hast patiently endured and hast suffered on account of my NAME, ‡and †thou hast not been weary.

4 But I have this against thee, That thou hast relaxed thy FIRST LOVE.

5 Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMPSTAND out of its PLACE, unless thou reform.

6 But This thou hast, That thou hatest the works of ‡the NIKOLAITANS, which I also hate.

7 (‡Let HIM who has an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR will I give to eat of ‡the †WOOD of the LIFE, which is in the PARADISE of God.

8 And by the MESSENGER of the CONGREGATION in Smyrna write; These things says ‡the †FIRST and the LAST, who was dead, and lived;

9 I know Thy AFFLICTION and POVERTY, (but thou art ‡rich;) and I know the BLASPHEMY of ‡THOSE DECLARING themselves to be Jews, and are not, but ‡an Assembly of the ADVERSARY.

10 ‡Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that

† 3. thou hast not been weary (A c.) 5. speedily—is omitted by (A c.) 7. Wood is the primary signification of xulon, and may here denote, as in Rev. xxii. 2, an assemblage of dendra, or trees, commonly called a wood, or forest; a xulon of life, occupying a place on both sides of the river. 7. my—is omitted by (A c.) 8. FIRST-BORN (A.) 9. The WORKS, and—is omitted by (A c.)

‡ 2. 1 John iv. 1. ‡ 3. Gal. vi. 9; Heb. xii. 3, 5. ‡ 6. verse 15. ‡ 7. Matt. xi. 15; xiii. 9, 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 9. ‡ 7. Rev. xxii. 2, 14. ‡ 7. Gen. ii. 9. ‡ 8. Rev. i. 8, 17, 18. ‡ 9. Luke xii. 21; 1 Tim. vi. 18; James ii. 5. ‡ 9. Rom. ii. 17, 28, 29; ix. 6. ‡ 9. Rev. iii. 9. ‡ 10. Matt. x. 22.

πειρασθητε· και ἑξετε θλιψιν ἡμερων δεκα.
you may be tried, and you shall have affliction days ten.
Γινου πιστος αχρι θανατου, και δωσω σοι τον
Be thou faithful till death, and I will give to thee the
στεφανον της ζωης. [11] Ὁ εχων ους, ακου-
crown of the life. The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Ὁ
hear what the spirit says to the congregations; The
νικων ου μη αδικηθῃ εκ του θανατου του
one overcoming not not he may be hurt by the death the
δευτερου.
second.

[12] Και τῳ αγγελῳ της εν Περγαμῳ εκκλησιας
And by the messenger of the in Pergamos congregation
γραψον· Ταδε λεγει ὁ εχων την ῥομφαιαν
do thou write, These things says the one having the broad sword
την διστομον την οξειαν· [13] οιδα †[τα εργα
that two-mouthed the sharp; I know [the works
σου, και] που κατοικεις, ὁπου ὁ θρονος του
of thee, and] where thou dwellest, where the throne of the
σατανα· και κρατεις το ονομα μου, και ουκ
adversary; and thou holdest fast the name of me, and not
ηρνησω την πιστιν μου, *[και] εν ταις ἡμε-
thou didst deny the faith of me, [even] in those days
ραις *[εν] αἱς Αντιπας ὁ μαρτυς μου ὁ πιστος,
[in] which Antipas the witness of me the faithful,
ὁς απεκτανθη παρ' ὑμιν, ὁπου ὁ σατανας κατοι-
who was killed among you, where the adversary dwells.
κει. [14] Αλλ' εχω κατα σου ολιγα, †[ὁτι]
But I have against thee a few things, [because]
εχεις εκει κρατουντας την διδαχην Βαλααμ,
thou hast there some holding the teaching of Balaam,
ὁς εδιδασκε τῳ Βαλακ βαλειν σκανδαλον ενω-
who instructed the Balak to cast a stumbling-block be-
πιον των υἱων Ισραηλ, φαγειν ειδωλοθυτα και
fore the sons of Israel, to eat idol-sacrifices and
πορνευσαι. [15] Οὑτως εχεις και συ κρατουντας
to fornicate. So hast also thou some holding
την διδαχην *[των] Νικολαιτων ὁμοιως.
the teaching [of the] Nikolaitans in like manner.
[16] Μετανοησον ουν· ει δε μη, ερχομαι σοι
Change thy mind therefore; if but not, I am coming to thee
ταχυ, και πολεμησω μετ' αυτων εν τῃ ῥομφαιᾳ
quickly, and I will war with them by the broadsword
του στοματος μου. [17] Ὁ εχων οὐς, ακου-
of the mouth of me. The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Τῳ
hear what the spirit says to the congregations; To the
νικωντι δωσω αυτῳ του μαννα του κεκρυμ-
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. ‡Be thou faithful till Death, and I will give to thee ‡the CROWN of LIFE."

11 (‡Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured ‡by the SECOND DEATH.

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says ‡HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—‡where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, †my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of ‡Balaam, who instructed Balak to cast a Stumbling block before the SONS of Israel, *both ‡to eat Idol-sacrifices, and ‡to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the ‡Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and ‡will fight with them with the BROAD SWORD of my MOUTH."

17 (‡Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

* VATICAN MANUSCRIPT, No. 1160.—13. even—omit. 13. in—omit. 14. both. 15. of the—omit. 17. of—omit.

† 13. thy WORKS, and—is omitted by (A C.) 13. μου—is added by (A C.) 14. because—is omitted by (A.)

‡ 10. Matt. xxiv. 13. ‡ 10. James i. 12; Rev. iii. 11. ‡ 11. verse 7; Rev. xiii. 9. ‡ 11. Rev. xx. 14; xxi. 8. ‡ 12. Rev. i. 16. ‡ 13. verse 9. ‡ 14. Num. xxiv. 14; xxv. 1; xxxi. 16; 2 Pet. ii. 15; Jude 11. ‡ 14. ver. 20; Acts xv. 29; 1 Cor. viii. 9, 10; x. 19, 20. ‡ 14. 1 Cor. vi. 13. ‡ 15. verse 6. ‡ 16. Isa. xi. 4; 2 Thess. ii. 8; Rev. i. 16; xix. 15, 21. ‡ 17. verses 7, 11.

μενου, και δωσω αυτῳ ψηφον λευκην, και επι
hidden, and I will give to him a pebble white, and on
την ψηφον ονομα καινον γεγραμμενον, ὁ ουδεις
the pebble a name new having been written, which no one
οιδεν ει μη ὁ λαμβανων.
knows if not the one receiving.
18 Και τῳ αγγελῳ της εν Θυατειροις εκκλη-
And by the messenger of the in Thyatira congre-
σιας γραψον· Ταδε λεγει ὁ υἱος του θεου,
gation write, These things says the son of the God,
ὁ εχων τους οφθαλμους αὑτου ὡς φλογα
the one having the eyes of himself as a flame
πυρος, και οἱ ποδες αυτου ὁμοιοι χαλκολιβανῳ·
of fire, and the feet of him like to fine white brass;
19 οιδα σου τα εργα, και την αγαπην, και την
I know of thee the works, and the love, and the
πιστιν, και την διακονιαν, και την ὑπομονην
faith, and the service, and the patient endurance
σου, και τα εργα σου τα εσχατα πλειονα των
of thee, and the works of thee the last more of the
πρωτων. 20 Αλλ' εχω κατα σου, ὁτι αφεις
first. But I have against thee, because thou lettest alone
την γυναικα †[σου] Ιεζαβελ, ἡ λεγουσα ἑαυτην
the wife [of thee] Jezebel, the one calling herself
προφητιν, και διδασκει και πλανᾳ τους εμους
a prophetess, and she teaches and seduces the my
δουλους, πορνευσαι και φαγειν ειδωλοθυτα.
bond-servants, to fornicate and to eat idol-sacrifices.
21 Και εδωκα αυτῃ χρονον ἱνα μετανοησῃ, και
And I gave to her time so that she might reform, and
ου θελει μετανοησαι εκ της πορνειας αὑτης·
not she wills to reform from the fornication of herself;
22 ιδου, βαλλω αυτην εις κλινην, και τους μοι-
lo, I cast her into a bed, and those com-
χευοντας μετ' αυτης εις θλιψιν μεγαλην,
mitting adultery with her into affliction great,
εαν μη μετανοησωσιν εκ των εργων αυτης,
if not they should reform from the works of her,
23 και τα τεκνα αυτης αποκτενω εν θανατῳ· και
and the children of her I will kill with death; and
γνωσονται πασαι αἱ εκκλησιαι, ὁτι εγω ειμι ὁ
shall know all the congregations, that I am the
ερευνων νεφρους και καρδιας· και δωσω ὑμιν
one searching reins and hearts; and I will give to you
ἑκαστῳ κατα τα εργα ὑμων. 24 Ὑμιν δε
to each one according to the works of you. To you but
λεγω, τοις λοιποις τοις εν Θυατειροις, ὁσοι
I say, to the remaining ones to those in Thyatira, as many as
ουκ εχουσι την διδαχην ταυτην, οἱτινες ουκ
not hold the teaching this, who not
εγνωσαν τα βαθεα του σατανα (ὡς λεγουσιν·)
know the depths of the adversary, (as they say,)
Ου βαλω εφ' ὑμας αλλο βαρος· 25 πλην ὁ
Not I will lay on you other burden; but what

been CONCEALED; and I will give to him a white Pebble, and on the PEBBLE ‡a new Name engraved, which no one knows but HE who RECEIVES it."

18 And by the MESSENGER of the CONGREGATION in Thyatira write; These things says THAT son of GOD, who HAS ‡his EYES as a Flame of Fire, and his FEET like to fine Brass,

19 I know Thy WORKS, and LOVE, and FAITH, and SERVICE, and PATIENT ENDURANCE, and thy LAST WORKS to be more than the FIRST.

20 But I have this against thee, Because thou lettest alone the WOMAN ‡Jezebel, who CALLS herself a Prophetess, and she teaches and seduces My Servants, ‡to fornicate and to eat idol-sacrifices.

21 And I gave her time so that she might reform; but she is not disposed to reform from her FORNICATION.

22 Behold! *I will cast her, and those COMMITTING ADULTERY with her, into a Bed,—into great Affliction; unless they reform from her WORKS.

23 And I will kill her CHILDREN with Death; and All the CONGREGATIONS shall know That I am HE who SEARCHES Reins and Hearts; ‡and I will give to you, to each one, according to your WORKS.

24 But I say to you—to the REST in Thyatira as many as have not this TEACHING, who have not known the DEPTHS of the ADVERSARY, (as they say;) ‡I lay on you no other Burden;

* VATICAN MANUSCRIPT, No. 1160.—22. I will cast (A B.)

† 20. sou—thy, is omitted by C, very many MSS., and most of the versions. 24. Do not I lay, A C, and many MSS.

‡ 17. Rev. iii. 12; xix. 12. ‡ 18. Rev. i. 14, 15. ‡ 20. 1 Kings xvi. 31; xxi. 25; 2 Kings ix. 7. ‡ 20. Acts xv. 20, 29; verse 14. ‡ 23. 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; 2 Chron. vi. 30; Psa. vii. 9; Jer. xi. 20; xvii. 10; xx. 12; Rom. viii. 27. ‡ 23. Psa. lxii. 12; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. xx. 12.

εχετε, κρατησατε αχρις οὗ αν ἡξω. [26] Και ὁ
you have, hold fast till of which I may have come. And the

νικων, και ὁ τηρων αχρι τελους τα εργα
one overcoming, and the one keeping till an end the works

μου, δωσω αυτῳ εξουσιαν επι των εθνων· [27] και
of me, I will give to him authority over the nations; and

ποιμανει αυτους εν ῥαβδῳ σιδηρᾳ, ὡς τα σκευη
he shall rule them with a rod made of iron, as the vessels

τα κεραμικα συντριβεται, ὡς καγω ειληφα
those earthen ones it is breaking together, as also I received

παρα του πατρος μου· [28] και δωσω αυτῳ τον
from of the father of me; and I will give to him the

αστερα τον πρωινον. [29] Ὁ εχων ους, ακου-
star the morning. The one having an ear, let him

σατω τι το πνευμα λεγει ταις εκκλησιαις.
hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

[1] Και τῳ αγγελῳ της εν Σαρδεσιν εκκλησιας
And by the messenger of the in Sardis congregation

γραψον· Ταδε λεγει ὁ εχων τα ἑπτα πνευ-
write; These things says the one having the seven spirits

ματα του θεου, και τους ἑπτα αστερας· Οιδα
of the God, and the seven stars; I know

σου τα εργα, ὁτι ονομα εχεις ὁτι ζῃς, και
of thee the works, that a name thou hast that thou livest, and

νεκρος ει. [2] Γινου γρηγορων, και στηρισον
dead thou art. Become thou vigilant, and strengthen

τα λοιπα ἁ εμελλον αποθανειν· ου γαρ
the things remaining which were about to die; not for

εὑρηκα σου τα εργα πεπληρωμενα ενωπιον
I have found of thee the works having been completed in presence

του θεου μου. [3] Μνημονευε ουν πως ειλη-
of the God of me. Remember thou therefore how thou hast re-

φας [και ηκουσας, και τηρει,] και μετανοη-
ceived [and thou didst hear, and observe,] and reform.

σον. Εαν ουν μη γρηγορησῃς, ἡξω
If therefore not thou shouldst have watched, I may have come

επι σε ὡς κλεπτης, και ου μη γνῳς
on thee as a thief, and not not thou mayest have known

ποιαν ὡραν ἡξω επι σε. [4] Αλλ' εχεις
what hour I may have come on thee. But thou hast

ολιγα ονοματα εν Σαρδεσιν, ἁ ουκ εμολυναν
a few names in Sardis, which not soiled

τα ἱματια αὐτων· και περιπατησουσι μετ' εμου
the garments of themselves; and they shall walk with me

25 but what you have, hold fast till I *may have come.

26 And HE who CONQUERS, even HE who KEEPS my WORKS to an End, ‡I will give to him Authority over the NATIONS;

27 ‡and he shall rule them with an Iron Sceptre; (as the EARTHEN VESSELS it is breaking them together;) as also I have received from my FATHER.

28 And I will give to him ‡the MORNING STAR."

29 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER III.

1 "And by the MESSENGER of the CONGREGATION in Sardis write; These things says ‡HE who HAS the SEVEN Spirits of GOD, and the SEVEN Stars; ‡I know Thy WORKS, That thou hast a Name *That thou livest, and thou art dead.

2 Become vigilant, and *strengthen the remaining THINGS which were about to die; for I have not found Thy WORKS fully performed in the presence of my GOD.

3 ‡Remember, therefore, how thou hast received and heard, and observe it, and ‡reform. ‡If, therefore, thou should not watch, I may have come †[on thee] as a Thief, and thou mayest by no means know at what Hour I may have come on thee.

4 But thou hast a Few Names in Sardis, which have not soiled their GARMENTS; and they shall walk with me in ‡white

* VATICAN MANUSCRIPT, No. 1160.—25. shall open. 1. and livest (s.) 2. keep the remaining THINGS. 3. and thou hast heard, and observe—omit (s.)

† 3. on thee is omitted by (A C.)

* 25. Rev. iii. 11. ‡ 26. John vi. 29; 1 John iii. 23. ‡ 26. Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 2; Rev. iii. 21; xx. 4. ‡ 27. Psa. ii. 8, 9; xlix. 14; Dan. vii. 22; Rev. xii. 5; xix. 15. ‡ 28. 2 Pet. i. 19; Rev. xxii. 16. ‡ 1. Rev. i. 4, 16; iv. 5; v. 6. ‡ 1. Rev. ii. 2. ‡ 3. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. ‡ 3. verse 19. ‡ 3. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 2. ‡ 4. Rev. iv. 4; vi. 11; vii. 9, 13.

εν λευκοις, ὁτι ἀξιοι εισιν. 5 Ὁ νικων,
in white (robes,) because worthy they are. The one overcoming,
οὑτος περιβαλειται εν ἱματιοις λευκοις· και ου
this shall invest himself with garments white; and not
μη εξαλειψω το ονομα αυτου εκ της βιβλου
not I will blot out the name of him out of the scroll
της ζωης, και ὁμολογησω το ονομα αυτου ενω-
of the life, and I will confess the name of him in
πιον του πατρος μου, και ενωπιον των αγγε-
presence of the father of me, and in presence of the messen-
λων αυτου. 6 Ὁ εχων ους, ακουσατω τι το
gers of him. The one having an ear, let him hear what the
πνευμα λεγει ταις εκκλησιαις.
spirit says to the congregations.

7 Και τῳ αγγελῳ της εν Φιλαδελφειᾳ εκκλη-
And by the messenger of the in Philadelphia congrega-
σιας γραψον· Ταδε λεγει ὁ ἁγιος, ὁ αλη-
tion write; These things says the holy one, the true
θινος, ὁ εχων την κλειν του Δαυιδ· ὁ ανοιγων,
one, the one having the key of the David, the one opening,
και ουδεις κλειει· και κλειει, και ουδεις ανοι-
and no one shuts; and shuts, and no one opens;
γει· 8 οιδα σου τα εργα· ιδου, δεδωκα ενωπιον
I know of thee the works; lo, I have placed before
σου θυραν ανεῳγμενην, ἡν ουδεις δυναται κλει-
thee a door having been opened, which no one is able to
σαι αυτην· ὁτι μικραν εχεις δυναμιν, και ετη-
shut her; because a little thou hast power, and thou
ρησας μου τον λογον, και ουκ ηρνησω το ονομα
hast kept of me the word, and not thou didst deny the name
μου. 9 Ιδου, διδωμι εκ της συναγωγης του
of me. Lo, I give out of the assembly of the
σατανα των λεγοντων ἑαυτους Ιουδαιους ειναι,
adversary those saying themselves Jews to be,
και ουκ εισιν, αλλα ψευδονται· ιδου, ποιησω
and not they are, but speak falsely; lo, I will make
αυτους, ἱνα ἡξωσι και προσκυνησωσιν ενω-
them, so that they may have come and may have prostrated be-
πιον των ποδων σου, και γνωσιν, ὁτι
fore the feet of thee, and they may have known, that
*[εγω] ηγαπησα σε· 10 ὁτι ετηρησας τον
[I] loved thee; because thou hast kept the
λογον της ὑπομονης μου, καγω σε τηρησω εκ
word of the patience of me, also I thee will keep from
της ὡρας του πειρασμου της μελλουσης ερχεσ-
the hour of the trial of that being about to come
θαι επι της οικουμενης ὁλης, πειρασαι τους
on the habitable whole, to try those
κατοικουντας επι της γης. 11 Ερχομαι ταχυ·
dwelling on the earth. I come speedily,

(robes;) Because they are worthy.

5 The CONQUEROR shall * thus ‡ be clothed in white Garments; and I will by no means blot out his NAME from the ‡ BOOK of LIFE, and ‡ I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS."

6 (Let HIM who has an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

7 "And by the MESSENGER of the CONGREGATION in Philadelphia write, These things says ‡ the HOLY one, ‡ the TRUE, HE who HAS ‡ the KEY of DAVID, ‡ HE who OPENS and no one * shall shut, and shuts and no one opens;

8 ‡ I know Thy WORKS; behold! I have placed before thee ‡ an opened Door which no one is able to shut; Because thou hast a Little Power, and hast kept My WORD, and didst not deny my NAME.

9 Behold! I am giving up ‡ THOSE from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! ‡ I will make them to come and pay homage before thy FEET, and to know That I loved thee.

10 Because thou hast kept the WORD of my PATIENT ENDURANCE, ‡ I also will keep Thee from THAT HOUR of TRIAL which is ABOUT to come on ‡ the whole HABITABLE, to try THOSE who DWELL on the EARTH.

11 ‡ I am coming speedily; ‡ hold fast what thou

* VATICAN MANUSCRIPT, No. 1160.—5. thus be clothed. (A V.) 7. shall shut and he who shuts and no one shall open. 9. E—omit (a.)

‡ 5. Rev. xix. 8. ‡ 5. Phil. iv. 3; Rev. xiii. 8. ‡ 5. Matt. x. 32; Luke xii. 8. ‡ 7. Acts iii. 14. ‡ 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11. ‡ 7. Isa. xxii. 22; Luke i. 32; Rev. i. 18. ‡ 7. Matt. xvi. 19. ‡ 8. verse 1. ‡ 8. 1 Cor. xvi. 9; 2 Cor. ii. 12. ‡ 9. Rev. ii. 9. ‡ 9. Isa. xlix. 23; lx. 14. ‡ 10. 2 Pet. ii. 9. ‡ 10. Luke ii. 1. ‡ 11. Phil. iv. 5; Rev. xxii. 7, 12, 20. ‡ 11. verse 3; Rev. ii. 25.

κρατει ὁ εχεις, ἱνα μηδεις λαβῃ τον
hold thou fast what thou hast, so that no one may have taken the
στεφανον σου. [12] Ὁ νικων, ποιησω αυτον
crown of thee. The one overcoming, I will make him
στυλον εν τῳ ναῳ του θεου μου, και εξω ου
a pillar in the temple of the God of me, and outside not
μη εξελθῃ ετι· και γραψω επ' αυτον το
not he may have gone out anymore; and I will write on him the
ονομα του θεου μου, και το ονομα *[της πολεως
name of the God of me, and the name [of the city
του θεου μου,] της καινης Ἱερουσαλημ, ἡ κατα-
of the God of me,] of the new Jerusalem, that coming
βαινουσα εκ του ουρανου απο του θεου μου, και
down out of the heaven from the God of me, and
το ονομα *[μου] το καινον. [13] Ὁ εχων ους,
the name [of me] the new. The one having an ear,
ακουσατω τι το πνευμα λεγει ταις εκκλησιαις.
let him hear what the spirit says to the congregations.
[14] Και τῳ αγγελῳ της εν Λαοδικειᾳ εκκλη-
And to the messenger of the in Laodicea congrega-
σιας γραψον· Ταδε λεγει ὁ Αμην, ὁ μαρτυς
tion write; These things says the Amen, the witness
ὁ πιστος και αληθινος, ἡ αρχη της κτισεως
the faithful and true, the beginning of the creation
του θεου· [15] οιδα σου τα εργα, ὁτι ουτε ψυχρος
of the God; I know of thee the works, that neither cold
ει, ουτε ζεστος· οφελον ψυχρος ἠς, η ζεσ-
thou art, nor hot; I wish cold thou wert, or hot.
τος. [16] Οὑτως, ὁτι χλιαρος ει, και ουτε
Thus, because lukewarm thou art, and neither
ζεστος ουτε ψυχρος, μελλω σε εμεσαι εκ του
hot nor cold, I am about thee to vomit out of the
στοματος μου. Ὁτι λεγεις· [17] ὁτι πλουσιος
mouth of me. Because thou sayest; that rich
ειμι, και πεπλουτηκα, και ουδενος χρειαν εχω,
I am, and have been enriched, and not any need I have,
και ουκ οιδας, ὁτι συ ει ὁ ταλαιπωρος και ὁ
and not thou knowest, that thou art the wretched one and the
ελεεινος, και πτωχος και τυφλος και γυμνος·
pitiable one, and poor and blind and naked;
[18] συμβουλευω σοι αγορασαι παρ' εμου χρυσιον
I counsel thee to have bought from of me gold
πεπυρωμενον εκ πυρος, ἱνα πλουτησῃς·
having been burnt by fire, so that thou mayest have been rich;
και ἱματια λευκα, ἱνα περιβαλῃ,
and garments white, so that thou mightest have been clothed,
και μη φανερωθῃ ἡ αισχυνη της γυμνοτητος
and not might have appeared the shame of the nakedness
σου· και κολλουριον, εγχρισαι τους οφθαλμους
of thee; and eye-salve, to have rubbed in the eyes
σου, ἱνα βλεπῃς. [19] Εγω ὁσους εαν φιλω,
of thee, so that thou mayest see. I as many as if I may love,

hast, so that no one may take ‡ thy Crown.

12 The CONQUEROR, I will make him ‡ a Pillar in the TEMPLE of my GOD, and he shall never go out more; and ‡ I will write on him the NAME of my GOD, and the NAME of the CITY of my GOD, the ‡ NEW Jerusalem,—that COMING DOWN out of the HEAVEN from my GOD; and ‡ my NEW NAME."

13 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

14 "And by the MESSENGER of the CONGREGATION in Laodicea write; These things says the AMEN, ‡ the FAITHFUL and true WITNESS, ‡ the BEGINNING of the CREATION of GOD;

15 I know Thy WORKS, That thou art neither cold nor hot; I wish thou wert cold or hot.

16 Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my MOUTH.

17 Because thou sayest ‡ 'I am rich, and have become wealthy, and have Need of Nothing;' and knowest not that thou art the WRETCHED and the pitiable one,—even * poor, and blind, and naked;

18 I counsel thee ‡ to buy from me Gold which has been refined by Fire, that thou mayest be rich; and ‡ white Garments, that thou mayest be clothed, and the SHAME of thy NAKEDNESS may not be manifested; and Eyesalve to anoint thine EYES, that thou mayest see.

19 I, ‡ as many as I

* VATICAN MANUSCRIPT, No. 1160.—12. the CITY of my GOD—omit. 12. my—omit. 17. poor.

‡ 11. Rev. ii. 10. ‡ 12. 1 Kings vii. 21; Gal. ii. 9. ‡ 12. Rev. ii. 17; xiv. 1; xxii. 4. ‡ 12. Gal. iv. 26; Heb. xii. 22; Rev. xxi. 2, 10. ‡ 12. Rev. xxii. 4. ‡ 14. Rev. i. 5; xix. 11; xxii. 6; verse 7. ‡ 14. Col. i. 15. ‡ 17. Hoshea xii. 8; 1 Cor. iv. 8. ‡ 18. Isa. lv. 1; Matt. xiii. 44; xxv. 9. ‡ 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 15; xix. 8. ‡ 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6; James i. 12.

ελεγχω και παιδευω· ζηλωσον ουν και μετα-
I prove and admonish; be thou zealous therefore and re-
νοησον. 20 Ιδου, ἑστηκα επι την θυραν, και
form. Lo, I have stood at the door, and
κρουω· εαν τις ακουσῃ της φωνης μου, και
I knock; if any one may have heard the voice of me, and
ανοιξῃ την θυραν, εισελευσομαι προς αυτον,
may have opened the door, I will go in to him,
και δειπνησω μετ' αυτου, και αυτος μετ' εμου.
and sup with him, and he with me.
21 Ὁ νικων, δωσω αυτῳ καθισαι *[μετ'
The one overcoming, I will give to him to have sat [with
εμου] εν τῳ θρονῳ μου, ὡς καγω ενικησα, και
me] in the throne of me, as also I overcame, and
εκαθισα μετα του πατρος μου εν τῳ θρονῳ
am sat down with the father of me in the throne
αυτου. 22 Ὁ εχων ους, ακουσατω τι το
of him. The one having an ear, let him hear what the
πνευμα λεγει ταις εκκλησιαις.
spirit says to the congregations.

ΚΕΦ. δ'. 4.

1 Μετα ταυτα ειδον, και ιδου, θυρα ανεῳ-
After these things I saw, and lo, a door having
γμενη εν τῳ ουρανῳ, και ἡ φωνη ἡ πρωτη,
been opened in the heaven, and the voice the first,
ἡν ηκουσα ὡς σαλπιγγος λαλουσης μετ' εμου,
which I heard as of a trumpet talking with me,
λεγων· Αναβα ὡδε, και δειξω σοι ἁ
saying; Come thou up here, and I will show to thee the things
δει γενεσθαι μετα ταυτα. 2 Και ευθεως
it behoves to have done after these things. And immediately
εγενομην εν πνευματι· και ιδου, θρονος εκειτο
I was in spirit; and lo, a throne was placed
εν τῳ ουρανῳ, και επι του θρονου καθημενος·
in the heaven, and on the throne one sitting;
3 και ὁ καθημενος ὁμοιος ὁρασει λιθῳ ιασπιδι
and the one sitting like in appearance to a stone a jasper
και σαρδιῳ· και ιρις κυκλοθεν του θρονου ὁμοιος
and a sardius; and a rainbow round about the throne like
ὁρασει σμαραγδινῳ. 4 Και κυκλοθεν του θρονου
in appearance to an emerald. And round about the throne
θρονοι εικοσιτεσσαρες· και επι τους θρονους
thrones twenty-four; and on the thrones
εικοσιτεσσαρας πρεσβυτερας καθημενους, περι-
twenty-four elders sitting, having
βεβλημενους εν ἱματιοις λευκοις, και επι τας
been clothed with garments white, and on the
κεφαλας αυτων στεφανους χρυσους. 5 Και εκ
heads of them crowns golden. And from
του θρονου εκπορευονται αστραπαι και φωναι
the throne proceed lightnings and voices

hate, reprove and chastise; be zealous, therefore, and reform.

20 Behold! I have stood at the DOOR, and I knock; ‡ if any one may have heard my VOICE and opened the DOOR, ‡ I *will enter in to him, and feast with him, and he with me.

21 The CONQUEROR, ‡ I will give to him to sit down with me in my THRONE, as I also conquered, and sat down with my FATHER in his THRONE.

22 (Let him who has an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

1 After these things I saw, and behold! a Door opened in the HEAVEN, and ‡ the FIRST VOICE which I heard, was as if a Trumpet speaking with me;—saying, ‡ "Ascend hither, and I will show thee what *must occur after these things."

2 Immediately ‡ I was in Spirit; and behold! ‡ a Throne was placed in the HEAVEN, and on *the THRONE one sitting.

3 And the ONE SITTING was like in appearance to a Jasper stone, and a Sardine; ‡ and a Rainbow encircled the THRONE—*similar in appearance to an Emerald.

4 ‡ And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, ‡ having been clothed with white Garments, and on their HEADS Golden Crowns.

5 And from the THRONE proceed ‡ Lightnings and Voices and Thunders;

* VATICAN MANUSCRIPT, No. 1160.—20. will both enter. 21. with me—omit. 1. must occur. Immediately after These things I was in Spirit. 2. the throne [illegible] sitting, to look upon like a Jasper-stone. 3. like to a Vision of Emeralds. [illegible]

‡ 20. Luke xiii. 37. ‡ 20. John xiv. 23. ‡ 21. Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27. ‡ 1. Rev. i. 10. ‡ 1. [illegible] ‡ 2. Rev. i. 10; xvii. 3; xxi. 10. ‡ 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; [illegible] Dan. vii. 9. ‡ 3. Ezek. i. 28. ‡ 4. Rev. xi. 16. ‡ 4. Rev. iii. 4, 5, &c. ‡ 5. [illegible] xvi. 18.

..αι βρονται· και ἑπτα λαμπαδες πυρος καιομε-
..d thunders; and seven lamps of fire burn-
..αι ενωπιον του θρονου, αἱ εισι *[τα] ἑπτα
..g in presence of the throne, which are [the] seven
..πνευματα του θεου· 6 και ενωπιον του θρονου
spirits of the God; and in presence of the throne
..ς θαλασσα ὑαλινη, ὁμοια κρυσταλλῳ· και εν
a sea made of glass, like crystal; and in
..εσῳ του θρονου και κυκλῳ του θρονου τεσσαρα
..dst of the throne and in a circle of the throne four
..ωα γεμοντα οφθαλμων εμπροσθεν και οπισ-
..ing ones being full of eyes before and be-
..εν. 7 *[Και] το ζωον το πρωτον ὁμοιον
..nd. [And] the living one the first like
..εοντι, και το δευτερον ζωον ὁμοιον μοσχῳ,
a lion, and the second living one like to a young bullock,
..αι το τριτον ζωον εχον *[το] προσωπον αν-
..d the third living one had [the] face of
..θρωπου, και το τεταρτον ζωον ὁμοιον αετῳ
..man, and the fourth living one like to an eagle
..πετομενῳ. 8 Και τα τεσσαρα ζωα, ἑν καθ' ἑν
flying. And the four living ones, one by one
..αυτων εχον ανα πτερυγας ἑξ, κυκλοθεν και
..them had apiece wings six, round about and
..σωθεν γεμουσιν οφθαλμων· και αναπαυσιν
within they are full of eyes; and rest
..ουκ εχουσιν ἡμερας και νυκτος, λεγοντες·
.. they have of day and of night, saying:
..αγιος, ἁγιος, ἁγιος κυριος ὁ θεος ὁ παντοκρα-
..Holy, holy, holy Lord the God the almighty,
..ωρ, ὁ ην και ὁ ων και ὁ ερχομενος.
the one who was and the one existing and the one coming.
9 Και ὁταν δωσουσι τα ζωα δοξαν και τιμην
And when shall give the living ones glory and honor
..αι ευχαριστιαν τῳ καθημενῳ επι του θρονου,
..d thanks to the one sitting on the throne,
..ῳ ζωντι εις τους αιωνας των αιωνων, 10 πε-
the one living for the ages of the ages, shall
..σουνται οἱ εικοσιτεσσαρες πρεσβυτεροι ενωπιον
..fall down the twenty-four elders in presence
..του καθημενου επι του θρονου, και προσκυνη-
..the one sitting on the throne, and they shall do
..σουσι τῳ ζωντι εις τους αιωνας των αιωνων,
homage to the one living for the ages of the ages,
..αι βαλουσι τους στεφανους αὑτων ενωπιον
..d they shall cast the crowns of themselves in presence
..του θρονου, λεγοντες· 11 αξιος ει, κυριε,
..the throne, saying: worthy thou art, O Lord,
..λαβειν την δοξαν και την τιμην και την δυνα-
..to receive the glory and the honor and the power;

and before the THRONE were burning ‡ Seven Lamps of Fire, which are the ‡ SEVEN Spirits of God;

6 and before * the THRONE as it were ‡ a glassy Sea, like Crystal; ‡ and in the Midst of the THRONE, and around the THRONE, Four Living ones, being full of Eyes before and behind.

7 ‡ And the FIRST LIVING ONE resembled a Lion, and the SECOND Living one resembled a Steer, and the THIRD Living one † having the FACE as of a Man, and the FOURTH Living one was like to a flying Eagle.

8 And the FOUR Living ones, † having * each of them † six Wings apiece, round about and within are full of Eyes; and they have no rest Day and Night, saying, † ‡ "Holy, holy, * holy, ‡ Lord GOD, the OMNIPOTENT! the ONE who WAS, and the ONE who IS, and the ONE who is COMING."

9 And when the LIVING ONES shall give Glory and Honor and Thanks to the ONE SITTING on the THRONE, to HIM ‡ who LIVES for the AGES of the AGES,

10 ‡ the TWENTY-FOUR Elders will fall down before the ONE SITTING on the THRONE, and will do homage to HIM who LIVES for the AGES of the AGES, ‡ and they will cast their CROWNS before the THRONE, saying,

11 ‡ "Thou art worthy * † O LORD, even our GOD, to receive the GLORY, and the HONOR, and the POW-

* VATICAN MANUSCRIPT, No. 1160.—5. the—omit. 6. his throne as. 7. And—omit. 7. the—omit (B.) 8. every one of them (B.) 8. holy, holy, holy, ...y, Lord God. 11. O, LORD even our GOD, the HOLY one, to receive (B.)

† 7. having. (A B.) 8. having. (A.) 8. six Wings apiece, round about and within are full of Eyes (A B.) 8. Holy—three times in A and most MSS., nine times ... 11. the LORD, even our GOD, (A B.)

‡ 5. Exod. xxxvii. 23; 2 Chron. iv. 20; Ezek. i. 13; Zech. iv. 2. ‡ 5. Rev. i. 4; iii. 1; v. 6. ... Exod. xxxviii. 8; Rev. xv. 2. ‡ 6. Ezek. i. 5. ‡ 7. Num. ii. 2; Ezek. i. 10; x. 14. ... Isa. vi. 3. ‡ 8. Rev. i. 8. ‡ 9. Rev. i. 18; v. 14; xv. 7. ‡ 10. ... verse 4. ‡ 11. Rev. v. 12.

μεν· ὁτι συ εκτισας τα παντα, και δια το
because thou didst create the all things, and on account of the
θελημα σου ησαν, και εκτισθησαν.
will of thee they were, and were created.

ΚΕΦ. ε'. 5.

[1] Και ειδον επι την δεξιαν του καθημενου επι
And I saw on the right of the one sitting on
του θρονου βιβλιον γεγραμμενον εσωθεν και
the throne a scroll having been written within and
οπισθεν, κατεσφραγισμενον σφραγισιν ἑπτα·
on the back, having been sealed up with seals seven;
[2] Και ειδον αγγελον ισχυρον, κηρυσσοντα εν
And I saw a messenger strong, publishing with
φωνῃ μεγαλῃ· Τις εστιν αξιος ανοιξαι το βιβ-
a voice great; Who is worthy to open the scroll,
λιον, και λυσαι τας σφραγιδας αυτου; [3] Και
and to loose the seals of it? And
ουδεις ηδυνατο εν τῳ ουρανῳ, ουδε επι της γης,
no one was able in the heaven, nor on the earth,
ουδε ὑποκατω της γης, ανοιξαι το βιβλιον, ουδε
nor under the earth, to open the scroll, nor
βλεπειν αυτο. [4] Και εγω εκλαιον πολλα, ὁτι
to see it. And I was weeping much, because
ουδεις αξιος εὑρεθη ανοιξαι το βιβλιον, ουτε
no one worthy was found to open the scroll, nor
βλεπειν αυτο. [5] Και εἱς εκ των πρεσβυτερων
to see it. And one of the elders
λεγει μοι· Μη κλαιε· ιδου, ενικησεν ὁ λεων ὁ
says to me; Not do thou weep; lo, prevailed the lion that
εκ της φυλης Ιουδα, ἡ ῥιζα Δαυιδ, ανοιξαι το
of the tribe of Judah, the root of David, to open the
βιβλιον και τας ἑπτα σφραγιδας αυτου. [6] Και
scroll and the seven seals of it. And
ειδον εν μεσῳ του θρονου και των τεσσαρων
I saw in midst of the throne and of the four
ζωων, και εν μεσῳ των πρεσβυτερων, αρνιον
living ones, and in midst of the elders, a young lamb
ἑστηκος ὡς εσφαγμενον, εχον κερατα
having been standing as having been slaughtered, it had horns
ἑπτα, και οφθαλμους ἑπτα, οἱ εισι τα ἑπτα
seven, and eyes seven, they are the seven
πνευματα του θεου *[τα] απεσταλμενα εις
spirits of the God [those] having been sent forth into
πασαν την γην. [7] Και ηλθε και ειληφε *[το
all the earth. And he came and took [the
βιβλιον] εκ της δεξιας του καθημενου επι του
scroll] from the right of the one sitting on the
θρονου.
throne.

[8] Και ὁτε ελαβε το βιβλιον, τα τεσσαρα
And when he took the scroll, the four
ζωα και οἱ εικοσιτεσσαρες πρεσβυτεροι επε-
living ones and the twenty-four elders fell

we;] Because thou didst create ALL things, and on account of thy WILL they were, †and were created."

CHAPTER V.

1 And I saw on the RIGHT of HIM SITTING on the THRONE, ‡a SCROLL having been written within and *outside, ‡firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the SCROLL, and to loose its SEALS?"

3 And no one was able in ‡the *HEAVEN, nor on the EARTH, nor under the EARTH, to open the SCROLL, nor to see it.

4 And I wept much Because no one was found worthy to open the SCROLL, nor to see it.

5 And one of the ELDERS says to me, "Do not weep; behold, ‡the LION that has overcome which is of the TRIBE of Judah, ‡the ROOT of David, *he who is OPENING the SCROLL, and ‡its SEVEN Seals."

6 And I saw in the Midst of the THRONE, and of the FOUR Living ones, and in the Midst of the ELDERS, ‡a little Lamb standing, as if killed, having seven Horns and ‡seven Eyes, which are ‡the †SEVEN Spirits of GOD sent forth into all the EARTH.

7 And he came and took the SCROLL from the RIGHT hand of ‡the ONE SITTING on the THRONE.

8 And when he took the SCROLL, ‡the FOUR Living ones and the TWENTY-FOUR Elders fell down

* VATICAN MANUSCRIPT, No. 1160.—1. outside (s.) 3. HEAVEN above, nor. 5. HE is also OPENING, (s.) 6. those—omit (s.) 7. the SCROLL—omit (s.)

† 11. and were created, omitted by A. 6. SEVEN omitted by A.

‡ 1. Ezek. ii.9, 10. ‡ 1. Isa. xxix. 11; Dan. xii. 4. ‡ 3. verse 13. ‡ 5. Gen. xlix. 9, 10; Heb. vii. 14. ‡ 5. Isa. xi. 1, 10; Rom. xv. 12; Rev. xxii. 16. ‡ 5. verse 1; Rev. vi. 1. ‡ 6. Isa. liii. 7; John i. 29, 36; 1 Pet. i. 19; Rev. xiii. 8; verse 12. ‡ 6. Zech. iii. 9; iv. 10. ‡ 6. Rev. iv. 5. ‡ 7. Rev. iv. 2. ‡ 8. Rev. iv. 8.

ωπιον του αρνιου, εχοντες ἑκαστος κιθα-
presence of the lamb, having each one harps,
ι φιαλας χρυσας γεμουσας θυμιαματων,
d bowls golden being full of odors,
ν *[αἱ] προσευχαι των ἁγιων. 9 Και
[the] prayers of the holy ones. And
ν ᾠδην καινην, λεγοντες· Αξιος ει λα-
a song new, saying; Worthy thou art to
ο βιβλιον, και ανοιξαι τας σφραγιδας
e scroll, and to open the seals
ὁτι εσφαγης, και ηγορασας τῳ Θεῳ
because thou wast slain, and didst buy back for the God
] εν τῳ αἱματι σου εκ πασης φυλης και
with the blood of thee out of every tribe and
ης και λαου και εθνους, 10 και εποιησας
and people and nation, and thou didst make
τῳ Θεῳ ἡμων βασιλεις και ἱερεις, και
the God of us kings and priests, and
υσουσιν επι της γης. 11 Και ειδον, και
all reign on the earth. And I saw, and
φωνην αγγελων πολλων κυκλῳ του
a voice of messengers many in a circle of the
και των ζωων και των πρεσβυτερων·
and of the living ones and of the elders;
ὁ αριθμος αυτων μυριαδες μυριαδων, και
he number of them myriads of myriads, and
ες χιλιαδων· 12 λεγοντες φωνῃ μεγαλῃ·
of thousands; saying with a voice great;
στι το αρνιον το εσφαγμενον λαβειν την
is the lamb that having been killed to receive the
και πλουτον και σοφιαν και ισχυν και
and wealth and wisdom and strength and
και δοξαν και ευλογιαν. 13 Και παν
and glory and blessing. And every
ὁ εστιν εν τῳ ουρανῳ, και επι της γης,
g which is in the heaven, and on the earth,
κατω της γης, και επι της θαλασσης
der the earth, and on the sea
ι, και τα εν αυτοις παντα, ηκουσα
and the things in them all, I heard
ας· Τῳ καθημενῳ επι του θρονου και τῳ
To the one sitting on the throne and to the
ευλογια και ἡ τιμη και ἡ δοξα και το
blessing and the honor and the glory and the
ος εις τους αιωνας των αιωνων. 14 Και τα
for the ages of the ages. And the
α ζωα ελεγον· Αμην· και οἱ πρεσβυτεροι
ving ones said; So be it; and the elders
και προσεκυνησαν.
and did homage.

before the LAMB, having each *a ‡ Harp and golden Bowls full of incense, which are ‡ the Prayers of the SAINTS.

9 And ‡ they sung a new Song, saying, ‡ "Thou art worthy *to take the SCROLL, and to open its SEALS; ‡ Because thou wast killed, and ‡ didst redeem †[us] to GOD, with thy BLOOD, ‡ out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our GOD † ‡ a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard *a Voice of many Angels in a Circle of the THRONE, and of the LIVING ONES and of the ELDERS; and the number of them was ‡ Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, ‡ "Worthy is THAT LAMB which was killed to receive the POWER, and *Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 ‡ And Every Created thing which is in the HEAVEN, and on the EARTH, and under the EARTH, and on the SEA, and *All THINGS in them, All I heard saying, "To HIM who SITS on the THRONE, and to the LAMB, be ‡ the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the *AGES."

14 ‡ And the FOUR Living ones said, *"AMEN." And the ELDERS fell down and did homage.

...AN MANUSCRIPT, No. 1160.—8. a Harp (A B.) 8. the—omit. 9. to ... 11. as a Voice. 12. the WEALTH. 13. All THINGS in them, All I heard. ... Amen. 14. AMEN.

... omitted by A, and the Codex Sinaiticus B, and both read "to our GOD." 10. ... and a Priesthood. (A B.)

...v. xiv. 2; xv. 2. ‡ 8. Psa. cxli. 2; Rev. viii. 3, 4. ‡ 9. Psa. xl. 3; Rev. ... ‡ 9. Rev. iv. 11. ‡ 9. Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. ... 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. ‡ 9. ... vi. 25; Rev. vii. 9; xi. 9; xiv. 6. ‡ 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. ... xxii. 5. ‡ 11. Psa. lxviii. 17; Dan. vii. 10; Heb. xii. 22. ‡ 12. Rev. iv. 11. ... xv. 30. ‡ 13. 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv. ... Rev. i. 6. ‡ 14. Rev. xix. 4.

ΚΕΦ. ς'. 6.

1 Και ειδον ὁτε ηνοιξε το αρνιον μιαν εκ των
And I saw when opened the lamb one of the
ἑπτα σφραγιδων, και ηκουσα ἑνος εκ των τεσ-
seven seals, and I heard one of the four
σαρων ζωων λεγοντος, ὡς φωνη βροντης·
living ones saying, as a voice of thunder;
Ερχου †και ιδε. 2 Και *[ειδον, και] ιδου
Come thou and see thou. And [I saw, and] lo,
ἱππος λευκος, και ὁ καθημενος επ' αυτον εχων
a horse white, and the one sitting on him having
τοξον· και εδοθη αυτῳ στεφανος, και εξηλθε
a bow; and was given to him a crown, and he came out
νικων, και ἱνα νικησῃ.
conquering, and that he might conquer.

3 Και ὁτε ηνοιξε την σφραγιδα την δευτεραν,
And when he opened the seal the second,
ηκουσα του δευτερου ζωου λεγοντος· Ερχου.
I heard the second living one saying; Come thou.
4 Και εξηλθεν αλλος ἱππος πυῤῥος· και τῳ καθη-
And came out another horse red; and to the one
μενῳ επ' αυτον εδοθη αυτῳ λαβειν την ειρηνην
sitting on him it was given to him to take the peace
εκ της γης, *[και] ἱνα αλληλους σφαξωσι· και
from the earth, [and] so that each other they might kill; and
εδοθη αυτῳ μαχαιρα μεγαλη.
was given to him a sword great.

5 Και ὁτε ηνοιξε την σφραγιδα την τριτην
And when he opened the seal the third
ηκουσα του τριτου ζωου λεγοντος· Ερχου †και
I heard the third living one saying; Come thou and
ιδε. Και *[ειδον, και] ιδου ἱππος μελας, και
see thou. And [I saw, and] lo a horse black, and
ὁ καθημενος επ' αυτον εχων ζυγον εν τῃ χειρι
the one sitting on him, having a balance in the hand
αὑτου. 6 Και ηκουσα φωνην εν μεσῳ των τεσ-
of himself. And I heard a voice in midst of the four
σαρων ζωων λεγουσαν· Χοινιξ σιτου δηναριου,
living ones saying; A small measure of wheat for a denarius,
και τρεις χοινικες κριθης δηναριου· και το ελαι-
and three small measures of barley for a denarius; and the oil
ον και τον οινον μη αδικησῃς.
and the wine not thou mayest hurt.

7 Και ὁτε ηνοιξε την σφραγιδα την τεταρτην,
And when he opened the seal the fourth,
ηκουσα του τεταρτου ζωου λεγοντος· Ερχου
I heard the fourth living one saying; Come thou
†και ιδε. 8 Και *[ειδον, και] ιδου ἱππος χλω-
and see thou. And [I saw, and] lo a horse pale,
ρος, και ὁ καθημενος επανω αυτου, ονομα αυτῳ
and the one sitting on him, a name to him
ὁ Θανατος· και ὁ ᾁδης ηκολουθει *[μετ']
the Death; and the unseen followed [with]

CHAPTER VI.

1 And ‡I saw *when the LAMB opened one of the SEVEN Seals, and I heard ‡one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

2 And †I saw, and behold! ‡a white Horse, and HE who SAT on it having a Bow; and a Crown was given to him, and he came out conquering, and that he might conquer.

3 And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

4 ‡And there came out Another, a red Horse; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other; and there was given to him a great Sword.

5 And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And †I saw, and behold! ‡a black Horse, and HE who SAT on him having a Balance in his HAND.

6 And I heard a Voice in the Midst of the FOUR Living ones, saying, "†A Chœnix of Wheat for a Denarius, and Three Chœnixes of Barley for a Denarius; and ‡the OIL and the WINE thou must not injure."

7 And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

8 And †I saw, and behold! ‡a pale Horse, and the one who was SITTING on him, whose NAME was DEATH; and HADES followed with

* VATICAN MANUSCRIPT, No. 1160.—1. That. 2. I saw, and—omit (a.) 4. and—omit (b.) 5. I saw, and—omit (b.) 8. I saw, and—omit. 8. with—omit.

† 1. and see is omitted by A. C. after "Come;" also in verses 3, 5 and 7. 2. I saw, and (A. C.) 5. I saw, and (A. C.) 6. The word choinix denotes a measure containing one wine quart, and a twelfth part of a quart. 8. I saw, and (A. C.)

‡ 1. Rev. v. 5—6. ‡ 1. Rev. iv. 7. ‡ 2. Zech. vi. 3; Rev. xix. 11. ‡ 4. Zech. vi. 2. ‡ 5. Zech. vi. 2. ‡ 6. Rev. ix. 4. ‡ 8. Zech. vi. 3.

…ν· και εδοθη αυτῳ εξουσια επι το τεταρτον
… and was given to him authority over the fourth part
γης, αποκτειναι εν ῥομφαιᾳ και εν λιμῳ
earth, to kill with sword and with famine
εν θανατῳ, και ὑπο των θηριων της γης.
with death, and by the wild beasts of the earth.
9 Και ὁτε ηνοιξε την πεμπτην σφραγιδα,
And when he opened the fifth seal,
…ν ὑποκατω του θυσιαστηριου τας ψυχας
under the altar the souls
…εσφαγμενων δια τον λογον του θεου,
… having been killed because of the word of the God,
δια την μαρτυριαν ἡν ειχον· 10 και εκραξαν
because of the testimony which they held; and they cried
… μεγαλῃ, λεγοντες· Ἑως ποτε, ὁ δεσπο-
… voice great, saying; How long, the sove-
ὁ ἁγιος και αληθινος, ου κρινεις και εκδι-
the holy one and true one, not thou judgest and aveng-
το αἱμα ἡμων απο των κατοικουντων επι
the blood of us from those dwelling on
γης; 11 Και εδοθη αυτοις στολη λευκη, και
earth? And was given to them a robe white, and
…θη αυτοις, ἱνα αναπαυσωνται ετι χρονον,
said to them, that they should rest yet a time,
… πληρωσωσι και οἱ συνδουλοι αυτων και οἱ
… should be completed also the fellow-slaves of them and the
…φοι αυτων, οἱ μελλοντες αποκτεινεσθαι ὡς
… of them, those being about to be killed as
αυτοι.
they.
12 Και ειδον ὁτε ηνοιξε την σφραγιδα την
And I saw when he opened the seal the
…ην, και σεισμος μεγας εγενετο, και ὁ ἡλιος
… and an earthquake great was, and the sun
…ας εγενετο ὡς σακκος τριχινος, και ἡ σεληνη
… became as sackcloth of hair, and the moon
…λη εγενετο ὡς αἱμα, 13 και οἱ αστερες του
whole became as blood, and the stars of the
…ου επεσαν εις την γην, ὡς συκη βαλλει
… fell to the earth, as a fig-tree casts
… ολυνθους αὑτης ὑπο ανεμου μεγαλου σειο-
… untimely figs of herself by a wind great being
…η, 14 και ὁ ουρανος απεχωρισθη ὡς βιβλιον
… and the heaven was separated from as a scroll
…σσομενον, και παν ορος και νησος εκ των
being rolled up, and every mountain and island out of the
…ων αὑτων εκινηθησαν· 15 και οἱ βασιλεις της
… of themselves were moved; and the kings of the

him; and there was given to him Authority over the FOURTH part of the EARTH, to kill ‡ with Sword, and with Famine, and with Death, and ‡ by the WILD BEASTS of the EARTH.

9 And when he opened the FIFTH SEAL, I saw under the ‡ ALTAR ‡ the PERSONS of those who HAD been KILLED because of ‡ the WORD of GOD, and because of ‡ the TESTIMONY * which they held.

10 And they cried with a loud Voice, saying, "How long, O SOVEREIGN LORD! the HOLY one and true! ‡ dost thou not judge and take vengeance for our BLOOD from THOSE who DWELL on the EARTH?"

11 And there was given to them † severally ‡ a white Robe; and it was told them ‡ to rest yet for a Time, till both their FELLOW-SERVANTS and their BRETHREN, who were about to be killed even as they, should be completed.

12 And I saw when he opened the SIXTH SEAL, ‡ and there was a great Earthquake, and ‡ the SUN became black as Sackcloth of Hair, and the entire MOON became as BLOOD;

13 ‡ and the STARS of the HEAVEN fell to the EARTH, as a Fig tree drops its UNTIMELY FIGS, being shaken by a Great Wind.

14 ‡ And the HEAVEN was separated from its place, being rolled up as a Scroll; and ‡ Every Mountain and Island were moved out of their PLACES.

15 And the KINGS of

* VATICAN MANUSCRIPT, No. 1160.—9. of the LAMB which (a.)

† 11. severally a white Robe, (A. C.)

…. Ezek. xiv. 21.　　‡ 8. Lev. xxvi. 22.　　‡ 9. Rev. viii. 3; ix. 13; xiv. 18.
… Rev. xx. 4.　　‡ 9. Rev. i. 9.　　‡ 9. 2 Tim. i. 8; Rev. xii. 17; xix. 10.　　‡ 10.
… xi. 18; xix. 2.　　‡ 11. Rev. iii. 4, 5; vii. 9, 14.　　‡ 11. Heb. xi. 40; Rev. xiv. 13.
… Rev. xvi. 18.　　‡ 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20.　　‡ 13.
… viii. 10; ix. 1.　　‡ 14. Psa. cii. 26; Isa. xxxiv. 4; Heb. i. 12, 13.　　‡ 14. Jer. iii.
…. 24; Rev. xvi. 20.

γης και οἱ μεγιστανες και οἱ χιλιαρχοι και οἱ
earth and the great ones and the commanders and the
πλουσιοι και ὁ ισχυροι, και πας δουλος και
rich ones and the strong ones, and every bondman and
*[πας] ελευθερος εκρυψαν ἑαυτους εις τα
[every] freeman hid themselves in the
σπηλαια και εις τας πετρας των ορεων, [16] και
caves and in the rocks of the mountains, and
λεγουσι τοις ορεσι και ταις πετραις· Πεσετε
they say to the mountains and to the rocks; Fall you
εφ' ἡμας, και κρυψατε ἡμας απο προσωπου του
on us, and hide you us from face of the
καθημενου επι του θρονου, και απο της οργης
one sitting on the throne, and from the wrath
του αρνιου· [17] ὁτι ηλθεν ἡ ἡμερα ἡ μεγαλη
of the lamb; because came the day the great
της οργης αυτου· και τις δυναται σταθηναι;
of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

[1] Και μετα ταυτα ειδον τεσσαρας αγγελους
And after these things I saw four messengers
ἑστωτας επι τας τεσσαρας γωνιας της γης,
standing on the four corners of the earth,
κρατουντας τους τεσσαρας ανεμους της γης,
holding the four winds of the earth,
ἱνα μη πνεῃ ανεμος επι της γης, μητε επι
so that not might blow a wind on the earth, nor on
της θαλλασσης, μητε επι παν δενδρον. [2] Και
the sea, nor on any tree. And
ειδον αλλον αγγελον αναβαινοντα απο ανατο-
I saw another messenger rising up from a rising
λης ἡλιου, ηχοντα σφραγιδα θεου ζωντος· και
of sun, having a seal of God living; and
εκραξε φωνῃ μεγαλῃ τοις τεσσαρσιν αγγελοις,
he cried with a voice great to the four messengers,
οἱς εδοθη αυτοις αδικησαι την γην και την
to whom it was given for them to injure the earth and the
θαλασσαν, [3] λεγων· Μη αδικησητε την γην,
sea, saying; Not do you injure the earth,
μητε την θαλασσαν, μητε τα δενδρα, αχρις οὑ
nor the sea, nor the trees, till
σφραγισωμεν τους δουλους του θεου ἡμων επι
we have sealed the bond-servants of the God of us on
των μετωπων αυτων.
the foreheads of them.
[4] Και ηκουσα τον αριθμον των εσφραγισμε-
And I heard the number of those having been
νων, *[ἑκατον τεσσαρακοντα τεσσαρες χιλια-
sealed, [one hundred forty four thou-
δες εσφραγισμενοι] εκ πασης φυλης υἱων Ισραηλ·
sands having been sealed] out of every tribe of sons of Israel,

the EARTH, and the GREAT MEN, and the COMMANDERS, and the RICH, and the STRONG, and Every Bondman and Freeman, hid themselves in the CAVES and in the ROCKS of the MOUNTAINS;

16 ‡ and they say to the MOUNTAINS and to the ROCKS, "Fall on us, and hide us from the Face of HIM who sits on the THRONE, and from the WRATH of the LAMB;

17 ‡ because the GREAT DAY of † his WRATH has come, ‡ and who is able to * stand?"

CHAPTER VII.

1 † After this I saw Four Angels standing on the FOUR Corners of the EARTH, ‡ restraining the FOUR Winds of the EARTH, so ‡ that no Wind might blow on the EARTH, nor on the SEA, nor on Any Tree.

2 And I saw Another Angel ascending from the Sun-rising, having the * Seal of the living God; and he cried with a loud Voice to the FOUR Angels to whom it was given to injure the EARTH and the SEA,

3 saying, ‡ "Injure not the EARTH, nor the SEA, nor the TREES, till we have ‡ sealed the BOND-SERVANTS of our GOD in their * FOREHEADS."

4 † And ‡ I heard the NUMBER of the SEALED, ‡ a Hundred and forty-four Thousand sealed, out of Every Tribe of the Sons of Israel.

* VATICAN MANUSCRIPT, No. 1160.—15. Every—omit (A B C.) 17. to stand. 2. Seals. 3. FOREHEAD. 4. a Hundred and forty-four Thousand having been sealed—omit.

† 17. their (C.) 1. After this I saw, (A B C.) 4. And I heard the NUMBER of the SEALED,—omitted by A; but—a Hundred and forty-four Thousand sealed—omitted by A B C.

‡ 16. Hosea x. 8; Luke xxiii. 30; Rev. ix. 6. ‡ 17. Isa. xiii. 6; Zeph. i. 14; Rev. ... ‡ 17. Psa. lxxvi. 7. ‡ 1. Dan. vii. 2. ‡ 1. Rev. ix. 4. ‡ 3. Rev. ... ‡ 3. Ezek. ix. 4; Rev. xiv. 1. ‡ 3. Rev. xxii. 4. ‡ 4. Rev. ix. 16. ‡ 4. Rev. ...

5 εκ φυλης Ιουδα, ιβ΄ χιλιαδες εσφραγισμενοι·
out of tribe of Judah, twelve thousands having been sealed;
εκ φυλης Ῥουβην, ιβ΄ χιλιαδες *[εσφραγισμε-
out of tribe of Reuben, twelve thousands [having been sealed;]
νοι·] εκ φυλης Γαδ, ιβ΄ χιλιαδες *[εσφραγισ-
out of tribe of Gad, twelve thousands [having been
μενοι·] 6 εκ φυλης Ασηρ, ιβ΄ χιλιαδες *[εσφρα-
sealed;] out of tribe of Aser, twelve thousands [having been
γισμενοι·] εκ φυλης Νεφθαλειμ, ιβ΄ χιλιαδες
sealed;] out of tribe of Naphtali, twelve thousands
*[εσφραγισμενοι·] εκ φυλης Μανασση, ιβ΄
[having been sealed;] out of tribe of Manasses, twelve
χιλιαδες *[εσφραγισμενοι·] 7 εκ φυλης Συμεων
thousands [having been sealed;] out of tribe of Simeon
ιβ΄ χιλιαδες *[εσφραγισμενοι·] εκ φυλης
twelve thousands [having been sealed;] out of tribe
Λευι, ιβ΄ χιλιαδες *[εσφραγισμενοι·] εκ φυλης
of Levi, twelve thousands [having been sealed;] out of tribe
Ισαχαρ, ιβ΄ χιλιαδες *[εσφραγισμενοι·] 8 εκ
of Issachar, twelve thousands [having been sealed;] out of
φυλης Ζαβουλων, ιβ΄ χιλιαδες *[εσφραγισμε-
tribe of Zebulon, twelve thousands [having been sealed;]
νοι·] εκ φυλης Ιωσηφ, ιβ΄ χιλιαδες *[εσφρα-
out of tribe of Joseph, twelve thousands [having
γισμενοι·] εκ φυλης Βενιαμιν, ιβ΄ χιλιαδες
been sealed;] out of tribe of Benjamin, twelve thousands
εσφραγισμενοι.
having been sealed.

9 Μετα ταυτα ειδον, και ιδου οχλος πολυς,
After these things I saw, and lo a crowd great,
ὁν αριθμησαι *[αυτον] ουδεις ηδυνατο, εκ
which to have numbered [him] no one was able, out of
παντος εθνους και φυλων και λαων και γλωσ-
every nation and of tribes and of peoples and of tongues,
σων, ἑστωτες ενωπιον του θρονου και ενωπιον
standing in presence of the throne and in presence
του αρνιου, περιβεβλημενους στολας λευκας,
of the lamb, having been clothed robes white,
και φοινικες εν ταις χερσιν αυτων· 10 και κρα-
and palms in the hands of them; and they
ζουσι φωνῃ μεγαλῃ, λεγοντες· Ἡ σωτηρια τῳ
cry with a voice great, saying; The salvation to the
θεῳ ἡμων τῳ καθημενῳ επι του θρονου, και τῳ
God of us to that one sitting on the throne, and to the
αρνιῳ. 11 Και παντες οἱ αγγελοι ἑστηκεσαν
lamb. And all the messengers stood
κυκλῳ του θρονου και των πρεσβυτερων και
in a circle of the throne and of the elders and
των τεσσαρων ζωων, και επεσον ενωπιον του
of the four living ones, and fell down before the
θρονου επι τα προσωπα αὐτων, και προσεκυνη-
throne on the faces of themselves, and worshipped
σαν τῳ θεῳ, 12 λεγοντες· Αμην· ἡ ευλογια και
the God, saying; So be it; the blessing and
ἡ δοξα και ἡ σοφια και ἡ ευχαριστια και ἡ
the glory and the wisdom and the thanksgiving and the

5 Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

6 Twelve Thousand out of the Tribe of Asher; Twelve thousand out of the Tribe of Naphtali; Twelve Thousand out of the Tribe of Manasseh;

7 Twelve Thousand out of the Tribe of Simeon; Twelve Thousand out of the Tribe of Levi; Twelve Thousand out of the Tribe of Issachar;

8 Twelve Thousand out of the Tribe of Zebulun; Twelve Thousand out of the Tribe of Joseph; Twelve Thousand sealed out of the Tribe of Benjamin.

9 After these things I saw, and behold! a great Crowd, which no one could have numbered, out of ‡ Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, ‡ invested with white Robes, and Palm-branches in their HANDS;

10 and they cry with a loud Voice, saying, ‡ "The SALVATION [be ascribed] to THAT GOD of ours ‡ who SITS on the THRONE, and to the LAMB."

11 ‡ And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped GOD,

12 ‡ saying, "Amen! the BLESSING, and the GLORY, and the WISDOM, and the THANKSGIVING,

* VATICAN MANUSCRIPT, No. 1160.—5—8. having been sealed—omit [A. B C.] 9. him—omit [A.]

‡ 9. Rev. v. 9. ‡ 9. Rev. iii. 5, 18; iv. 4; vi. 11; verse 14. ‡ 10. Psa. iii. 8; [illegible] 11; Jer. iii. 23; Hosea xi. 1. 4; Rev. xix. 1. ‡ 10. Rev. v. 13. ‡ 11. Lev. ix. 6. ‡ 12. Rev. v. 13. 14.

η και ἡ δυναμις και ἡ ισχυς τῳ θεῳ ἡμων
and the power and the strength to the God of us
τους αιωνας των αιωνων· †[αμην.]
the ages of the ages; [so be it.]
13 Και απεκριθη εἱς εκ των πρεσβυτερων,
And answered one of the elders,
λεγων μοι· Οὑτοι οἱ περιβεβλημενοι τας στο-
saying to me; These the ones having been clothed the robes
λας τας λευκας, τινας εισι, και ποθεν ηλθον;
the white, who are they, and whence came they?
14 Και ειρηκα αυτῳ· Κυριε μου, συ οιδας. Και
And I said to him; O lord of me, thou knowest. And
ειπε μοι· Οὑτοι εισιν οἱ ερχομενοι εκ της θλι-
he said to me; These are they coming out of the afflic-
ψεως της μεγαλης, και επλυναν τας στολας
tion the great, and washed the robes
αὑτων, και ελευκαναν αυτας εν τῳ αἱματι
of themselves, and whitened them in the blood
του αρνιου. 15 Δια τουτο εισιν ενωπιον του
of the lamb. On account of this they are in presence of the
θρονου του θεου, και λατρευουσιν αυτῳ ἡμερας
throne of the God, and publicly serve him day
και νυκτος εν τῳ ναῳ αυτου· και ὁ καθημενος
and night in the temple of him; and the one sitting
επι του θρονου, σκηνωσει επ᾽ αυτους. 16 Ου
on the throne, pitches his tent over them. Not
πεινασουσιν ετι, ουδε διψησουσιν *[ετι,] ουδε
they will hunger more, neither will they thirst [more,] nor
μη πεσῃ επ᾽ αυτους ὁ ἡλιος, ουδε παν καυμα·
and may fall on them the sun, nor any heat;
17 ὁτι το αρνιον το ανα μεσον του θρονου ποι-
because the lamb that in the midst of the throne will
μανει αυτους, και ὁδηγησει αυτους επι ζωης
tend them, and will lead them to of life
πηγας ὑδατων· και εξαλειψει ὁ θεος παν δακ-
fountains of waters; and will wipe away the God every tear
ρυον εκ των οφθαλμων αυτων.
from the eyes of them.

ΚΕΦ. η᾽. 8.

1 Και ὁτε ηνοιξε την σφραγιδα την ἑβδομην,
And when he opened the seal the seventh,
εγενετο σιγη εν τῳ ουρανῳ ὡς ἡμιωριον. 2 Και
was silence in the heaven about half an hour. And
ειδον τους ἑπτα αγγελους, οἱ ενωπιον του θεου
I saw the seven messengers, who in presence of the God
ἑστηκασι· και εδοθησαν αυτοις ἑπτα σαλπιγγες.
have stood; and were given to them seven trumpets.
3 Και αλλος αγγελος ηλθε, και εσταθη επι το
And another messenger came, and stood at the
θυσιαστηριον, εχων λιβανωτον χρυσουν· και
altar, having a censer golden; and

and the might, and the [illegible]
power, and the strength [illegible]
be to our God for the
Ages of the Ages."
13 And one of the [illegible]
ers answered, saying [illegible]
me, "These who have been
invested with white
Robes, who are they?
and whence did they
come?"
14 And I said to him,
"My Lord, thou knowest."
And he said to me,
‡ "These are those com-
ing out of the great af-
flicting, and ‡ they
washed their robes, and
whitened them in the
Blood of the Lamb.
15 On this account they
are before the throne of
God, and publicly serve
him Day and Night in his
Temple; and he who sits
on the throne ‡ will tab-
ernacle over them.
16 ‡ They will hunger
no more, neither will they
thirst any more; ‡ nor
will the sun fall on them,
nor Any Heat.
17 Because the Lamb
which is in the Midst of
the throne ‡ will tend
them, and will lead them
to Fountains of Water [illegible]
Life; ‡ and God will [illegible]
away Every Tear [illegible]
their Eyes.

CHAPTER VIII.

1 And ‡ when he [illegible]
the seventh seal, [illegible]
was Silence in the [illegible]
en about Half an Ho[ur.]
2 And I saw the [illegible]
Angels ‡ who st[and in]
the presence of G[od;]
Seven Trumpets [illegible]
given to them.
3 And Anoth[er]
came and stood [illegible]
Altar, having [illegible]
Censer; and to h[im]

* Vatican Manuscript, No. 1160.—16. more—omit.

† 12. So be it—omitted by c.

‡ 13. verse 9. See Zech. iii. 3—5. ‡ 14. Rev. vi. 9; xvii. 3. ‡ 14. Isa. i. 18; Heb. ix. 14; 1 John i. 7; Rev. i. 5. ‡ 15. Isa. iv. 5, 7; Rev. xxi. 3. ‡ 16. Psa. cxxi. 6; Rev. xxi. 4. ‡ 17. Psa. xxiii. 1; xxxvi. 8; John x. 11, 14. ‡ 17. Isa. xxv. 8; Rev. xxi. 4. ‡ 1. Rev. vi. 1. ‡ 2. Luke i. 19.

τῳ θυμιαματα πολλα, ἱνα δωσῃ ταις
him incenses many, so that he might give for the
αις των ἁγιων παντων επι το θυσιαστη-
of the holy ones of all on the altar
χρυσουν το ενωπιον του θρονου. 4 Και
golden that in presence of the throne. And
καπνος των θυμιαματων ταις προσευ-
smoke of the incenses with the prayers
ν ἁγιων εκ χειρος του αγγελου, ενωπιον
holy ones from hand of the messenger, in presence
. 5 Και ειληφεν ὁ αγγελος τον λιβαν-
And took the messenger the censer,
και εγεμισεν αυτον εκ του πυρος του
and filled him from the fire of the
ηριου, και εβαλεν εις την γην· και
, and cast into the earth; and
ο φωναι και βρονται και αστραπαι και
voices and thunders and lightnings and

ke.
οἱ ἑπτα αγγελοι, οἱ εχοντες τας ἑπτα
the seven messengers, those having the seven
γας, ἡτοιμασαν ἑαυτους, ἱνα σαλπισωσι.
prepared themselves, so that they might sound.
πρωτος εσαλπισε, και εγενετο χαλαζα
first sounded, and was hail
μεμιγμενα εν αἱματι, και εβληθη εις
having been mingled with blood, and they were cast into
και το τριτον της γης κατεκαη, και
and the third of the earth was burnt up, and
ον των δενδρων κατεκαη, και πας χορτος
of the trees was burnt up, and all grass
κατεκαη.
was burnt up.
ὁ δευτερος αγγελος εσαλπισε, και ὡς
the second messenger sounded, and as it were
μεγα *[πυρι] καιομενον εβληθη εις την
great [with fire] burning was cast into the
σαν· και εγενετο το τριτον των θαλασ-
and became the third of the sea,
μα· 9 και απεθανε το τριτον των κτισμα-
and died the third of the creatures
των] εν τῃ θαλασσῃ, τα εχοντα ψυχας·
of those] in the sea, things having souls;
τριτων των πλοιων διεφθαρη.
third of the ships was destroyed.
ὁ τριτος αγγελος εσαλπισε, και επεσεν
the third messenger sounded, and fell
ουρανου αστηρ μεγας καιομενος ὡς λαμ-
heaven a star great burning like a
ας και επεσεν επι το τριτον των ποταμων,
and it fell on the third of the rivers,
τας πηγας των ὑδατων. 11 Και το ονομα
the fountains of the waters. And the name

Incense was given, that he should give it for ‡ the PRAYERS of all the SAINTS on ‡ THAT GOLDEN ALTAR which is before the THRONE.

4 And ‡ the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

5 And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and ‡ there were * † Thunders and Lightnings and Voices and an Earthquake.

6 And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

7 And the FIRST sounded his trumpet, ‡ and there was Hail and Fire mingled with Blood, and they were thrown ‡ on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of ‡ the TREES was burnt up, and All green Grass was burnt up.

8 And the SECOND Angel sounded his trumpet, ‡ and as it were a great burning Mountain was cast into the SEA; and ‡ the THIRD of the SEA ‡ became Blood;

9 ‡ and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

10 And the THIRD Angel sounded his trumpet, ‡ and a great Star, burning as a torch, fell from HEAVEN, ‡ and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

...ICAN MANUSCRIPT, No. 1160.—5. Thunders and Voices and (e.) 8. with Fire ...] 9. of those—omit.

...Thunders and Lightnings and Voices, (e.)

...Rev. v. 8. ‡ 3. Exod. xxx. 1; Rev. vi. 9. ‡ 4. Psa. cxli. 2; Luke i. 10. ... xvi. 18. ‡ 7. Ezek. xxxviii. 3. ‡ 7. Rev. xvi. 3. ‡ 7. Isa. ii. 13; ... ‡ 8. Jer. li. 25; Amos vii. 4. ‡ 8. Rev. xvi. 3. ‡ 8. Ezek. ‡ 9. Rev. xvi. 3. ‡ 10. Isa. xiv. 12; Rev. ix. 1. ‡ 10. Rev. xvi. 4.

του αστερος λεγεται ὁ Αψινθος· και γινεται το
of the star is called the Wormwood; and became the
τριτον των ὑδατων εις αψινθον· και πολλοι των
third of the waters into wormwood; and many of the
ανθρωπων απεθανον εκ των ὑδατων, ὁτι επικ-
men died of the waters, because they
ρανθησαν.
were made bitter.
12 Και ὁ τεταρτος αγγελος εσαλπισε, και
And the fourth messenger sounded, and
επληγη το τριτον του ἡλιου και το τριτον της
was smitten the third of the sun and the third of the
σεληνης και το τριτον των αστερων, ἱνα σκο-
moon and the third of the stars, so that might be
τισθη το τριτον αυτων, και ἡ ἡμερα μη φαινῃ
darkened the third of them, and the day not might shine
το τριτον αὑτης, και ἡ νυξ ὁμοιως. 13 Και ει-
the third of herself, and the night in like manner. And I
δον, και ηκουσα ἑνος αετου πετομενου εν με-
saw, and I heard one eagle flying in mid-
σουρανηματι, λεγοντες φωνῃ μεγαλῃ· Ουαι,
heaven, saying with a voice great; Woe,
ουαι, ουαι τοις κατοικουσιν επι της γης, εκ των
woe, woe to those dwelling on the earth, from the
λοιπων φωνων της σαλπιγγος των τριων αγγε-
remaining sounds of the trumpet of the three messen-
λων των μελλοντων σαλπιζειν.
gers of those being about to sound.

ΚΕΦ. θ'. 9.

1 Και ὁ πεμπτος αγγελος εσαλπισε, και ειδον
And the fifth messenger sounded, and I saw
αστερα εκ του ουρανου πεπτωκοτα εις την γην,
a star from the heaven having fallen to the earth,
και εδοθη αυτῳ ἡ κλεις του φρεατος της αβυσ-
and was given to him the key of the pit of the deep,
σου· 2 *[και ηνοιξε το φρεαρ της αβυσσου.]
[and he opened the pit of the deep.]
Και ανεβη καπνος εκ του φρεατος ὡς καπνος
And went up a smoke out of the pit as a smoke
καμινου μεγαλης, και εσκοτισθη ὁ ἡλιος και ὁ
of a furnace great, and was darkened the sun and the
αηρ εκ του καπνου του φρεατος. 3 Και εκ του
air by the smoke of the pit. And out of the
καπνου εξηλθον ακριδες εις την γην, και εδοθη
smoke went forth locusts into the earth, and was given
αυταις εξουσια ὡς εχουσιν *[εξουσιαν] οἱ
them authority as having [authority] the
σκορπιοι της γης· 4 και εῤῥεθη αυταις, ἱνα μη
scorpions of the earth; and it was said to them, that not
αδικησωσι τον χορτον της γης, ουδε παν
they should injure the grass of the earth, nor any

11 And the NAME of the STAR is called WORMWOOD; and ‡the THIRD of the WATERS became Wormwood; and many of the MEN died because of the bitterness of the WATERS.

12 And ‡the FOURTH Angel sounded his trumpet, and the THIRD of the SUN was smitten, and the THIRD of the MOON, and the THIRD of the STARS; so that the THIRD of them might be darkened, and the DAY might not shine the THIRD of it, and the NIGHT in like manner.

13 And I saw, and I heard an Eagle flying in Mid-heaven, saying with a loud Voice, ‡"Woe! Woe! Woe! to THOSE who DWELL on the EARTH, from the REMAINING Blasts of the TRUMPET of THOSE THREE Angels who are ABOUT to sound."

CHAPTER IX.

1 And the FIFTH Angel sounded his trumpet, and I saw a Star having fallen from the HEAVEN to the EARTH; and there was given to him the KEY of ‡the PIT of the ABYSS.

2 And he opened the PIT of the ABYSS, and Smoke ‡ascended out of the PIT, as a Smoke of a * great Furnace; and the SUN and the AIR were darkened by the SMOKE of the PIT.

3 And from the SMOKE went out ‡Locusts to the EARTH; and there was given them Power, ‡as the SCORPIONS of the EARTH have Power.

4 And it was said to them ‡that they should not injure ‡the GRASS of the EARTH, nor Any Green

* VATICAN MANUSCRIPT, No. 1160.—12. and the THIRD of them appeared not, [illegible] and the NIGHT likewise (a.) 2. And he opened the PIT of the ABYSS—omit (a.) [illegible] burning Furnace (a.) 3. Authority—omit.

‡ 11. Exod. xv. 23; Jer. ix. 15; xxiii. 15. ‡ 12. Isa. xiii. 10; Amos viii. 9. [illegible] Rev. xiv. 6; xix. 17. ‡ 13. Rev. ix. 12; xi. 14. ‡ 1. Rev. viii. 10. ‡ 1. [illegible] xvii. 8; xx. 1. ‡ 2. Joel ii. 2, 10. ‡ 3. Exod. x. 4; Judges vii. 12. ‡ 3. [illegible] ‡ 4. Rev. vi. 6; vii. 3. ‡ 4. Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τους ανθρω-
green thing, nor any tree, if not the men
πους οἵτινες ουκ εχουσι την σφραγιδα του
those who not have the seal of the
Θεου επι των μετωπων αὑτων· ⁵ και εδοθη
God on the foreheads of themselves: and it was given
αυταις ἱνα μη αποκτεινωσιν αυτους, αλλ' ἱνα
to them that not they might kill them, but that
βασανισθωσι μηνας πεντε· και ὁ βασανισμος
they might torment months five, and the torment
αυτων ὡς βασανισμος σκορπιου, ὁταν παιση
of them as a torment of a scorpion, when it may strike
ανθρωπον. ⁶ Και εν ταις ἡμεραις εκειναις ζη-
a man. And in the days those shall
τησουσιν οἱ ανθρωποι τον θανατον, και ου μη
seek the men the death, and not not
εὑρησουσιν αυτον· και επιθυμησουσιν αποθα-
shall find him; and they shall desire to
νειν, και φευξεται απ' αυτων ὁ θανατος. ⁷ Και
die, and it shall flee away from them the death. And
τα ὁμοιωματα των ακριδων ὁμοια ἱπποις ητοι-
the forms of the locusts like to horses having
μασμενοις εις πολεμον· και επι τας κεφαλας
been prepared for war; and on the heads
αυτων ὡς στεφανοι χρυσοι, και τα προσωπα
of them as it were crowns golden, and the faces
αυτων ὡς προσωπα ανθρωπων, ⁸ και ειχον τρι-
of them as faces of men, and they had hairs
χας ὡς τριχας γυναικων, και οἱ οδοντες αυτων
as hairs of women, and the teeth of them
ὡς λεοντων ησαν, ⁹ και ειχον θωρακας ὡς *[θωρα-
as of lions were, and they had breastplates as [breast-
κας] σιδηρους, και ἡ φωνη των πτερυγων αυτων
plates] iron, and the sound of the wings of them
ὡς φωνη ἁρματων ἱππων πολλων τρεχοντων
as a sound of chariots of horses many rushing
εις πολεμον. ¹⁰ Και εχουσιν ουρας ὁμοιας
into battle. And they have tails like
σκορπιοις, και κεντρα ην εν ταις ουραις αυτων·
to scorpions, and stings was in the tails of them,
και ἡ εξουσια αυτων αδικησαι τους ανθρωπους
and the authority of them to injure the men
μηνας πεντε. ¹¹ Εχουσαν εφ' αὑτων βασιλεα
months five. They have over themselves a king
τον αγγελον της αβυσσου· ονομα αυτῳ Ἑβρα-
the messenger of the deep; a name to him in He-
ϊστι, Αβαδδων, και εν τῃ Ἑλληνικῃ ονομα εχει
brew, of Abaddon, and in the Greek a name he has
Απολλυων. ¹² Ἡ ουαι ἡ μια απηλθεν· ιδου,
of Apollyon. The woe the one passed away; lo,
ερχονται ετι δυο ουαι μετα ταυτα.
is coming more two woes after these.

¹³ Και ὁ ἑκτος αγγελος εσαλπισε, και ηκουσα
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but the MEN who have not the SEAL of GOD on their FOREHEADS.

5 And it was said to them that they should not kill them, ‡but that they should be tormented five Months; and their TORMENT was as the Torment of a Scorpion when it stings a Man.

6 And in those DAYS MEN ‡shall seek DEATH and †not find it; and shall desire to die, and DEATH will fly from them.

7 And ‡the FORMS of the LOCUSTS were like Horses prepared for War; ‡and on their HEADS were as it were golden Crowns, and ‡their FACES were as the Faces of Men.

8 And they had Hair as the Hair of Women, and ‡their TEETH were as Lion's teeth.

9 And they had Breast-plates, as iron Breastplates, and the SOUND of their WINGS was as ‡the Sound of *Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and *Stings; and in their TAILS was ‡their POWER to injure MEN five Months.

11 They have *over them a King, the ANGEL of the ABYSS; whose NAME in Hebrew is Abaddon; and in the GREEK he has the name Apollyon.

12 ‡ONE WOE is past; behold! *Two Woes more are coming after these things.

13 And the SIXTH Angel sounded his trumpet, and

* VATICAN MANUSCRIPT, No 1160.—9. as Breastplates—omit. 9. many Chariots rushing to Battle. 10. the Stings in their TAILS had Power to INJURE MEN (a.) 11. for a King over them an Angel of. (a.) 12. Two Woes more are coming (a.) And after these things, the SIXTH Angel also sounded (a.)

† 6. not find it. (a.)

‡ 5. Rev. xi. 7; verse 10. ‡ 6. Job iii. 21; Isa. ii. 19; Jer. viii. 3; Rev. vi. 16. ‡ 7. Joel ii. 4. ‡ 7. Num. iii. 17. ‡ 7. Dan. vii. 8. ‡ 8. Joel i. 6. ‡ 9. Joel ii. 5–7. ‡ 10. verse 5. ‡ 12. Rev. viii. 13.

φωνην μιαν εκ των τεσσαρων κερατων του θυ-
voice one from the four horns of the al-
σιαστηριου του χρυσου του ενωπιον του θεου,
tar of the golden of that in presence of the God,
14 λεγουσαν τῳ ἑκτῳ αγγελῳ ὁ εχων την σαλ-
saying to the sixth messenger the one having the trum-
πιγγα· Λυσον τους τεσσαρας αγγελους τους
pet, Loose thou the four messengers those
δεδεμενους επι τῳ ποταμῳ τῳ μεγαλῳ Ευ-
having been bound by the river the great Eu-
φρατῃ. 15 Και ελυθησαν οἱ τεσσαρες αγγελοι
phrates. And were loosed the four messengers
οἱ ἡτοιμασμενοι εις την ὡραν και ἡμεραν και
those having been prepared for the hour and a day and
μηνα και ενιαυτον, ἱνα αποκτεινωσι το τριτον
a month and a year, so that they should kill the third
των ανθρωπων. 16 Και ὁ αριθμος των στρατευ-
of the men. And the number of the armies
ματων του ἱππικου, δυο μυριαδες μυριαδων·
of the cavalry, two myriads of myriads;
ηκουσα τον αριθμον αυτων. 17 Και οὑτως ειδον
I heard the number of them. And thus I saw
τους ἱππους εν τῃ ορασει και τους καθημενους επ'
the horses in the vision and those sitting on
αυτων, εχοντας θωρακας πυρινους και ὑακινθι-
them, having breastplates fiery and hyacin-
νους και θειωδεις· και αἱ κεφαλαι των ἱππων ὡς
thine and brimstone-like, and the heads of the horses as
κεφαλαι λεοντων, και εκ των στοματων αυτων
heads of lions, and out of the mouths of them
εκπορευεται πυρ και καπνος και θειον. 18 Απο
goes out fire and smoke and brimstone. By
των τριων πληγων τουτων απεκτανθησαν το
the three plagues these were killed the
τριτον των ανθρωπων, εκ του πυρος και του
third of the men, by the fire and the
καπνου και του θειου του εκπορευομενου εκ των
smoke and the brimstone that going forth out of the
στοματων αυτων. 19 Ἡ γαρ εξουσια των ἱππων
mouths of them. The for authority of the horses
εν τῳ στοματι αυτων εστι, και εν ταις ουραις
in the mouth of them is, and in the tails
αυτων· αἱ γαρ ουραι αυτων ὁμοιαι οφεσιν, εχου-
of them; the for tails of them like serpents, hav-
σαι κεφαλας· και εν αυταις αδικουσι. 20 Και οἱ
ing heads; and with them they injure. And the
λοιποι των ανθρωπων οἱ ουκ απεκτανθησαν
remaining ones of the men who not were killed
εν ταις πληγαις ταυταις, ου μετενοησαν εκ
by the plagues these, not reformed from
των εργων των χειρων αὑτων, ἱνα μη προσκυ-
the works of the hands of themselves, so that not they might
νησωσι τα δαιμονια, και τα ειδωλα τα χρυσα
worship the demons, and the idols the golden ones
και τα αργυρα και *[τα χαλκα] και τα λιθινα
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the † FOUR Horns of the GOLDEN ALTAR which is before God,

14 saying to the sixth Angel who had the TRUMPET, "Unbind those FOUR Angels who have been BOUND ‡ at the GREAT RIVER Euphrates."

15 And those four Angels were unbound, who had been PREPARED for the HOUR, and Day, and Month, and Year, so that they might kill the third of the MEN.

16 And the NUMBER of the ARMIES of the CAVALRY was Two Myriads of Myriads; (‡ I heard the NUMBER of them.)

17 And thus I saw the HORSES in the VISION, and THOSE who SAT on them, having Breastplates fiery and Hyacinthine and Sulphur-like; ‡ and the HEADS of the HORSES were as the Heads of Lions, and out of their MOUTHS proceed Fire and Smoke and Sulphur.

18 By these three Plagues were killed the THIRD of the MEN,—by THAT FIRE and THE SMOKE and THAT SULPHUR which PROCEEDS out of their MOUTHS.

19 For the POWER of the HORSES is in their MOUTH and in their TAILS; ‡ for their TAILS are like Serpents, having Heads and with them they injure.

20 And the REST of the MEN who were not killed by these PLAGUES ‡ did not reform from the WORKS of their HANDS, that they should not worship the ‡ DEMONS, and ‡ IDOLS of GOLD and of SILVER and of BRASS and

* VATICAN MANUSCRIPT, No. 1160.—20. and BRASS—omit.

† 13. FOUR omitted by A.

‡ 14. Rev. xvi. 12. ‡ 16. Rev. v. 11. ‡ 17. 1 Chron. xii. 8; Isa. v. 28, 29. ‡ 17. Isa. v. 29. ‡ 20. Deut. xxxi. 29. ‡ 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37; 1 Cor. x. 20. ‡ 20. Psa. cxv. 4; cxxxv. 15; Dan. v. 23.

τα ξυλινα, ἁ ουτε βλεπειν, δυναται ουτε
the wooden ones, which neither to see, are able nor
ακουειν, ουτε περιπατειν· [21] και ου μετενοησαν
to hear, nor to walk; and not reformed
εκ των φονων αὑτων, ουτε εκ των φαρμακειων
from the murders of themselves, nor from the sorceries
αὑτων, ουτε εκ της πορνειας αὑτων, ουτε εκ
of themselves, nor from the fornication of themselves, nor from
των κλεμματων αὑτων.
the thefts of themselves.

ΚΕΦ. ι'. 10.

[1] Και ειδον *[αλλον] αγγελον ισχυρον κατα-
And I saw [another] messenger strong coming
βαινοντα εκ του ουρανου, περιβεβλημενον
down from the heaven, having been clothed with
νεφελην, και ἡ ιρις επι της κεφαλης αυτου,
a cloud, and the rainbow on the head of him,
και το προσωπον αυτου ὡς ὁ ἡλιος, και οἱ ποδες
and the face of him as the sun, and the feet
αυτου ὡς στυλοι πυρος· [2] και εχων εν τῃ χειρι
of him as pillars of fire; and having in the hand
αὑτου βιβλαριδιον ανεῳγμενον· και εθηκε τον
of himself a little scroll having been opened; and he placed the
ποδα αὑτου τον δεξιον επι της θαλασσης, τον
foot of himself the right on the sea, the
δε ευωνυμον επι της γης· [3] και εκραξε φωνῃ
and left on the land; and he cried with a voice
μεγαλῃ ὡσπερ λεων μυκαται. Και ὁτε εκραξεν,
great even as a lion roars. And when he cried,
ελαλησαν αἱ ἑπτα βρονται τας ἑαυτων φωνας.
spoke the seven thunders the of themselves voices.
[4] Και ὁτε ελαλησαν αἱ ἑπτα βρονται, εμελλον
And when spoke the seven thunders, I was about
γραφειν· και ηκουσα φωνην εκ του ουρανου
to write; and I heard a voice from the heaven
λεγουσαν· Σφραγισον ἁ ελαλησαν αἱ ἑπτα
saying; Seal thou up what spoke the seven
βρονται, και μη ταυτα γραψῃς. [5] Και ὁ
thunders, and not these things thou mayest write. And the
αγγελος, ὁν ειδον ἑστωτα επι της θαλασσης
messenger, whom I saw standing on the sea
και επι της γης, ηρε την χειρα αὑτου την
and on the land, lifted up the hand of himself the
δεξιαν εις τον ουρανον, [6] και ωμοσεν εν
right towards the heaven, and he swore by
τῳ ζωντι εις τους αιωνας των αιωνων, ὁς
the one living for the ages of the ages, who
εκτισε τον ουρανον και τα εν αυτῳ, και την
created the heaven and the things in it, and the
γην και τα εν αυτῃ, *[και την θαλασσαν και
earth and the things in her, [and the sea and
τα εν αυτῃ,] ὁτι χρονος ουκετι εσται·
the things in her,] because time not yet shall be;
[7] αλλα εν ταις ἡμεραις της φωνης του ἑβδομου
but in the days of the voice of the seventh

of WOOD, which can neither see, nor hear, nor walk;

21 nor did they reform from their MURDERS, ‡ nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

1 And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; ‡ and the RAINBOW was over his HEAD, and ‡ his FACE was as the SUN, and his FEET as Pillars of Fire;

2 and having in his HAND *a Little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

3 and cried with a loud Voice, as a Lion roars; and when he cried ‡ the SEVEN Thunders uttered THEIR Voices.

4 And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, ‡ "Seal the things which the SEVEN Thunders spoke, and write Them not."

5 And the ANGEL whom I saw standing on the SEA and on the LAND, ‡ raised his RIGHT HAND towards HEAVEN,

6 and swore by HIM who LIVES for the AGES of the AGES, ‡ who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, ‡ "That the TIME shall be no longer [delayed;]

7 but ‡ in the DAYS of the BLAST of the SEVENTH

* VATICAN MANUSCRIPT, No. 1160.—1. Another—*omit* (a.) 2. a Scroll. 6. And the SEA, and the THINGS in it—*omit*.

‡ 21. Rev. xxii. 15. ‡ 1. Ezek. i. 28. ‡ 1. Matt. xvii. 2; Rev. i. 16. ‡ 3. Rev. viii. 5. ‡ 4. Dan. viii. 26; xii. 4, 9. ‡ 5. Exod. vi. 8; Dan. xii. 7. ‡ 6. Neh. ix. 6; Rev. iv. 11; xiv. 7. ‡ 6. Dan. xii. 7; Rev. xvi. 17. ‡ 7. Rev. xi. 15.

αγγελου, ὁταν μελλῃ σαλπιζειν, και ετελεσθη
messenger, when he may be about to sound, and be finished
τα μυστηριον του θεου, ὡς ευηγγελισε
the secret of the God, as he announced glad tidings
τους ἑαυτου δουλους τους προφητας.
the of himself bond-servants the prophets.
8 Και ἡ φωνη ἡν ηκουσα εκ του ουρανου,
And the voice which I heard from the heaven,
παλιν λαλουσα μετ' εμου, και λεγουσα· Ὑπαγε,
again speaking with me, and saying; Go thou,
λαβε το βιβλαριδιον το ηνεωγμενον εν τῃ
take thou the little scroll that having been opened in the
χειρι του αγγελου του ἑστωτος επι της θαλ-
hand of the messenger of the one standing on the sea
ασσης και επι της γης. 9 Και απελθον προς
and on the land. And I went to
τον αγγελον, λεγων *[αυτῳ,] δουναι μοι το βιβ-
the messenger, saying to him, to give to me the little
λαριδιον. Και λεγει μοι· Λαβε και καταφαγε
scroll. And he says to me, Take thou and eat thou
αυτο· και πικρανει σου την κοιλιαν, αλλ' εν τῳ
it; and it will embitter of thee the belly, but in the
στοματι σου εσται γλυκυ ὡς μελι. 10 Και
mouth of thee it will be sweet as honey. And
ελαβον το βιβλαριδιον εκ της χειρος του αγγε-
I took the little scroll out of the hand of the messen-
λου, και κατεφαγον αυτο· και ην εν τῳ στομα-
ger, and ate it, and it was in the mouth
τι μου ὡς μελι, γλυκυ· και ὁτε εφαγον αυτο,
of me as honey, sweet; and when I ate it,
επικρανθη ἡ κοιλια μου. 11 Και λεγει μοι· Δει
was made bitter the belly of me. And he says to me, It behoves
σε παλιν προφητευσαι επι λαοις και εθνεσι και
thee again to prophesy to peoples and nations and
γλωσσαις και βασιλευσι πολλοις.
tongues and kings many.

ΚΕΦ. ια'. 11.

1 Και εδοθη μοι καλαμος ὁμοιος ῥαβδῳ, λε-
And was given to me a reed like to a rod, say-
γων· Εγειραι, και μετρησον τον ναον του θεου,
ing; Rise thou, and measure thou the temple of the God,
και το θυσιαστηριον, και τους προσκυνουντας
and the altar, and those worshipping
εν αυτῳ· 2 και την αυλην την εξωθεν του ναου
in it; and the court that outside of the temple
εκβαλε εξω και μη αυτην μετρησῃς, ὁτι εδο-
do thou cast out and not her thou mayest measure, because it was
θη τοις εθνεσι· και την πολιν την ἁγιαν
given to the nations; and the city the holy
πατησουσι μηνας τεσσαρακοντα δυο. 3 Και
shall they tread months forty two. And
δωσω τοις δυσι μαρτυσι μου, και προφητευ-
I will give to the two witnesses of me, and they shall pro-

Angel, when he may be about to sound, and the SECRET of GOD should be completed, as he announced its glad tidings to * his SERVANTS the PROPHETS.

8 And ‡ the VOICE which I heard from HEAVEN, was again speaking with me, and saying, "Go, take THAT LITTLE SCROLL which is opened in the HAND of THAT ANGEL who is STANDING on the SEA and on the LAND."

9 And I went to the ANGEL, telling him to give me the LITTLE SCROLL. And he says to me, ‡ "Take, and eat it, and it will make Thy BELLY bitter, but in thy MOUTH it will be sweet as Honey."

10 And I took * the LITTLE SCROLL from the HAND of the ANGEL, and did eat it; ‡ and it was in my MOUTH sweet as Honey; and when I ate it ‡ my BELLY was embittered.

11 And * they say to me, "Thou must prophesy again concerning Peoples, and * concerning Nations, and Languages, and many Kings."

CHAPTER XI.

1 And ‡ a Reed was given me like a Rod,—saying, ‡ "Rise, and measure the TEMPLE of GOD, and the ALTAR, and THOSE who WORSHIP in it.

2 But ‡ THAT COURT which is * OUTSIDE the TEMPLE cast out, and do not measure it; ‡ because it was given to the NATIONS; and the HOLY CITY ‡ shall they tread ‡ forty-two Months.

3 And I will endow my TWO Witnesses, and they

* VATICAN MANUSCRIPT, No. 1160.—7. his SERVANTS the PROPHETS. 9. —to him—omit. 10. the SCROLL. 11. they say to me (a u.) 11. CONCERNING. 2. WITHIN.

‡ 8. verse 4. ‡ 10. Ezek. ii. 10. ‡ 2. Ezek. xl. 17, 20. ‡ 9. Jer. xv. 16; Ezek. ii. 8, iii. 1—3. ‡ 1. Ezek. xl. 3; Zech. ii. 1; Rev. xxi. 15. ‡ 2. Luke xxi. 24. ‡ 2. Dan. viii. 10. ‡ ...

ἡμερας χιλιας διακοσιας ἑξηκοντα, περι-
days a thousand two hundred sixty, having
ενοι σακκους. 4 Οὑτοι εισιν αἱ δυο
d with sackcloth. These are the two
και αἱ δυο λυχνιαι αἱ ενωπιον του κυριου
and the two lampstands those in presence of the Lord
ς ἑστωτες. 5 Και ει τις αυτους θελει
standing. And if any one them wills
ι, πυρ εκπορευεται εκ του στοματος
fire proceeds out of the mouth
και κατεσθιει τους εχθρους αυτων· και
and eats up the enemies of them; and
αυτους θελει αδικησαι, οὑτω δει αυτον
them wills to injure, thus it behoves him
θηναι.
killed.

οι εχουσιν τον ουρανον εξουσιαν κλει-
have the heaven authority to
ι μη ὑετος βρεχῃ τας ἡμερας της προ-
t not rain it may rain the days of the pro-
αυτων· και εξουσιαν εχουσιν επι των
of them; and authority they have over the
στρεφειν αυτα εις αἱμα, και παταξαι
to turn them into blood, and to smite
, ὁσακις εαν θελησωσι, εν πασῃ πλη-
as often as if they should will, with every plague.
Και ὁταν τελεσωσι την μαρτυριαν
And when they may finish the testimony
το θηριον το αναβαινον εκ της αβυσ-
the wild beast that rising up out of the deep
ησει μετ αυτων πολεμον, και νικησει
make with them war, and will conquer
και αποκτενει αυτους. 8 Και το πτωμα
and will kill them. And the dead body
ις της πλατειας πολεως της μεγαλης,
in the street city of the great,
λειται πνευματικως Σοδομα και Αιγυπ-
called spiritually Sodom and Egypt,
ὁ και ὁ κυριος αυτων εσταυρωθη. 9 Και
also the Lord of them was crucified. And
τιν εκ των λαων και φυλων και γλωσ-
of the peoples and of tribes and of
ι εθνων το πτωμα αυτων ἡμερας τρεις
of nations the dead body of them days three
ν, και τα πτωματα αυτων ουκ αφησου-
, and the dead bodies of them not will suffer
ναι εις μνημα.
into a tomb.
οι κατοικουντες επι της γης χαιρ ουσιν
those dwelling on the earth rejoice
ις, και ευφρανθησονται, και δωρα πεμ-
and will be glad, and gifts will
αλληλοις, ὁτι οὑτοι οἱ δυο προφηται
each other, because these the two prophets

shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

4 These are ‡ THOSE TWO Olive trees, and THOSE TWO Lampstands which STAND in the presence of the LORD of the EARTH.

5 And if any one desire to injure Them, ‡ Fire proceeds out of their MOUTH, and devours their ENEMIES; ‡ and if any one desire to injure Them, thus must he be killed.

6 These ‡ have Authority to shut HEAVEN, so that it may not rain in the DAYS of Their PROPHECY; and they ‡ have Authority over the WATERS to turn them into Blood, and to smite the EARTH with Every Plague, as often as they choose.

7 And when they ‡ shall have completed their TESTIMONY, ‡ THAT WILD BEAST ASCENDING ‡ out of the ABYSS ‡ will make War with them, and will conquer them, and kill them.

8 And their DEAD BODY shall be on the STREET of ‡ the GREAT CITY, which is called, spiritually, Sodom and Egypt, ‡ where also their LORD was crucified.

9 ‡ And some of the PEOPLES, and Languages, and Nations, see their DEAD BODY three Days and a half, ‡ and do not permit their DEAD BODIES to be put into a Tomb.

10 ‡ And THOSE who DWELL on the EARTH rejoice over them, and will exult ‡ and * send GIFTS to each other; ‡ Because these TWO Prophets tor-

an Manuscript, No. 1160.—10 give or ... (s.)

iii 8; Jer xi. 16; Zech. iv. 3, 11, 14. ‡ 5. 2 Kings i. 10, 12; Jer. i. 10, v
hm 3; Hosea vi 5. ‡ 5. Num. xvi. 29. ‡ 6. 1 Kings xvii 1; James
‡ 6. Exod vii. 19. ‡ 7. Luke xi 1 34. ‡ 7. Rev. xiii. 1, 11; xvii 8.
x. 2 ‡ 7. Dan. vii. 21; Zech. xiv 2. ‡ 8. Rev. xiv. 8, xvii 1 5;
‡ 8. Heb xiii. 12; Rev. xviii. 24. ‡ 9. Rev. xvii. 15. ‡ 9. ...
‡ 10. Rev. xii. 12, xiii 8. ‡ 10. Esther ix. 19, 22. ‡ 10. Rev.

εβασανισαν τους κατοικουντας επι της γης.
tormented those dwelling on the earth.
11 Και μετα τας τρεις ἡμερας και ἡμισυ, πνευμα
And after the three days and a half, breath
ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη-
of life from the God entered in them; and they
σαν επι τους ποδας αὐτων, και φοβος μεγας
stood on the feet of themselves, and fear great
επεσεν επι τους θεωρουντας αυτους. 12 Και
fell on those beholding them. And
ηκουσαν φωνην μεγαλην εκ του ουρανου, λεγου-
they heard a voice great from the heaven, saying
σαν αυτοις· Αναβητε ὡδε· Και ανεβησαν εις
to them; Come up hither. And they went up to
τον ουρανον εν τῃ νεφελῃ· και εθεωρησαν
the heaven in the cloud; and beheld
αυτους οἱ εχθροι αὐτων. 13 Και εν εκεινῃ τῃ
them the enemies of themselves. And in that the
ὡρᾳ εγενετο σεισμος μεγας, και το δεκατον
hour was an earthquake great, and the tenth
της πολεως επεσε, και απεκτανθησαν εν τῳ
of the city fell, and were killed in the
σεισμῳ ονοματα ανθρωπων χιλιαδες ἑπτα· και
earthquake names of men thousands seven; and
οἱ λοιποι εμφοβοι εγενοντο, και εδωκαν δοξαν
the remaining ones afraid became, and they gave glory
τῳ θεῳ του ουρανου. 14 Ἡ ουαι ἡ δευτερα
to the God of the heaven. The woe the second
απηλθεν· ιδου, ἡ ουαι ἡ τριτη ερχεται ταχυ.
passed away; lo, the woe the third comes speedily.
15 Και ὁ ἑβδομος αγγελος εσαλπισε, και εγε-
And the seventh messenger sounded, and were
νοντο φωναι μεγαλαι εν τῳ ουρανῳ, λεγοντες·
voices great in the heaven, saying;
Εγενετο ἡ βασιλεια του κοσμου, του κυριου
Became the kingdom of the world, of the Lord
ἡμων και του Χριστου αυτου, και βασιλευσει
of us and of the Anointed of him, and he will reign
εις τους αιωνας των αιωνων. 16 Και οἱ εικοσι-
for the ages of the ages. And the twenty-
τεσσαρες πρεσβυτεροι οἱ ενωπιον του θεου
four elders those in presence of the God
καθημενοι επι τους θρονους αὐτων, επεσαν επι
sitting on the thrones of themselves, fell on
τα προσωπα αὐτων, και προσεκυνησαν τῳ θεῳ,
the faces of themselves, and worshipped the God,
17 λεγοντες· Ευχαριστουμεν σοι, κυριε ὁ θεος ὁ
saying; We give thanks to thee, O Lord the God the
παντοκρατωρ, ὁ ων και ὁ ην, ὁτι ειλη-
almighty, the one existing and who was, because thou hast
φας την δυναμιν σου την μεγαλην, και εβασι-
taken the power of thee the great, and reigned.
λευσας. 18 Και τα εθνη ωργισθησαν, και ηλθεν
And the nations were angry, and came

tormented THOSE WHO LIVE on the EARTH.

11 After *the THREE Days and a Half, the *Breath of Life from God entered them, and they stood on their FEET; and great *Fear fell on those who SAW them.

12 And †they heard a loud Voice saying to them, "Come up hither." ‡And they ascended to HEAVEN in the CLOUD; and their ENEMIES beheld them.

13 And in That *HOUR ‡there was a great Earthquake, ‡and the TENTH of the CITY fell, and by the EARTHQUAKE were destroyed seven Thousand Names of Men; and the REST became afraid, ‡and they gave Glory to the GOD of HEAVEN.

14 ‡The SECOND WOE is past; behold! the THIRD WOE is coming speedily.

15 ‡And the SEVENTH Angel sounded his Trumpet; and ‡there were loud Voices in HEAVEN, saying, ‡"The KINGDOM of the WORLD has become our LORD's and his CHRIST's; and ‡he shall reign for the AGES of the *AGES."

16 And ‡THOSE TWENTY-FOUR Elders who sit in the presence of GOD on their THRONES, fell on their FACES, and worshipped GOD,

17 saying, "We give thanks to thee, O Lord GOD, the OMNIPOTENT, ‡THOU who ART, and THOU who WAST; Because thou hast taken thy GREAT POWER, and ‡reigned.

18 And the NATIONS were enraged, and thy

* VATICAN MANUSCRIPT, No. 1160.—11. Three Days and a Half. 11. [illegible] [illegible] out of LIFE entered. 11. Fear was on them. 13. DAY [illegible] 15. AGES. [illegible]

† 12. I heard, a. with many MSS. and versions.

‡ 11. Ezek. xxxvii. 5, 9, 10, 14. ‡ 12. Isa. xiv. 13; Rev. xii. 5. ‡ 13. Rev. vi. 12. ‡ 13. Rev. xvi. 19. ‡ 13. Josh. vii. 19; Rev. xiv. 7; xv. 4. ‡ 14. Rev. viii. 13; ix. 12; xv. 1. ‡ 15. Rev. x. 7. ‡ 15. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. ‡ 15. Rev. xii. 10. ‡ 15. Dan. ii. 44; vii. 14, 18, 27. ‡ 16. Rev. iv. 4; v. 8; xix. 4. ‡ 17. Rev. i. 4, 8; iv. 8; xvi. 5. ‡ 17. Rev. xix. 6.

η σου, και ὁ καιρος των νεκρων, κριθηναι
of thee, and the season of the dead ones, to be judged
ουναι τον μισθον τοις δουλοις σου τοις
give the reward to the bond-servants of thee the
ταις και τοις ἁγιοις και τοις φοβουμενοις
and to the holy ones and to those fearing
μα σου τοις μικροις και τοις μεγαλοις,
of thee the small ones and the great ones,
διαφθειραι τους διαφθειροντας την γην.
to destroy those destroying the earth.
και ηνοιγη ὁ ναος του θεου εν τῳ ουρανῳ,
and was opened the temple of the God in the heaven,
φθη ἡ κιβωτος της διαθηκης ‡[του] κυριου
seen the ark of the covenant [of the] Lord
ναῳ αυτου· και εγενοντο αστραπαι και
temple of him, and were lightnings and
και βρονται ‡[και σεισμος] και χαλαζα
and thunders [and an earthquake] and hail

ΚΕΦ. ιβʹ. 12.

σημειον μεγα ωφθη εν τῳ ουρανῳ· γυνη
a sign great was seen in the heaven; a woman
βεβλημενη τον ἡλιον, και ἡ σεληνη ὑπο-
clothed with the sun, and the moon under-
των ποδων αυτης, και επι της κεφαλης
the feet of her, and on the head
στεφανος αστερων δωδεκα, [2] και εν γασ-
a crown of stars twelve, and in womb
χουσα κραζει ωδινουσα και βασανιζομενη
having she cries out travailing and being pained
[3] Και ωφθη αλλο σημειον εν τῳ ουρανῳ,
forth. And was seen another sign in the heaven,
ου δρακων μεγας πυρρος, εχων κεφαλας
a dragon great fiery-red, having heads
και κερατα δεκα, και επι τας κεφαλας
and horns ten, and on the heads
ἑπτα διαδηματα· [4] και ἡ ουρα αυτου συρει
seven diadems; and the tail of him draws
τον των αστερων του ουρανου, και εβαλεν
of the stars of the heaven, and cast
εις την γην. Και ὁ δρακων ἑστηκεν
into the earth. And the dragon stood
ον της γυναικος της μελλουσης τεκειν,
of the woman of that being about to bring forth,
ταν τεκῃ, το τεκνον αυτης κατα-
when she might bring forth, the child of her he might
[5] Και ετεκεν υἱον αρρενα, ὁς μελλει
And she brought forth a son a male, who is about
ινειν παντα τα εθνη εν ῥαβδῳ σιδηρᾳ· και
all the nations with a rod made of iron; and
πθη το τεκνον αυτης προς τον θεον και
snatched away the child of her to the God and

WRATH came, ‡and the APPOINTED TIME of the DEAD to be judged, and to give the REWARD to thy SERVANTS the PROPHETS, and to the SAINTS, and to THOSE who FEAR thy NAME, the ‡LITTLE and the GREAT, and ‡to destroy THOSE who DESTROY the EARTH."

19 And ‡the TEMPLE of GOD was opened in the HEAVEN, and there was seen the ARK of the Lord's COVENANT in his TEMPLE; and ‡there came Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

1 And a great Sign was seen in HEAVEN; a Woman invested with the SUN, and the MOON under her FEET, and on her HEAD a Crown of Twelve Stars;

2 and being pregnant, she *cried out, ‡travailing and being pained to bring forth.

3 And Another Sign was seen in HEAVEN; and behold! ‡a great fiery-red Dragon, ‡having seven Heads and ten Horns, and on ‡his HEADS Seven Diadems.

4 And ‡his TAIL draws the THIRD ‡of the STARS of HEAVEN, and ‡cast them to the EARTH, and the DRAGON stood before THAT WOMAN who was ABOUT to bring forth, so that when she should bring forth he might devour her CHILD.

5 And she brought forth a Son, ‡who is to rule All the NATIONS with an iron Sceptre; and her CHILD was snatched away to GOD, even to his THRONE.

...TICAN MANUSCRIPT, No. 1160.—19. of the—omit (B.) ... 19. and an Earthquake (B.) ... 2. cried (B C.)

... Dan. vii. 9 10; Rev. vi. 10. ‡ 18. Rev. xix. 5; xx. 12. ‡ 18. Rev. xiii. 10 ... ‡ 19. Rev. xv. 5. ‡ 19. Rev. viii. 5; xvi. 18; xvi. 21. ‡ 1. ... Gal. iv. 19. ‡ 3. Rev. xvii. 3. ‡ 3. Rev. xvii. 9, 10. ‡ 3. Rev. xiii. ... ix. 9, 10, 19. ‡ 4. Rev. xvii. 12. ‡ 4. Dan. viii. 10. ‡ 5. ... ; xix. 15.

προς τον θρονον αυτου. 6 Και ἡ γυνη εφυγεν
to the throne of him. And the woman fled
εις την ερημον, ὁπου εχει εκει τοπον ἡτοιμασ-
into the desert, where she has there a place having been
μενον απο του θεου, ἱνα εκει τρεφωσιν αυτην
prepared by the God, so that there they might nourish her
ἡμερας χιλιας διακοσιας ἑξηκοντα.
days a thousand two hundred sixty.
7 Και εγενετο πολεμος εν τῳ ουρανῳ· ὁ Μι-
And was a war in the heaven; the Mi-
χαηλ και οἱ αγγελοι αυτου του πολεμησαι μετα
chael and the messengers of him of the to have fought with
του δρακοντος, και ὁ δρακων επολεμησε και οἱ
the dragon, and the dragon fought and the
αγγελοι αυτου, 8 και ουκ ισχυσεν, ουδε τοπος
messengers of him, and not were strong, neither a place
εὑρεθη αυτων ετι εν τῳ ουρανῳ. 9 Και εβληθη
was found of them longer in the heaven. And was cast
ὁ δρακων ὁ μεγας, ὁ οφις ὁ αρχαιος, ὁ καλου-
the dragon the great, the serpent the old, the one being
μενος διαβολος, και *[ὁ] σατανας, ὁ πλανων
called accuser, and [the] adversary, that one deceiving
την οικουμενην ὁλην, εβληθη εις την γην, και
the habitable whole, was cast into the earth, and
οἱ αγγελοι αυτου μετ' αυτου εβληθησαν.
the messengers of him with him were cast.
10 Και ἡκουσα φωνην μεγαλην εν τῳ ουρανῳ,
And I heard a voice great in the heaven,
λεγουσαν· Αρτι εγενετο ἡ σωτηρια και ἡ δυνα-
saying; Now came the salvation and the power
μις και ἡ βασιλεια του θεου ἡμων, και ἡ εξου-
and the kingdom of the God of us, and the author-
σια του Χριστου αυτου· ὁτι κατεβληθη ὁ κατη-
ity of the Anointed of him; because was cast down the accu-
γωρ των αδελφων ἡμων, ὁ κατηγορων αυτων
ser of the brethren of us, the one accusing them
ενωπιον του θεου ἡμων ἡμερας και νυκτος· 11 και
in presence of the God of us day and night; and
αυτοι ενικησαν αυτον δια το αἱμα του αρνιου,
they overcame him through the blood of the lamb,
και δια τον λογον της μαρτυριας αὐτων· και
and through the word of the testimony of themselves; and
ουκ ηγαπησαν την ψυχην αὐτων αχρι θανατου.
not they loved the life of themselves till death.
12 Δια τουτο ευφραινεσθε *[οἱ] ουρανοι και οἱ
Because of this rejoice you [the] heavens and those
εν αυτοις σκηνουντες· Ουαι τῃ γῃ και τῃ
in them tabernacling; Woe to the earth and to the
θαλασσῃ, ὁτι κατεβη ὁ διαβολος προς ὑμας,
sea, because went down the accuser to you,
εχων θυμον μεγαν, ειδως, ὁτι ολιγον καιρον
having wrath great, knowing, that a little season
εχει. 13 Και ὁτε ειδεν ὁ δρακων, ὁτι εβληθη
he has. And when saw the dragon, that he was cast
εις την γην, εδιωξε την γυναικα ἡτις ετεκε τον
into the earth, he pursued the woman who brought forth the

6 And the WOMAN fled into the DESERT, where she has a Place prepared by GOD, that there they may nourish her ‡ a Thousand two hundred and sixty Days.

7 And there was a War in HEAVEN; ‡ Michael and his ANGELS fighting ‡ with the DRAGON; and the DRAGON fought and his ANGELS,

8 and were not strong, neither was their Place found any longer in HEAVEN.

9 And THAT GREAT DRAGON was cast out, THAT OLD SERPENT which is called the Enemy, and THAT ADVERSARY who is ‡ DECEIVING the whole HABITABLE; he was cast to the EARTH, and his ANGELS were cast with him.

10 And I heard a loud Voice in HEAVEN saying, ‡ "Now is come the SALVATION, and the POWER, and the KINGDOM of our GOD, and the AUTHORITY of his ANOINTED one, because THAT ACCUSER of our BRETHREN, who ACCUSED them before our GOD Day and Night, has been cast out.

11 ‡ And they conquered him through the BLOOD of the LAMB, and through the WORD of their TESTIMONY; and they loved not their LIFE to Death.

12 Therefore, ‡ rejoice, Heavens! and THOSE who TABERNACLE in them. ‡ Woe to the EARTH and to the SEA! Because the ENEMY is gone down to you, having great Wrath, knowing That he has a short Season."

13 And when the DRAGON saw That he was cast to the EARTH, he pursued ‡ the WOMAN who brought forth the MALE child.

* VATICAN MANUSCRIPT, No. 1160.—9. the—omit [ὁ.] 12. the—omit [οἱ.]

‡ 6. Rev. xi. 3. ‡ 7. Dan. x. 13 21; xii. 1. ‡ 7. verse 3; Rev. xx. 2. ‡ 9. Rev. xx. 3. ‡ 10. Rev. xi. 15; xix. 1. ‡ 11. Rom. viii. 33, 34, 37; xvi. 20. ‡ 12. Psa. xcvi. 11; Isa. xlix. 13; Rev. xviii. 20. ‡ 12. Rev. viii. 13; xi. 10. ‡ 13. verse 5.

αρρενα. 14 Και εδοθησαν τη γυναικι δυο πτερυ-
a male. And were given to the woman two wings
γες του αετου του μεγαλου, ἱνα πετηται εις
of the eagle the great, so that she might fly into
την ερημον εις τον τοπον αὑτης, ὁπου τρεφεται
the desert into the place of herself, where she is nourished
εκει καιρον και καιρους και ἡμισυ καιρου, απο
there a season and seasons and half of a season, from
προσωπου του οφεως. 15 Και εβαλεν ὁ οφις
face of the serpent. And cast the serpent
εκ του στοματος αὑτου οπισω της γυναικος
out of the mouth of himself after the woman
ὑδωρ ὡς ποταμον, ἱνα αυτην ποταμοφορητον
water as a river, so that her borne along by a river
ποιηση. 16 Και εβοηθησεν ἡ γη τη γυναικι,
he might cause. And helped the earth the woman,
και ηνοιξεν *[ἡ γη] το στομα αὑτης, και κατε-
and opened [the earth] the mouth of herself, and drank
πιε τον ποταμον, ὁν εβαλεν ὁ δρακων εκ του
up the river, which cast the dragon out of the
στοματος αὑτου. 17 Και ωργισθη ὁ δρακων επι
mouth of himself. And was enraged the dragon against
τη γυναικι, και απηλθε ποιησαι πολεμον μετα
the woman, and went away to make war with
των λοιπων του σπερματος αυτης, των τη-
the remaining ones of the seed of her, of those keep-
ρουντων τας εντολας του θεου, και εχοντων
ing the commandments of the God, and having
την μαρτυριαν Ιησου.
the testimony of Jesus.
18 Και εσταθην επι την αμμον της θαλασσης·
And I was placed on the sand of the sea.
ΚΕΦ. ιγ'. 13. 1 και ειδον εκ της θαλασσης
and I saw out of the sea
θηριον αναβαινον, εχον κερατα δεκα και κεφα-
a wild beast coming up, having horns ten and heads
λας ἑπτα, και επι των κερατων αυτου δεκα δια-
seven, and on the horns of him ten dia-
δηματα, και επι τας κεφαλας αυτου ονοματα
dems, and on the heads of him names
βλασφημιας. 2 Και το θηριον ὁ ειδον, ην
of blasphemy. And the wild beast which I saw, was
ὁμοιον παρδαλει, και οἱ ποδες αυτου ὡς αρκου,
like to a leopard, and the feet of him as of a bear,
και το στομα αυτου ὡς στομα λεοντος. Και
and the mouth of him as a mouth of a lion. And
εδωκεν αυτῳ ὁ δρακων την δυναμιν αὑτου, και
gave to him the dragon the power of himself, and
τον θρονον αὑτου, και εξουσιαν μεγαλην. 3 Και
the throne of himself, and authority great. And
μιαν εκ των κεφαλων αυτου ὡς εσφαγμενην εις
one of the heads of him as if having been slain to
θανατον· και ἡ πληγη του θανατου αυτου εθε-
death, and the stroke of the death of him was

14 And there were given to the WOMAN †the TWO Wings of the GREAT EAGLE, that she might fly ‡into the DESERT, into her PLACE, *that she should be nourished there ‡a Season, and Seasons, and half a Season, from the Face of the SERPENT.

15 And the SERPENT cast out of his MOUTH after the WOMAN, Water ‡as a River, that he might cause her to be carried away by the stream.

16 And the EARTH helped the WOMAN; and the EARTH opened her MOUTH, and drank up the RIVER which the DRAGON cast out of his MOUTH.

17 And the DRAGON was enraged against the WOMAN, ‡and went away to make War against THAT REMAINDER of her SEED, ‡who KEEP the COMMANDMENTS of GOD, and have ‡the TESTIMONY of Jesus.

CHAPTER XIII.

1 And †I was placed on the SAND of the SEA. And I saw ‡a Wild beast ascending from the SEA, ‡having ten Horns and seven Heads, and on his HORNS Ten Diadems, and on his HEADS Names of Blasphemy.

2 ‡ And the BEAST which I saw was like a Leopard, and ‡his FEET as a Bear's, and his MOUTH as a Lion's Mouth; and ‡the DRAGON gave him his POWER, ‡and his THRONE, ‡and great Authority.

3 And one of his HEADS was as if mortally wounded; and yet his MORTAL WOUND was healed. And

* VATICAN MANUSCRIPT, No. 1160.—14. so that she should be nourished there. 16. the EARTH—omit.

† 14. the two Wings, (a e.) 1. he was placed. (a e.)

‡ 14. Rev. xvii. 3. ‡ 14. Dan. vii. 25; xii. 7. ‡ 15. Isa. lix. 19. ‡ 17. Gen. iii. 15; Rev. xi. 7; xiii. 7. ‡ 17. Rev. xiv. 12. ‡ 17. 1 Cor. ii. 1; 1 John v. 10; Rev. i. 2, 9; vi. 9; xx. 4. ‡ 1. Dan. vii. 2, 7. ‡ 1. Rev. xii. 3; xvii. 3, 9, 12. ‡ 2. Dan. vii. 4-6. ‡ 2. Rev. xii. 9. ‡ 2. Rev. xvi. 10. ‡ 2. Rev. xii. 4.

ρασευθη. Και εθαυμασεν όλη ἡ γη οπισω του
healed. And wondered whole the earth after the
θηριου, [4] και προσεκυνησαν τῳ δρακοντι, ότι
wild beast, and they did homage to the dragon, because
εδωκε την εξουσιαν τῳ θηριῳ, και προσεκυνησαν
he gave the authority to the wild beast, and they did homage
τῳ θηριῳ, λεγοντες· Τις όμοιος τῳ θηριῳ;
to the wild beast, saying: Who like to the wild beast?
και τις δυναται πολεμησαι μετ' αυτου; [5] Και
and who is able to make war with him? And
εδοθη αυτῳ στομα λαλουν μεγαλα και βλασφη-
was given to him a mouth speaking great things and blasphe-
μιας· και εδοθη αυτῳ εξουσια ποιησαι μηνας
mies; and was given to him authority to act months
τεσσαρακοντα δυο. [6] Και ηνοιξε το στομα
forty two. And he opened the mouth
αὑτου εις βλασφημιαν προς τον θεον, βλασ-
of himself for blasphemy against the God, to blas-
φημησαι το ονομα αυτου, και την σκηνην
pheme the name of him, and the tabernacle
αυτου, *[και] τους εν τῳ ουρανῳ σκηνουντας.
of him, [and] those in the heaven tabernacling.
[7] Και εδοθη αυτῳ πολεμον ποιησαι μετα των
And it was given to him war to make with the
άγιων, και νικησαι αυτους· και εδοθη αυτῳ
holy ones, and to overcome them; and was given to him
εξουσια επι πασαν φυλην και λαον και γλωσ-
authority over every tribe and people and tongue
σαν και εθνος. [8] Και προσκυνησουσιν αυτον
and nation. And will worship him
παντες οἱ κατοικουντες επι της γης, ὡν ου
all those dwelling on the earth, of whom not
γεγραπται το ονομα εν τῳ βιβλιῳ της ζωης του
has been written the name in the scroll of the life of the
αρνιου του εσφαγμενου, απο καταβολης κοσμου.
lamb of that having been killed, from a casting down of a world.
[9] Ει τις εχει ους, ακουσατω. [10] Ει τις αιχ-
If any one has an ear, let him hear. If any one cap-
μαλωσιαν συναγει, εις αιχμαλωσιαν ὑπαγει· ει
tivity leads together, into captivity he shall be led; if
τις εν μαχαιρᾳ αποκτενει, δει αυτον εν μα-
any one with a sword will kill, it is necessary him with a
χαιρᾳ αποκτανθηναι. Ὡδε εστιν ἡ ὑπομονη
sword to be killed. Here is the patient endurance
και ἡ πιστις των ἁγιων.
and the faith of the holy ones.

[11] Και ειδον αλλο θηριον αναβαινον εκ της
And I saw another wild beast coming up out of the
γης, και ειχε κερατα *[δυο] ὁμοια αρνιῳ, και
earth, and he had horns [two] like a lamb, and
ελαλει ὡς δρακων. [12] Και την εξουσιαν του
he spoke as a dragon. And the authority of the
πρωτου θηριου πασαν ποιει ενωπιον αυτου· και
first wild beast all he does in presence of him; and

the Whole EARTH ‡won-
dered after the BEAST.
4 and they worshiped
the DRAGON, Because he
gave the AUTHORITY to
the BEAST; and they wor-
shipped the BEAST, say-
ing, ‡"Who is like the
BEAST? and who is able
to make war with him?"
5 And there was given
to him ‡a Mouth speaking
great and blasphemous
things; and Authority was
given him to act ‡forty-
two Months.
6 And he opened his
MOUTH in Blasphemies
against GOD, to blaspheme
his NAME and his TABER-
NACLE, and THOSE who
TABERNACLE in HEAVEN.
7 And it was given him
‡to make war with the
SAINTS, and to overcome
them, and ‡Authority was
given him over Every Tribe
and People and Language
and Nation.
8 And ALL who DWELL
on the EARTH shall wor-
ship him, ‡Whose NAME
has not been written ‡from
the FOUNDATION of the
World in the SCROLL of the
LIFE of THAT LAMB who
WAS KILLED.
9 ‡If any one has an
Ear, let him hear.
10 If any one is †the
Captivity, into Captivity
he goes away; ‡if any one
will kill with the Sword,
with the Sword must he be
killed. ‡Here is the PA-
TIENT ENDURANCE and
the FAITH of the SAINTS.
11 And I saw Another
Wild beast ‡ascending
from the EARTH; and he
had two Horns like a
Lamb, and he spoke as a
Dragon.
12 And all the AUTHOR-
ITY of the FIRST Beast he
executes in his presence;

* VATICAN MANUSCRIPT. No. 1160.—6. and—omit. 11. two—omit.

† 10. may lead into Captivity, If any one will kill, [&c.]

‡ 3. Rev. xvii. 8. ‡ 4. Rev. xviii. 18. ‡ 5. Dan. vii. 8, 11, 25; xi. 36. ‡ 5. Rev. xi. 2; xii. 6. ‡ 7. Dan. vii. 21; xi. 7; xii. 37. ‡ 7. Rev. xi. 18; xvii. 15. ‡ 8. Exod. xxxii. 32; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xx. 12, 15; xxi. 27. ‡ 8. Rev. xvii. 8. ‡ 9. Rev. ii. 7. ‡ 10. Matt. xxvi. 52. ‡ 10. Rev. xiv. 12. ‡ 11. Rev. xi. 7.

ποιει την γην και τους εν αυτῃ κατοικουντας
ἱνα προσκυνησωσι το θηριον το πρωτον, οὑ
εθεραπευθη ἡ πληγη του θανατου αυτου· 13 Και
ποιει σημεια μεγαλα, και πυρ ἱνα εκ του ουρα-
νου καταβῃ εις την γην, ενωπιον των ανθρω-
πων. 14 Και πλανᾳ τους κατοικουντας επι της
γης, δια τα σημεια ἁ εδοθη αυτῳ ποιησαι
ενωπιον του θηριου· λεγων τοις κατοικουσιν
επι της γης, ποιησαι εικονα τῳ θηριῳ, ὁ εχει
την πληγην της μαχαιρας και εζησε. 15 Και
εδοθη αυτῳ δουναι πνευμα τῃ εικονι του θηριου,
ἱνα και λαλησῃ ἡ εικων του θηριου, και
ποιησῃ, ὁσοι αν μη προσκυνησωσι τῃ εικονι
του θηριου ἱνα αποκτανθωσι. 16 Και ποιει παν-
τας, τους μικρους και τους μεγαλους, και τους
πλουσιους και τους πτωχους, και τους ελευ-
θερους και τους δουλους, ἱνα δωσιν αυτοις
χαραγμα επι της χειρος αυτων της δεξιας, η
επι το μετωπον αυτων· 17 και ἱνα μη τις δυνη-
ται αγορασαι η πωλησαι, ει μη ὁ εχων το χα-
ραγμα, *[το ονομα του θηριου,] η τον αριθμον
του ονοματος αυτου. 18 Ὡδε ἡ σοφια εστιν· ὁ
εχων νουν, ψηφισατω τον αριθμον του θηριου·
αριθμος γαρ ανθρωπου εστι, *[και] ὁ αριθμος
αυτου χξς'.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, ‡whose MORTAL WOUND was healed.

13 And ‡he does great Signs, ‡so that even Fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And ‡he deceives *THOSE who DWELL on the EARTH ‡by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an Image to the BEAST, who has *the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IMAGE of the BEAST, that the IMAGE of the BEAST should both speak, ‡and cause †that as many as would not worship the IMAGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREEMEN and the BONDMEN, ‡that they should give themselves *a Mark on their RIGHT HAND, or on their FOREHEAD;

17 †[and] so that no one may be able to buy or sell unless HE who HAS the MARK,—‡the NAME of the BEAST, ‡or the NUMBER of his NAME.

18 ‡Here is WISDOM. Let HIM who HAS Understanding compute the NUMBER of the BEAST; for *it is a Man's Number; and his NUMBER is 666.

* VATICAN MANUSCRIPT, No. 1160.—14. MINE who DWELL. 14. a Wound, and lived from the Sword, [a.] 16. Marks [a.] 17. the NAME of the BEAST—omit. 18. and—omit [a.] 18. his NUMBER, 665, is a Man's Number.

† 15. that, added by A. 17. and, omitted by A.

‡ 12. Deut. xiii. 1—3; Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xvi. 14. ‡ 13. 1 Kings xviii. 38; 2 Kings i. 10, 12. ‡ 14. Rev. xii. 9; xix. 20. ‡ 14. 2 Thess. ii. 9, 10. ‡ 15. Rev. xvi. 2; xix. 20; xx. 4. ‡ 16. Rev. xiv. 9, &c. ‡ 17. Rev. xiv. 11. ‡ 17. Rev. xv. 2. ‡ 18. Rev. xvii. 9.

ΚΕΦ. ιδ'. 14.

1 Και ειδον, και ιδου το αρνιον ἑστηκος επι
And I saw, and lo the lamb having been standing on
το ορος Σιων, και μετ' αυτου ἑκατον τεσσα-
the mount Zion, and with him a hundred forty
ρακοντατεσσαρες χιλιαδες, εχουσαι το ονομα
four thousands, having the name
αυτου και το ονομα του πατρος αυτου γεγραμ-
of him and the name of the father of him having been
μενον επι των μετωπων αὑτων. 2 Και ηκουσα
written on the foreheads of themselves. And I heard
φωνην εκ του ουρανου ὡς φωνην ὑδατων πολ-
a voice out of the heaven as a voice of waters many,
λων, και ὡς φωνην βροντης μεγαλης· και ἡ
and as a voice of thunder great; and the
φωνη ἡν ηκουσα, ὡς κιθαρῳδων καθαριζοντων
voice which I heard, as of harpers harping
εν ταις κιθαραις αὑτων. 3 Και ᾳδουσιν ᾠδην
on the harps of themselves. And they sing a song
καινην ενωπιον του θρονου, και ενωπιον των
new in presence of the throne, and in presence of the
τεσσαρων ζωων, και των πρεσβυτερων· και
four living ones, and of the elders, and
ουδεις ηδυνατο μαθειν την ᾠδην, ει μη αἱ ἑκα-
no one was able to learn the song, if not the hun-
τον τεσσαρακοντατεσσαρες χιλιαδες, οἱ ηγο-
dred forty-four thousands, those having
ρασμενοι απο της γης. 4 *[Ουτοι εισιν, οἱ
been bought from the earth. [These are, those
μετα γυναικων ουκ εμολυνθησαν· παρθενοι γαρ
with women not were defiled; virgins for
εισιν·] οὑτοι εισιν οἱ ακολουθουντες τῳ αρνιῳ
they are;] these are those following the lamb
ὁπου αν ὑπαγῃ· οὑτοι ηγορασθησαν απο των
wherever he may go. these were bought from the
ανθρωπων απαρχη τῳ θεῳ και τῳ αρνιῳ· 5 και
men a first-fruit to the God and to the lamb, and
εν τῳ στοματι αυτων ουχ εὑρεθη ψευδος· αμω-
in the mouth of them not was found falsehood; without
μοι γαρ εισι.
blame for they are.

6 Και ειδον *[αλλον] αγγελον πετομενον εν
And I saw [another] messenger flying in
μεσουρανηματι, εχοντα ευαγγελιον αιωνιον
mid-heaven, having glad tidings age-lasting
ευαγγελισαι τους καθημενους επι της γης, και
to proclaim those sitting on the earth, even
επι παν εθνος και φυλην και γλωσσαν και λαον·
to every nation and tribe and tongue and people,
7 λεγων εν φωνῃ μεγαλῃ· Φοβηθητε τον θεον
saying with a voice great, Fear you the God
και δοτε αυτῳ δοξαν, ὁτι ηλθεν ἡ ὡρα της
and give you to him glory, because is come the hour of the

CHAPTER XIV.

1 And I saw, and behold, ‡the LAMB standing on the MOUNT Zion, and with him ‡a Hundred and forty-four Thousand [persons,] ‡having his NAME and the NAME of his FATHER written on their FOREHEADS.

2 And I heard a Voice from HEAVEN, ‡as the Sound of many Waters, and as the Sound of great Thunder; and the voice which I heard was as that ‡of Harpers playing on their HARPS;

3 and ‡they sing a new Song in the presence of the THRONE, and in the presence of the FOUR Living ones, and the ELDERS; and no one was able to learn the SONG except the HUNDRED FORTY-FOUR Thousand,—THOSE who were REDEEMED from the EARTH.

4 These are those who were not defiled with WOMEN; ‡for they are Virgins. These are THOSE who FOLLOW the LAMB wherever he goes. These were ‡REDEEMED from MEN, ‡a First-fruit to God and to the LAMB.

5 And ‡in their MOUTH was found no Falsehood; for they are ‡blameless.

6 And I saw an Angel ‡flying in Mid-heaven, having aionian Glad-tidings to announce to THOSE who DWELL on the EARTH, even to Every Nation, and Tribe, and Language, and People,—

7 saying with a loud Voice, ‡"Fear God, and give Glory to him; because the HOUR of his JUDGMENT is come; ‡and

* VATICAN MANUSCRIPT, No. 1160.—3. on the EARTH. 4. These are those who were not defiled with WOMEN; for they are Virgins—omit (a.) 4. by Jesus from (a.)
6. Another—omit (a.) 7. the LORD, and give (a.)

‡ 1. Rev. v. 6. ‡ 1. Rev. vii. 4. ‡ 1. Rev. vii. 3; xiii. 16. ‡ 2. Rev. i. 15; xix. 6. ‡ 2. Rev. v. 8. ‡ 3. Rev. v. 9; xv. 3. ‡ 4. 2 Cor. xi. 2. ‡ 4. Rev. iii. 4; vii. 15, 17; xvii. 14. ‡ 4. Rev. v. 9. ‡ 4. James i. 18. ‡ 5. Psa. xxxii. 2. ‡ 5. Eph. v. 27; Jude 24. ‡ 6. Rev. viii. 13. ‡ 7. Rev. xi. 18; xv. 4. ‡ 7. Neh. ix. 6; Psa. xxxiii. 6; cxxiv. 8; cxlvi. 5, 6; Acts xiv. 15; xvii. 24.

...των αυτου· και προσκυνησατε τῳ ποιησαν-
...of him; and worship you the one having
...τον ουρανον και την γην και την θαλασσαν
...the heaven and the earth and the sea
...πηγας ὑδατων.
...fountains of waters.
8 Και αλλος αγγελος ηκολουθησε, λεγων·
And another messenger followed, saying;
...σεν, *[επεσε] Βαβυλων ἡ μεγαλη· ὁτι εκ
...fallen, [is fallen] Babylon the great; because of
...οινου του θυμου της πορνειας αὑτης πεπο-
...wine of the wrath of the fornication of herself she has
...παντα εθνη.
...to drink all nations.
9 Και αλλος αγγελος τριτος ηκολουθησεν
And another messenger third followed
...τοις, λεγων εν φωνῃ μεγαλῃ· Ει τις προσ-
...them, saying with a voice great; If any one wor-
...ει το θηριον και την εικονα αυτου, και λαμ-
...the wild-beast and the image of him, and re-
...βανει χαραγμα επι του μετωπου αὑτου, η επι
...a mark on the forehead of himself, or on
...χειρα αὑτου· 10 και αυτος πιεται εκ του
...hand of himself; even he shall drink of the
...ου του θυμου του θεου, του κεκερασμενου
...of the wrath of the God, of that having been mingled
...ακρατου εν τῳ ποτηριῳ της οργης αυτου, και
...unmixed in the cup of the anger of him, and
...βασανισθησεται εν πυρι και θειῳ ενωπιον των
...shall be tormented with fire and brimstone in presence of the
...ων αγγελων και ενωπιον του αρνιου. 11 Και
...messengers and in presence of the lamb. And
...καπνος του βασανισμου αυτων εις αιωνας
...smoke of the torment of them for ages
...ωνων αναβαινει· και ουκ εχουσιν αναπαυσιν
...ages rises up; and not they have rest
...ημερας και νυκτος οἱ προσκυνουντες το θηριον
...day and night those worshipping the wild-beast
...την εικονα αυτου, και ει τις λαμβανει το
...the image of him, and if any one receives the
...χαραγμα του ονοματος αυτου. 12 Ὡδε ὑπομο-
...mark of the name of him. Here patient endur-
...των ἁγιων εστιν, οἱ τηρουντες τας εντολας
...of the holy ones is, those keeping the commandments
...θεου, και την πιστιν Ιησου. 13 Και ηκουσα
...God, and the faith of Jesus. And I heard
...φωνης εκ του ουρανου, λεγουσης· Γραψον· Μα-
...voice out of the heaven, saying; Write thou; Blessed
...καριοι οἱ νεκροι οἱ εν κυριῳ αποθνησκοντες απ'
...the dead ones those in Lord dying from
...αρτι· ναι, λεγει το πνευμα, ἱνα αναπαυσωνται
...henceforth; yes, says the spirit, so that they may rest

worship HIM who MADE the HEAVEN, and the EARTH, and the SEA, and the Fountains of Waters."

8 And Another, * a Second Angel followed, saying, ‡ "Fallen is Babylon ‡ the GREAT, † who has given All ‡ the NATIONS to drink of the WINE of the WRATH of her FORNICATION."

9 And Another a Third Angel followed them, saying with a loud Voice, ‡ "If any one worship the BEAST and his IMAGE, and receive a Mark on his FOREHEAD, or on his HAND,

10 even he ‡ shall drink of THAT WINE of the WRATH of GOD, which is MINGLED undiluted in ‡ the CUP of his INDIGNATION; and ‡ he shall be tormented with ‡ Fire and Sulphur in the presence of the HOLY Angels, and in the presence of the LAMB.

11 And ‡ the SMOKE of their TORMENT rises up for Ages of Ages; and THEY have no Rest Day and Night, who WORSHIP the BEAST and his IMAGE, and if any one receive the MARK of his NAME.

12 ‡ Here is * the PATIENCE of the SAINTS,— ‡ THOSE who KEEP the COMMANDMENTS of GOD, and the FAITH of Jesus."

13 And I heard a Voice from HEAVEN, saying, "Write—From this time ‡ blessed are THOSE DEAD ‡ who DIE in the Lord; Yes, says the SPIRIT, ‡ that they may rest from

VATICAN MANUSCRIPT, No. 1160.—8. a Second Angel, saying, (A C.) Fallen is Babylon the GREAT, (A C.) 8. is fallen—omit. 8. her. Fornication. 12. the PATIENCE (A B C.)

8. who, according to A C. 8. the NATIONS, A B C.

‡ 8. Isa. xxi. 9; Jer. li. 8; Rev. xviii. 2. ‡ 8. Jer. li. 7; Rev. xi. 8; xvi. 19; xvii. 2, xviii. 3, 10, 18, 21; xix. 2. ‡ 9. Rev. xiii. 14–16. ‡ 10. Psa. lxxv. 8; Isa. li. ...; Jer. xxv. ‡ 10. Rev. xviii. 6. ‡ 10. Rev. xvi. 19. ‡ 10. Rev. xx. 10. ‡ ... Isa. xxxiv. 10; Rev. xix. 3. ‡ 12. Rev. xiii. 10. ‡ 12. Rev. xii. 17. ‡ 13. ... iv. 1, 2; Rev. xx. 6. ‡ 13. 1 Cor. xv. 18; 1 Thess. iv. 16. ‡ 13. 2 Thess. i. 7; ... iv. 9, 10; Rev. vi. 11.

εκ των κοπων αὐτων· τα δε εργα αυτων ακο-
from the labors of themselves; the but works of them fol-
λουθει μετ' αυτων.
lows with them.
14 Και ειδον, και ἰδου νεφελη λευκη, και επι
And I saw, and lo a cloud white, and on
την νεφελην καθημενον ὁμοιον υἱῳ ανθρωπου,
the cloud sitting like a son of man,
εχων επι της κεφαλης αὑτου στεφανον χρυ-
having on the head of himself a crown gold-
σουν, και εν τῃ χειρι αὑτου δρεπανον *[οξυ.]
en, and in the hand of himself a sickle [sharp.]
15 Και αλλος αγγελος εξηλθεν εκ του ναου, κρα-
And another messenger came forth out of the temple, cry-
ζων εν φωνῃ μεγαλῃ τῳ καθημενῳ επι της
ing with a voice great to the one sitting on the
νεφελης· Πεμψον το δρεπανον σου, και θερι-
cloud; Send thou the sickle of thee, and reap
σον, ὁτι ηλθεν ἡ ὡρα *[του] θερισαι, ὁτι εξη-
thou, because is come the hour [of the] to reap, because is
ρανθη ὁ θερισμος της γης. 16 Και εβαλεν ὁ
dry the harvest of the earth. And cast the
καθημενος επι την νεφελην το δρεπανον αὑτου
one sitting on the cloud the sickle of himself
επι την γην· και εθερισθη ἡ γη.
on the earth; and was reaped the earth.
17 Και αλλος αγγελος εξηλθεν εκ του ναου
And another messenger came forth out of the temple
του εν τῳ ουρανῳ, εχων και αυτος δρεπανον
of that in the heaven, having also himself a sickle
οξυ. 18 Και αλλος αγγελος εξηλθεν εκ του
sharp. And another messenger came forth out of the
θυσιαστηριου, εχων εξουσιαν επι του πυρος·
altar, having authority over the fire;
και εφωνησε κραυγῃ μεγαλῃ τῳ εχοντι το δρε-
and he called with a cry great to the one having the sickle
πανον το οξυ, λεγων· Πεμψον σου το δρεπανον
the sharp, saying; Send thou of thee the sickle
το οξυ, και τρυγησον τους βοτρυας της αμπε-
the sharp, and cut off thou the clusters of the vine
λου της γης, ὁτι ηκμασαν αἱ σταφυλαι αυτης·
of the earth, because are ripened the grapes of her;
19 και εβαλεν ὁ αγγελος το δρεπανον αὑτου εις
and cast the messenger the sickle of himself into
την γην, και ετρυγησε την αμπελον της γης,
the earth, and was cut off the vine of the earth,
και εβαλεν εις την ληνον του θυμου του θεου
and cast into the wine-press of the wrath of the God
τον μεγαν. 20 Και επατηθη ἡ ληνος εξωθεν
the great. And was trodden the wine-press outside
της πολεως, και εξηλθεν αἱμα εκ της ληνου
of the city, and came forth blood out of the wine-press
αχρι των χαλινων των ἱππων απο σταδιων
even to the bridles of the horses from furlongs
χιλιων ἑξακοσιων.
a thousand six hundred.

their LABORS; †for their WORKS follow after them.

14 And I saw, and behold! a white Cloud, and on the CLOUD one sitting ‡like a Son of Man, ‡having on his HEAD a golden Crown, and in his HAND a sharp Sickle.

15 And Another Angel ‡came forth out of the TEMPLE, crying with a Loud Voice to the ONE SITTING on the CLOUD, ‡"Send thy SICKLE, and reap; Because the HOUR to reap is come; Because the HARVEST ‡of the EARTH is dry."

16 And HE who SITS on the CLOUD cast his SICKLE on the EARTH, and the EARTH was reaped.

17 And Another Angel came forth out of that TEMPLE which is in HEAVEN, he also having a sharp Sickle.

18 And Another Angel came forth out of the ALTAR, having Authority over the FIRE; and he called with a loud cry to the ONE HAVING the SHARP SICKLE, saying, ‡"Send thy SHARP SICKLE, and cut off the CLUSTERS of the VINE of the EARTH; Because *her GRAPES are fully ripe."

19 And the Angel cast his SICKLE to the EARTH, and gathered the fruit of the VINE of the EARTH, and cast it into ‡the GREAT WINE-PRESS of the WRATH of GOD.

20 And ‡the WINE-PRESS was trodden ‡outside of the CITY; and Blood came forth out of the WINE-PRESS, ‡even to the BRIDLES of the HORSES, a thousand six hundred Furlongs off.

* VATICAN MANUSCRIPT, No. 1160.—14. sharp—omit. 15. of the—omit (A.) 18. the GRAPE of the EARTH is fully ripe (A.)

† 13. for (A. C.)

‡ 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 13. ‡ 14. Rev. vi. 2. ‡ 15. [illegible] ‡ 15. Joel iii. 13; Matt. xiii. 39. ‡ 15. Jer. li. 33; Rev. [illegible] ‡ 18. [illegible] ‡ 19. Rev. xix. 15. ‡ 20. Isa. lxiii. 3; Lam. i. 15. ‡ 20. Heb. xiii. 12; Rev. xi. 8. ‡ 20. Rev. xix. 14.

ΚΕΦ. ιε'. 15.

ειδον αλλο σημειον εν τῳ ουρανῳ μεγα
I saw another sign in the heaven great
αστον, αγγελους ἑπτα, εχοντας πλη-
nderful, messengers seven, having plagues
τας εσχατας, ὁτι εν αυταις ετελεσθη
the last ones, because in them was finished
του θεου. 2 Και ειδον ὡς θαλασσαν
of the God. And I saw as a sea
μεμιγμενην πυρι, και τους νικωντας εκ
ving been mingled with fire, and those being conquerors of
ου και εκ της εικονος αυτου, και εκ του
and of the image of him, and of the
του ονοματος αυτου, ἑστωτας επι την
f the name of him, standing on the
ν την ὑαλινην εχοντας κιθαρας του
the glassy having harps of the
Και ᾳδουσι την ᾠδην Μωυσεως δουλου
And they sing the song of Moses a bond-servant
, και την ᾠδην του αρνιου, λεγοντες·
and the song of the lamb, saying;
και θαυμαστα τα εργα σου, κυριε ὁ
and wonderful the works of thee, O Lord the
παντοκρατωρ, δικαιαι και αληθιναι αἱ
almighty, just and true the
, ὁ βασιλευς των εθνων· 4 τις ου μη
, the king of the nations; who not not
*[σε,] κυριε, και δοξασῃ το ονομα σου;
[thee,] O Lord, and may glorify the name of thee?
ος ὁσιος· ὁτι παντα *[τα εθνη] ἡξουσι
a bountiful; because all [the nations] shall come
σκυνησουσιν ενωπιον σου· ὁτι τα δι-
shall worship in presence of thee; because the right-
α σου εφανερωθησαν.
of thee were manifested.
αι] μετα ταυτα ειδον, και ηνοιγη ὁ
nd] after these things I saw, and was opened the
σκηνης του μαρτυριου εν τῳ ουρανῳ·
e tabernacle of the testimony in the heaven;
ηλθον οἱ ἑπτα αγγελοι οἱ εχοντες τας
e out the seven messengers those having the
ηγας *[εκ του ναου,] ενδεδυμενοι λινον
lagues [out of the temple,] having been clothed linen
λαμπρον, και περιεζωσμενοι περι τα
bright, and having been girt round about the
ωνας χρυσας. 7 Και ἑν εκ των τεσσα-
zones golden. And one of the four
ν εδωκε τοις ἑπτα αγγελοις ἑπτα φι-
ones gave to the seven messengers seven bowls
ασας, γεμουσας του θυμου του θεου του
lden, being full of the wrath of the God of the

CHAPTER XV.

1 And ‡I saw Another
Sign in HEAVEN, great and
wonderful, ‡seven Angels
having the SEVEN LAST
Plagues; ‡Because by
them the WRATH of GOD
was to be completed.
2 And I saw as it were
‡a glassy Sea mingled
with Fire, and the CON-
QUERORS of the *BEAST,
and ‡of his IMAGE, and
the NUMBER of his NAME,
standing on the GLASSY
SEA, ‡having Harps of
GOD.
3 And they sing ‡the
SONG of Moses the Ser-
vant of GOD, and the SONG
of the LAMB, saying,
‡"Great and wonderful
are thy WORKS, O Lord
GOD, the OMNIPOTENT!
righteous and true are
thy WAYS, O KING of the
NATIONS!
4 ‡Who shall not fear,
O Lord, and glorify thy
NAME? Since thou alone
art bountiful; For ‡All
the NATIONS shall come
and worship in thy pres-
ence; Because thy RIGHT-
EOUS ACTS were made
manifest."
5 And after these things
I saw, and ‡the TEMPLE
of the TABERNACLE of the
TESTIMONY in HEAVEN
was opened;
6 And THOSE SEVEN
Angels HAVING the SEVEN
Plagues came out of the
TEMPLE, ‡clothed with
pure bright † Linen, and
encircled about the
BREASTS with golden
Girdles.
7 ‡And one of the FOUR
Living ones gave to the
SEVEN Angels Seven gold-
en Bowls full of the WRATH

...can Manuscript, No. 1160.—... and of the BEAST, and of the NUMBER [...]
...mit (s.) 4. the NATIONS— ... 5. And—omit. 6. out of the
...omit (s.)

..., a stone, is the reading of A ...

... xii. 1, 3. ‡ 1. Rev. xvi. 1; ... ‡ 1. Rev. xiv. 6. ‡ 2. Dan. v.
17. ‡ 2. Rev. xiii. 15—... ‡ 3. ...
... ; Rev. xiv. 2. ‡ 3. ... ...
12—16; Jer. x. 7. ‡ 4. Isa. lxvi. 23. ‡ 5. Rev. xi. 19. ...
xxviii. 6, 8; Ezek. xliv. 17, 18; Rev. i. 13. ‡ 7. Rev. iv. 6.

ζωντος εις τους αιωνας των αιωνων. [8] Και εγε-
one living for the ages of the ages. And was
μισθη ὁ ναος καπνου εκ της δοξης του θεου και
full the temple of smoke from the glory of the God and
εκ της δυναμεως αυτου· και ουδεις ηδυνατο
from the power of him; and no one was able
εισελθειν εις τον ναον, αχρι τελεσθωσιν αἱ
to enter into the temple, till should be finished the
ἑπτα πληγαι των ἑπτα αγγελων.
seven plagues of the seven messengers.

ΚΕΦ. ις'. 16.

[1] Και ηκουσα φωνης μεγαλης εκ του ναου,
And I heard a voice great out of the temple,
λεγουσης τοις ἑπτα αγγελοις· Ὑπαγετε και
saying to the seven messengers; Go you forth and
εκχεατε τας ἑπτα φιαλας του θυμου του θεου
do you pour out the seven bowls of the wrath of the God
εις την γην.
into the earth.
[2] Και απηλθεν ὁ πρωτος, και εξεχεε την
And went forth the first, and poured out the
φιαλην αὑτου επι την γην· και εγενετο ἑλκος
bowl of himself on the land; and was an ulcer
κακον και πονηρον εις τους ανθρωπους τους
bad and evil on the men those
εχοντας το χαραγμα του θηριου, και τους
having the mark of the wild-beast, and those
προσκυνουντας τῃ εικονι αυτου.
doing reverence to the image of him.
[3] Και ὁ δευτερος †[αγγελος] εξεχεε την
And the second [messenger] poured out the
φιαλην αὑτου εις την θαλασσαν· και εγενετο
bowl of himself into the sea; and it became
αἱμα ὡς νεκρου, και πασα ψυχη *[ζωης] απε-
blood as of a dead one, and every soul [of life] died
θανεν εν τῃ θαλασσῃ.
in the sea.
[4] Και ὁ τριτος εξεχεε την φιαλην αὑτου εις
And the third poured out the bowl of himself into
τους ποταμους και εις τας πηγας των ὑδατων·
the rivers and into the fountains of the waters;
και εγενετο αἱμα. [5] Και ηκουσα του αγγελου
and it became blood. And I heard the messenger
των ὑδατων λεγοντος· Δικαιος ει, ὁ ων
of the waters saying; Righteous art thou, the one existing
και ὁ ην, ὁ ὁσιος, ὁτι ταυτα εκρινας·
and who was, the bountiful one, because these things thou hast judged,
[6] ὁτι αἱμα ἁγιων και προφητων εξεχεαν, και
because blood of holy ones and of prophets they poured out, and
αἱμα αυτους εδωκας πιειν· αξιοι εισι. [7] Και
blood to them thou gavest to drink; worthy they are. And

of THAT GOD who lives for the AGES of the AGES.
8 And ‡the TEMPLE was filled of *Smoke ‡from the GLORY of GOD, and from his POWER; and no one was able to enter the TEMPLE, till the SEVEN Plagues of the SEVEN Angels were completed.

CHAPTER XVI.

1 And I heard a great Voice † out of the TEMPLE, saying ‡ to the SEVEN Angels, "Go forth, and pour out the SEVEN Bowls ‡ of the WRATH of GOD on the EARTH."
2 And the FIRST went forth, and poured out his BOWL ‡ on the LAND; and ‡ there CAME an evil and malignant Ulcer on THOSE MEN ‡ HAVING the MARK of the BEAST, and on THOSE WORSHIPPING his IMAGE.
3 And the SECOND poured out his BOWL ‡ into the SEA; and ‡ it became Blood, as of one Dead; ‡ and Every living Soul died,—THOSE in the SEA.
4 And the THIRD poured out his BOWL ‡ into the RIVERS, and [into] the FOUNTAINS of WATERS; ‡ and they became Blood.
5 And I heard the ANGEL of the WATERS saying, ‡ "Righteous art thou, ‡ the ONE who is, and who WAS,—the BOUNTIFUL one, Because thou hast judged These.
6 Because ‡ they poured out the Blood of ‡ Saints and of Prophets, ‡ thou gavest them also Blood to drink; they deserve it."

* VATICAN MANUSCRIPT, No. 1160.—8. the SMOKE (s.) [illegible] 3. of life—omit. [illegible]
and—omit.

† 1. out of the TEMPLE, omitted by B. 3. messenger, omitted by A C. 4. [illegible]
omitted by A C.

‡ 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4. ‡ 1. Rev. xv. 1. ‡ 1. Rev. xiv. 10; xv. 7. ‡ 2. Rev. viii. 7. ‡ 2. Exod. ix. 9–11. ‡ 2. Rev. xiii. 16, 17. ‡ 3. Rev. viii. 8. ‡ 3. Exod. vii. 17–21. ‡ 3. Rev. viii. 9. ‡ 4. Rev. viii. 10. ‡ 4. Exod. vii. 20. ‡ 5. Rev. xv. 3. ‡ 5. Rev. i. 4, 8; iv. 8; xi. 17. ‡ 6. Matt. xxiii. 34, 35; Rev. xiii. 15. ‡ 6. Rev. xi. 18; xviii. 20. ‡ 6. Isa. xlix. 26.

του θυσιαστηριου λεγοντος· Ναι, κυριε ὁ θεος ὁ παντοκρατωρ, αληθιναι και δικαιαι αἱ κρισεις σου.
8 Και ὁ τεταρτος εξεχεε την φιαλην αὑτου επι τον ἡλιον· και εδοθη αυτῳ καυματισαι τους ανθρωπους εν πυρι. 9 Και εκαυματισθησαν οἱ ανθρωποι καυμα μεγα, και εβλασφημησαν το ονομα του θεου του εχοντος εξουσιαν επι τας πληγας ταυτας· και ου μετενοησαν δουναι αὐτῳ δοξαν.
10 Και ὁ πεμπτος εξεχεε την φιαλην αὑτου επι τον θρονον του θηριου. Και εγενετο ἡ βασιλεια αυτου εσκοτωμενη· και εμασσωντο τας γλωσσας αὑτων εκ του πονου, 11 και εβλασφημησαν τον θεον του ουρανου εκ των πονων αὑτων και εκ των ἑλκων αὑτων· και ου μετενοησαν εκ των εργων αὑτων.
12 Και ὁ ἑκτος εξεχεε την φιαλην αὑτου επι τον ποταμον τον μεγαν Ευφρατην· και εξηρανθη το ὑδωρ αυτου, ἱνα ἑτοιμασθῃ ἡ ὁδος των βασιλεων των απο ανατολων ἡλιου. 13 Και [illegible] εκ του στοματος του δρακοντος και εκ του στοματος του θηριου και εκ του στοματος του ψευδοπροφητου πνευματα τρια ακαθαρτα [illegible] βατραχοι· 14 (εισι γαρ πνευματα δαιμονων ποιουντα σημεια·) ἁ εκπορευεται επι τους βασιλεις της οικουμενης ὁλης, συναγα-

7 And I heard the ALTAR saying, "Yes, ‡O Lord God, the OMNIPOTENT, ‡true and righteous are thy JUDGMENTS."

8 And the FOURTH poured out his BOWL ‡on the SUN; ‡and to him it was given to burn MEN with Fire.

9 And MEN were burned with great Heat, and *they ‡blasphemed †the NAME of THAT GOD who HAS Authority over these PLAGUES; and ‡they reformed not ‡to give him Glory.

10 And the FIFTH poured out his BOWL ‡on the THRONE of the BEAST; ‡and his KINGDOM was darkened; and they bit their TONGUES because of the PAIN,

11 and blasphemed the GOD of HEAVEN on account of their PAINS and their ‡ULCERS; and they reformed not from their WORKS.

12 And the SIXTH poured out his BOWL on the GREAT RIVER, ‡†the EUPHRATES; and its WATER was dried up, ‡so that the WAY of THOSE KINGS who are from the Sun-rising might be prepared.

13 And I saw out of the MOUTH of the ‡DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the ‡FALSE PROPHET, three impure Spirits, as Frogs.

14 For they are Spirits of Demons, ‡working Signs, which go forth to the KINGS of the whole HABITABLE, to gather

...ICAN MANUSCRIPT, No. 1160.—9. MEN blasphemed (S.)
...presence of THAT GOD. (S.) 12. the EUPHRATES. (S C.)

...ev. xv. 3. ‡ 7. Rev. xiii. 10; xiv. 10; xix. 2. ‡ 8. Rev. viii. 12. ‡ 8.
...17, 18; xiv. 18. ‡ 9. verses 11, 21. ‡ 9. Rev. ix. 20. ‡ 9. Rev. xi.
...7. ‡ 10. Rev. xiii. 2. ‡ 10. Rev. ix. 2. ‡ 11. verse 2. ‡ 12.
...4. See Jer. l. 38; li. 36. ‡ 12. Isa. xli. 2, 25. ‡ 13. Rev. xii. 3, 9.
...xix. 20, xx. 10. ‡ 14. 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20.

-γειν αυτους εις τον πολεμον της ἡμερας εκει-
to gather them for the war of the day of that
νης της μεγαλης του θεου του παντοκρατορος.
of the great of the God of the almighty.
15 (Ἰδου, ερχομαι ὡς κλεπτης· μακαριος ὁ γρη-
(Lo, I come as a thief; blessed the one
γορων, και τηρων τα ἱματια αὑτου, ἱνα μη
watching, and keeping the garments of himself, so that not
γυμνος περιπατῃ, και βλεπωσι την ασχημοσυ-
naked he may walk, and they may see the shame
νην αυτου.) 16 Και συνηγαγεν αυτους εις τον
of him.) And he gathered together them into the
τοπον τον καλουμενον Ἑβραιστι Αρμαγεδδων.
place that being called in Hebrew Armageddon.
17 Και ὁ ἑβδομος εξεχεε την φιαλην αὑτου
And the seventh poured out the bowl of himself
επι τον αερα· και εξηλθε φωνη μεγαλη απο
on the air; and came forth a voice great from
του ναου του ουρανου, απο του θρονου, λεγου-
the temple of the heaven, from the throne, say-
σα· Γεγονε. 18 Και εγενοντο αστραπαι και
ing; It has been done. And were lightnings and
φωναι και βρονται, και σεισμος *[εγενετο]
voices and thunders, and an earthquake [was]
μεγας, οἱος ουκ εγενετο αφ' οὑ οἱ ανθρωποι
great, such not was from of which the men
εγενοντο επι της γης, τηλικουτος σεισμος
were on the earth, so great an earthquake
οὑτω μεγας. 19 Και εγενετο ἡ πολις ἡ μεγαλη
so great. And was the city the great
εις τρια μερη, και αἱ πολεις των εθνων επεσον·
into three parts, and the cities of the nations fell;
και Βαβυλων ἡ μεγαλη εμνησθη ενωπιον του
and Babylon the great was remembered before the
θεου, δουναι αυτῃ το ποτηριον του οινου του
God, to give to her the cup of the wine of the
θυμου της οργης αὑτου· 20 και πασα νησος εφυ-
wrath of the anger of himself; and every island fled
γε, και ορη ουχ εὑρεθησαν· 21 και χαλαζα
away, and mountains not were found; and hail
μεγαλη ὡς ταλαντιαια καταβαινει εκ του ουρα-
great as if weighing a talent comes down out of the heaven
νου επι τους ανθρωπους· και εβλασφημησαν
on the men; and blasphemed
οἱ ανθρωποι τον θεον εκ της πληγης της
the men the God on account of the plague of the
χαλαζης, ὁτι μεγαλη εστιν ἡ πληγη αυτης
hail, because great is the plague of her
σφοδρα.
exceedingly.

them together for ‡the WAR of that GREAT DAY of the OMNIPOTENT GOD.

15 ‡(Behold! I am coming as a Thief; blessed is HE who WATCHES and keeps his GARMENTS, ‡so that he may not walk naked, and they should see his SHAME.)

16 And ‡he gathered them together into that PLACE which is called in Hebrew * Armageddon.

17 And the SEVENTH poured out his BOWL on the AIR; and there came forth a †loud Voice from the TEMPLE †of HEAVEN, from the THRONE, saying, ‡"It is done."

18 And ‡there were Lightnings, and Voices †and Thunders, ‡and there was a great Earthquake; ‡such as was not since †a Man was on the EARTH, such an Earthquake,—so great.

19 And ‡the GREAT CITY became Three Parts, and the CITIES of the NATIONS fell down; and Babylon the GREAT ‡was remembered before God, ‡to have given to her the CUP of the WINE of the INDIGNATION of his WRATH.

20 And ‡Every Island fled, and no Mountains were found.

21 ‡And a great Hail, as if weighing a talent, comes down from HEAVEN on MEN; and ‡the MEN blasphemed GOD on account of ‡the PLAGUE of the HAIL, Because its PLAGUE is exceedingly great.

* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (?). 18. was—omit. † 17. loud, omitted by [illegible]. 17. of HEAVEN, omitted by [illegible]. 18. and Thunders, omitted by [illegible]. 18. a Man. (?)

‡ 14. Rev. xvii. 14; xix. 19; xx. 8. ‡ 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3. ‡ 15. Rev. iii. 4, 18. ‡ 16. Rev. xix. 19. ‡ 17. [illegible] ‡ 18. Rev. iv. 5; viii. 5; xi. 19. ‡ 18. [illegible] ‡ 18. Dan. xii. 1. ‡ 19. Rev. xiv. 8; xvii. 18. ‡ 19. [illegible] ‡ 19. [illegible] ‡ 19. Rev. xiv. 10. ‡ 20. Rev. vi. 14. ‡ 21. Rev. xi. 19. ‡ 21. [illegible] ‡ 21. Exod. ix. 23—25.

ΚΕΦ. ιζ'. 17.

[1] Και ηλθεν εἱς εκ των ἑπτα αγγελων των
And came one of the seven messengers of those
εχοντων τας ἑπτα φιαλας, και ελαλησε μετ'
having the seven bowls, and spoke with
εμου, λεγων· Δευρο, δειξω σοι το κριμα της
me, saying; Come hither, I will show to thee the judgment of the
πορνης της μεγαλης, της καθημενης επι των
harlot the great, of that sitting on the
ὑδατων των πολλων· [2] μεθ' ἡς επορνευσαν
waters the many; with whom committed fornication
οἱ βασιλεις της γης, και εμεθυσθησαν οἱ κατοι-
the kings of the earth, and were made drunk those inhabit-
κουντες την γην *[εκ του οινου της πορνειας
ing the earth [with the wine of the fornication
αυτης.] [3] Και απηνεγκε με εις ερημον εν
of her.] And he carried away me into a desert in
πνευματι· και ειδον γυναικα καθημενην επι
spirit; and I saw a woman sitting on
θηριον κοκκινον, γεμον ονοματων βλασφημιας,
a wild-beast scarlet, being full of names of blasphemy,
εχον κεφαλας ἑπτα και κερατα δεκα. [4] Και ἡ
having heads seven and horns ten. And the
γυνη ην περιβεβλημενη πορφυρουν και κοκκι-
woman was having been clothed purple and scarlet,
νον, και κεχρυσωμενη χρυσιῳ και λιθῳ τιμιῳ
and having been gilded with gold and a stone precious
και μαργαριταις, εχουσα χρυσουν ποτηριον εν
and pearls, having golden a cup in
τῃ χειρι αὑτης γεμον βδελυγματων, και τα
the hand of herself being full of abominations, and the
ακαθαρτα της πορνειας αὑτης, [5] και επι το
uncleannesses of the fornication of herself, and on the
μετωπον αὑτης ονομα γεγραμμενον· Μυστηριον·
forehead of herself a name having been written; Mystery;
Βαβυλων ἡ μεγαλη, ἡ μητηρ των πορνων και
Babylon the great, the mother of the harlots and
των βδελυγματων της γης. [6] Και ειδον την
of the abominations of the earth. And I saw the
γυναικα μεθυουσαν εκ του αἱματος των ἁγιων,
woman drunken with the blood of the holy ones,
και εκ του αἱματος των μαρτυρων Ιησου. Και
and with the blood of the witnesses of Jesus. And
εθαυμασα, ιδων αυτην θαυμα μεγα.
I wondered, having seen her a wonder great.
[7] Και ειπε μοι ὁ αγγελος· Διατι εθαυμασας;
And said to me the messenger; Why didst thou wonder?
εγω σοι ερω το μυστηριον της γυναικος, και
I to thee will tell the secret of the woman, and
του θηριου του βασταζοντος αυτην, του εχον-
of the wild-beast of that bearing her, of that having
τος τας ἑπτα κεφαλας και τα δεκα κερατα.
the seven heads and the ten horns.

CHAPTER XVII.

1 And ‡one of THOSE SEVEN Angels having the SEVEN Bowls came and spoke with me, saying, "Come, ‡I will show thee the JUDGMENT of ‡THAT GREAT HARLOT, ‡who SITS on † Many Waters;

2 ‡with whom the KINGS of the EARTH committed fornication, and ‡the INHABITANTS of the EARTH were made drunk with the WINE of her FORNICATION."

3 And he conducted me, in Spirit, ‡into a Desert; and I saw a Woman sitting ‡on a *scarlet Beast, full of ‡Blasphemous Names, having seven Heads and ten Horns.

4 And the WOMAN ‡was clothed in Purple and Scarlet, ‡and adorned with Gold and precious Stone and Pearls, ‡having in her HAND a golden Cup, ‡full of Abominations, and the IMPURITIES of *her FORNICATION;

5 and on her FOREHEAD a Name written, ‡"Mystery, Babylon the GREAT, ‡the MOTHER of the HARLOTS and of the ABOMINATIONS of the EARTH."

6 And I saw ‡the WOMAN drunk ‡with the BLOOD of the SAINTS, and with the BLOOD of ‡the WITNESSES of Jesus; and having seen her, I wondered with great Wonder.

7 And the ANGEL said to me, "Why didst thou wonder? I will tell thee the SECRET of the WOMAN, and of THAT BEAST BEARING her,—THAT HAVING the SEVEN Heads and the TEN Horns.

* VATICAN MANUSCRIPT, No. 1160.—2. with the WINE of her FORNICATION—omit. 3. SCARLET. 4. the FORNICATION of the EARTH (a.)

† 1. many Waters, (a.)

‡ 1. Rev. xxi. 9. ‡ 1. Rev. xvi. 19; xviii. 16, 17, 19. ‡ 1. Nahum iii. 4; Rev. xix. 2. ‡ 1. Jer. li. 13; ver. 15. ‡ 2. Rev. xviii. 3. ‡ 2. Jer. li. 7; Rev. xiv. 8; xviii. 3. ‡ 3. Rev. xii. 6, 14. ‡ 3. Rev. xii. 3. ‡ 3. Rev. xiii. 1. ‡ 4. Rev. xviii. 12, 16. ‡ 4. Dan. xi. 38. ‡ 4. Jer. li. 7; Rev. xviii. 6. ‡ 4. Rev. xiv. 8. ‡ 5. 2 Thess. ii. 7. ‡ 5. Rev. xviii. 9; xix. 2. ‡ 6. Rev. xviii. 24. ‡ 6. Rev. xiii. 15; xvi. 6. ‡ 6. Rev. vi. 9, 10; xii. 11.

8 Το θηριον ὁ ειδες, ἠν, και ουκ εστι, και
The wild-beast which thou sawest, was, and not is, and
μελλει αναβαινειν εκ της αβυσσου, και εις απω-
is about to come up out of the abyss, and into des-
λειαν ὑπαγειν· και θαυμασονται οἱ κατοικουντες
truction to go; and will wonder those dwelling
επι της γης, ὡν ου γεγραπται τα ονοματα επι
on the earth, of whom not has been written the names on
το βιβλιον της ζωης απο καταβολης κοσμου,
the scroll of the life from a casting down of a world,
βλεποντων το θηριον ὁτι ἠν, και ουκ εστι,
beholding the wild-beast because he was, and not is,
και παρεσται. 9 Ὡδε ὁ νους ὁ εχων σοφιαν.
and will be present. Here the mind the one having wisdom.
Αἱ ἑπτα κεφαλαι, ἑπτα ορη εισιν, ὁπου ἡ γυνη
The seven heads, seven mountains are, where the woman
καθηται επ᾽ αυτων. 10 Και βασιλεις ἑπτα
sits on them. And kings seven,
εισιν· οἱ πεντε επεσαν, ὁ εἱς εστιν, ὁ αλλος
are, the five fell, the one is, the other
ουπω ηλθε, και ὁταν ελθῃ, ολιγον αυτον δει
not yet is come, and when he may have come, a little him it behoves
μειναι. 11 Και το θηριον, ὁ ην, και ουκ εστι,
to remain. And the wild-beast, which was, and not is,
και αυτος ογδοος εστι, και εκ των ἑπτα εστι,
even he eighth is, and out of the seven is,
και εις απωλειαν ὑπαγει. 12 Και τα δεκα κερα-
and into destruction goes. And the ten horns
τα ἁ ειδες, δεκα βασιλεις εισιν, οἱτινες
which thou sawest, ten kings are, who
βασιλειαν ουπω ελαβον, αλλ᾽ εξουσιαν ὡς βασι-
a kingdom not yet received, but authority as kings
λεις μιαν ὡραν λαμβανουσι μετα του θηριου.
one hour they receive with the wild-beast.
13 Οὑτοι μιαν εχουσι γνωμην, και την δυναμιν
These one have purpose, and the power
και την εξουσιαν ἑαυτων τῳ θηριῳ διδοασιν.
and the authority of themselves to the wild-beast they give.
14 Οὑτοι μετα του αρνιου πολεμησουσι· και το
These with the lamb will make war; and the
αρνιον νικησει αυτους, ὁτι κυριος κυριων εστι,
lamb will overcome them, because a Lord of lords he is
και βασιλευς βασιλεων· και οἱ μετ᾽ αυτου,
and a King of kings; and those with him,
κλητοι και εκλεκτοι και πιστοι. 15 Και λεγει
called ones and chosen ones and faithful ones. And he says
μοι· Τα ὑδατα ἁ ειδες, οὑ ἡ πορνη καθη-
to me; The waters which thou sawest, where the harlot sits,
ται, λαοι και οχλοι εισι, και εθνη και γλωσσαι.
peoples and crowds are, and nations and tongues.

8 The BEAST which thou sawest, was, and is not, and ‡is about to ascend out of the ABYSS, and ‡to go into Destruction; and THOSE who DWELL on the EARTH (of whom *the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) ‡will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

9 ‡Here is THAT MIND which HAS Wisdom. ‡The SEVEN Heads are seven Mountains, on which the WOMAN sits.

10 And the Kings are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

11 And the BEAST, which was, and is not, he is both an Eighth and out of the SEVEN, ‡and goes into Destruction.

12 And the ‡TEN Horns which thou sawest are Ten Kings, who have not †(yet) received a Kingdom; but they receive Authority, as Kings, one Hour with the BEAST.

13 These have One Purpose, and they give their POWER and †Authority to the BEAST.

14 ‡These will make war with the LAMB, and the LAMB will conquer them, (‡Because he is Lord of Lords, and King of Kings;) ‡and THOSE who are with him are CALLED, and chosen, and faithful.

15 And he says to me, ‡"The WATERS which thou sawest, where the HARLOT sits, are Peoples and Crowds, and Nations and Languages.

* VATICAN MANUSCRIPT, No. 1160.—8. the NAME, (A B.)

† 11. yet, omitted by A. 13. Authority, (A B.)

‡ 8. Rev. xi. 7; xiii. 1. ‡ 8. Rev. xiii. 10; ver. 11. ‡ 8. Rev. xiii. 3. ‡ 8. [illegible] Rev. xiii. 8. ‡ 9. Rev. xiii. 18. ‡ 9. Rev. xiii. 1. ‡ 11. verse 8. ‡ 12. [illegible] Dan. vii. 20; Zech. i. 18—21; Rev. xiii. 1. ‡ 14. Rev. xvi. 14; xix. 19. ‡ 14. [illegible] x. 17; 1 Tim. vi. 15; Rev. xix. 16. ‡ 14. [illegible] ‡ 15. [illegible] 7; verse 1.

16 Και τα δεκα κερατα ἁ ειδες, και το θη-
And the ten horns which thou sawest, and the wild-
ριον, οὗτοι μισησουσι την πορνην, και ηρημω-
beast, these will hate the harlot, and having made
μενην ποιησουσιν αυτην *[και γυμνην,] και
desolate will make her [even naked,] and
τας σαρκας αυτης φαγονται, και αυτην κατα-
the flesh of her will eat, and her will
καυσουσιν εν πυρι. 17 Ὁ γαρ θεος εδωκεν εις
burn with fire. The for God gave into
τας καρδιας αυτων, ποιησαι *[την] γνωμην
the hearts of them, to have done [the] purpose
αυτου, και ποιησαι γνωμην μιαν, και δουναι την
of him, and to have done purpose one, and to give the
βασιλειαν αὑτων τῳ θηριῳ, αχρι τελεσθησον-
kingdom of themselves to the wild-beast, till shall be finished
ται οἱ λογοι του θεου. 18 Και ἡ γυνη ἡν ει-
the words of the God. And the woman which thou
δες, εστιν ἡ πολις ἡ μεγαλη ἡ εχουσα βασι-
sawest, is the city the great that having king-
λειαν επι των βασιλεων της γης.
ship over the kings of the earth.

16 And the TEN Horns which thou sawest, and the BEAST, ‡these will hate the HARLOT, and will make her desolate ‡and naked, and will eat her FLESH, and ‡burn Her with Fire.

17 ‡For GOD inclined their HEARTS to do his PURPOSE, even to execute one Purpose, and to give their KINGDOM to the BEAST, ‡till the WORDS of GOD shall be completed.

18 And the WOMAN, whom thou sawest, ‡is THAT GREAT CITY, ‡which holds SOVEREIGNTY over the KINGS of the EARTH."

ΚΕΦ. ιη'. 18.

1 *[Και] μετα ταυτα ειδον αλλον αγγελον
[And] after these things I saw another messenger
καταβαινοντα εκ του ουρανου, εχοντα εξουσιαν
coming down from the heaven, having authority
μεγαλην· και ἡ γη εφωτισθη εκ της δοξης
great; and the earth was illuminated from the glory
αυτου. 2 Και εκραξεν εν ισχυρᾳ φωνῃ, λεγων·
of him. And he cried out with a strong voice, saying;
Επεσεν, *[επεσε,] Βαβυλων ἡ μεγαλη, και
It is fallen, [is fallen,] Babylon the great, and
εγενετο κατοικητηριον δαιμονων, και φυλακη
is become a habitation of demons, and a haunt
παντος πνευματος ακαθαρτου, και φυλακη παν-
of every spirit impure, and a haunt of
τος ορνεου ακαθαρτου και μεμισημενου· 3 ὁτι
every bird unclean and having been hated, because
εκ του οινου του θυμου της πορνειας αυτης
by the wine of the wrath of the fornication of her
πεπωκε παντα τα εθνη, και οἱ βασιλεις της
has been drunken all the nations, and the kings of the
γης μετ' αυτης επορνευσαν, και οἱ εμποροι της
earth with her fornicated, and the merchants of the
γης εκ της δυναμεως του στρηνους αυτης επ-
earth by the power of the luxuries of her were
λουτησαν.
enriched.
4 Και ηκουσα αλλην φωνην εκ του ουρανου,
And I heard another voice from the heaven,

CHAPTER XVIII.

1 ‡After these things I saw Another Angel coming down from HEAVEN, having great Authority; ‡and the EARTH was illumined with his GLORY.

2 And he cried with a strong Voice, saying, ‡"Fallen! fallen! is Babylon the GREAT! and ‡is become a Habitation of Demons, and a Haunt of Every impure Spirit, and ‡a Haunt of Every unclean and hated Bird;

3 because †[of the WINE] of the WRATH of her FORNICATION All the NATIONS have †fallen, and the KINGS of the EARTH committed fornication with her, and ‡the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

4 And I heard Another Voice from HEAVEN, say-

* VATICAN MANUSCRIPT, No. 1160.—16. and naked—omit. 17. the—omit. 1. And—omit (A. B.) 2. is fallen—omit (B.)

† 3. of the wine, omitted by A C. 3. fallen, (A B C.)

‡ 16. [illegible] 1. 41, 42; Rev. xviii. 16. ‡ 16. Ezek. xvi. 37—44; Rev. xviii. 16. ‡ 16. [illegible] ‡ 17. 2 Thess. ii. 11. ‡ 17. Rev. x. 7. ‡ 18. Rev. xvi. 19. [illegible] xii. 4. ‡ 1. Rev. xvii. 1. ‡ 1. Ezek. xliii. 2. ‡ 2. Isa. xiii. 19; [illegible] Rev. xiv. 8. ‡ 2. Isa. xiii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; li. 37. [illegible] xiv. 23; xxxiv. 11; Mark v. 2, 3. ‡ 3. verse 11, 15; Isa. xlvii. 15.

λεγουσαν· Εξελθετε εξ αυτης, ὁ λαος μου, ἱνα
saying; Come you out from her, the people of me, so that
μη συγκοινωνησητε ταις ἁμαρτιαις αυτης, και
not you may participate with the sins of her, and
εκ των πληγων αυτης ἱνα μη λαβητε· 5 ὁτι
from the plagues of her so that not you may receive; because
εκολληθησαν αυτης αἱ ἁμαρτιαι αχρι του ουρα-
adhered together of her the sins even to the heaven,
νου, και εμνημονευσεν ὁ θεος τα αδικηματα
and remembered the God the unjust acts
αυτης. 6 Αποδοτε αυτῃ, ὡς και αυτη απεδωκε,
of her. Give you to her, as also she gave,
και διπλωσατε †[αυτῃ] διπλα κατα τα
and double you [to her] double according to the
εργα αυτης· εν τῳ ποτηριῳ ᾡ εκερασε, κερα-
works of her; in the cup which she mixed, mix you
σατε αυτῃ διπλουν· 7 ὁσα εδοξασεν ἑαυτην
to her double; how much she glorified herself
και εστρηνιασε, τοσουτον δοτε αυτῃ βασανισ-
and lived luxuriously, so much give you to her torment
μον και πενθος. Ὁτι εν τῃ καρδια αὑτης
and mourning. Because in the heart of herself
λεγει· Καθημαι βασιλισσα, και χηρα ουκ ειμι,
she says; I sit a queen, and a widow not I am,
και πενθος ου μη ιδω· 8 δια τουτο εν μιᾳ
and mourning not not I may see; on account of this in one
ἡμερᾳ ἡξουσιν αἱ πληγαι αυτης, θανατος *[και]
day will come the plagues of her, death [and]
πενθος και λιμος· και εν πυρι κατακαυθησεται·
mourning and famine; and with fire will be burnt up;
ὁτι ισχυρος κυριος ὁ θεος ὁ κρινας αυτην.
because strong Lord the God the one having judged her.
9 Και κλαυσονται και κοψονται επ' αυτῃ οἱ
And shall weep and shall wail over her the
βασιλεις της γης, οἱ μετ' αυτης πορνευσαντες
kings of the earth, those with her having fornicated
και στρηνιασαντες, ὁταν βλεπωσι τον καπνον
and having lived luxuriously, when they may see the smoke
της πυρωσεως αυτης, 10 απο μακροθεν ἑστηκο-
of the burning of her, from at a distance having stood
τες δια τον φοβον του βασανισμου αυτης,
on account of the fear of the torment of her,
λεγοντες· Ουαι, *[ουαι,] ἡ πολις μεγαλη, Βα-
saying; Woe, [woe,] the city great, Ba-
βυλων ἡ πολις ἡ ισχυρα, ὁτι μιᾳ ὡρᾳ ηλθεν
bylon the city the strong, because in one hour came
ἡ κρισις σου. 11 Και οἱ εμποροι της γης κλαι-
the judgment of thee. And the merchants of the earth weep
ουσι και πενθουσιν επ' αυτῃ, ὁτι τον γομον
and mourn over her, because the cargo

ing, ‡"Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES.

5 ‡Because her sins were builded together even to HEAVEN, and ‡God remembered *her UNRIGHTEOUS ACTS.

6 ‡Render to her as she also rendered, and repay double according to her WORKS; ‡in the CUP which she mixed, ‡mix to her double;

7 ‡as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her HEART, 'I sit a ‡Queen, and am not a Widow, and shall by no means see Mourning.'

8 Therefore in ‡One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up by Fire; ‡Because *strong is THAT Lord GOD who JUDGED her.

9 And ‡THOSE KINGS of the EARTH, who committed fornication and lived luxuriously with her, ‡will mourn and lament over her, ‡when they see the SMOKE of her BURNING,

10 standing at a distance on account of the FEAR of her TORMENT, saying, ‡'Alas! alas! that GREAT CITY Babylon, that STRONG CITY! ‡For in One Hour has thy JUDGMENT come.'

11 And ‡the MERCHANTS of the EARTH weep and mourn over her,

* VATICAN MANUSCRIPT, No. 1160.—5. her for her UNRIGHTEOUS ACTS. 8. and—omit. 8. strong is THAT Lord. 10. Woe—omit.

† 6. to her, omitted by A B C.

‡ 4. Isa. xlviii. 20; lii. 11; Jer. l. 8; li. 6, 45; 2 Cor. vi. 17. ‡ 5. Gen. xviii. 20, 21; Jer. li. 9; Jonah i. 2. ‡ 5. Rev. xvi. 19. ‡ 6. Psa. cxxxvii. 8; Jer. l. 15, 29; li. 24, 49; 2 Tim. iv. 14; Rev. xiii. 10. ‡ 6. Rev. xiv. 10. ‡ 6. [illegible] ‡ 7. Ezek. xxviii. 2. ‡ 7. Isa. xlvii. 7, 8; Zeph. ii. 15. ‡ 8. Isa. xlvii. 9; verse 10. ‡ 8. Rev. xvii. 16. ‡ 8. Jer. l. 34; Rev. xi. 17. ‡ 9. Ezek. xxvi. 16, 17; Rev. [illegible] ‡ 9. verse 3. ‡ 9. Jer. l. 46. ‡ 9. verse 18; Rev. xix. 3. ‡ 10. [illegible] Rev. xiv. 8. ‡ 10. Rev. xvii. 12. ‡ 11. Ezek. xxvii. 27–36; verse 3.

αυτων ουδεις αγοραζει ουκετι· [12] γομον χρυσου
of them no one buys any more; cargo of gold
και αργυρου, και λιθου τιμιου και μαργαριτου,
and of silver, and of stone of value and of pearl,
και βυσσινου και πορφυρας, και σηρικου και
and of fine cotton and of purple, and of silk and
κοκκινου· και παν ξυλον θυινον, και παν σκευος
of scarlet; and all wood aromatic, and every vessel
ελεφαντινον, και παν σκευος εκ ξυλου τιμιω-
ivory, and every vessel of wood most
τατου και χαλκου και σιδηρου και μαρμαρου·
precious and of copper and of iron and of marble;
[13] και κινναμωμον, και αμωμον, και θυμιαματα,
and cinnamon, and amomum, and odors,
και μυρον, και λιβανον, *[και οινον,] και ελαι-
and ointment, and frankincense, [and wine,] and oil,
ον, και σεμιδαλιν, και σιτον, και κτηνη, και
and finest flour, and wheat, and cattle, and
προβατα· και ἱππων, και ῥεδων, και σωματων·
sheep, and of horses, and of chariots, and of bodies;
και ψυχας ανθρωπων. [14] Και ἡ οπωρα της επι-
and lives of men. And the fruit season of the earn-
θυμιας της ψυχης σου απηλθεν απο σου, και
est desire of the soul of thee went away from thee, and
παντα τα λιπαρα και τα λαμπρα απωλετο
all the dainty things and the splendid things perished
απο σου, και ουκετι ου μη εὑρησῃς αυτα.
from thee, and no longer not not thou mayest find them.
[15] Οἱ εμποροι τουτων οἱ πλουτησαντες απ'
The merchants of these things those having been enriched from
αυτης, απο μακροθεν στησονται, δια τον
her, from at a distance shall stand, because of the
φοβον του βασανισμου αυτης, κλαιοντες και
fear of the torment of her, weeping and
πενθουντες, [16] *[και] λεγοντες· Ουαι, *[ουαι·]
mourning, [and] saying, Woe, [woe;]
ἡ πολις ἡ μεγαλη, ἡ περιβεβλημενη βυσσινον
the city the great, that having been clothed fine cotton
και πορφυρουν και κοκκινον, και κεχρυσωμενη
and purple and scarlet, and being gilded
εν χρυσῳ και λιθῳ τιμιῳ και μαργαριταις· ὁτι
with gold and stone precious and pearls; because
μιᾳ ὡρᾳ ηρημωθη ὁ τοσουτος πλουτος. [17] Και
in one hour is laid waste the so great wealth. And
πας κυβερνητης, και πας ὁ επι τοπον πλεων,
every pilot, and every one who to a place sailing,
και ναυται, και ὁσοι την θαλασσαν εργαζον-
and sailors, and as many as the sea work,
ται, απο μακροθεν εστησαν, [18] και εκραζον βλε-
from at a distance stood, and cried out be-
ποντες τον καπνον της πυρωσεως αυτης, λε-
holding the smoke of the burning of her, say-
γοντες· *[Τις ὁμοια τῃ πολει τῃ μεγαλῃ; [19] και
ing, [What like to the city to the great? and

Because no one buys their MERCHANDISE any more;

12 ‡the Merchandise of Gold, and of Silver, and of precious Stone, and of Pearl, and of Fine linen, and of Purple, and of Silk, and of Scarlet; and All aromatic Wood, and All Furniture of Ivory, and All Furniture of most precious Wood, and of Copper, and of Iron, and of Marble;

13 and Cinnamon, and † Amomum, and Incense, and Ointment, and Frankincense, and Wine, and Finest flour, and Wheat, and *Cattle, and Sheep, and of Horses, and of Chariots, and of Bodies, and ‡ Lives of Men.

14 And the FRUIT SEASON of thy SOUL'S ARDENT DESIRE is gone away from thee, and All the DAINTY and SPLENDID THINGS are lost to thee, and never † shall they find them.

15 ‡ THOSE MERCHANTS of these things who were enriched by her, will stand at a distance, because of the FEAR of her TORMENT, *weeping and mourning,

16 saying, Alas! alas! THAT GREAT CITY, ‡which was CLOTHED with Fine linen, and Purple, and Scarlet, and adorned with Gold, and precious Stone, and Pearls!

17 ‡ Because in One Hour SUCH GREAT Wealth is laid waste." And ‡Every Pilot, and Every Voyager, and Mariner, and as many as work on the SEA, stood at a distance,

18 ‡and cried out, beholding the SMOKE of her BURNING, saying, ‡"What city is like to the GREAT CITY!"

* VATICAN MANUSCRIPT, No. 1160.—13. and Wine—omit (B.) 13. Sheep, and [illegible] tle, (B.) 15. both weeping. 16. and—omit (A. B.) 18. [illegible] 14, 15, 17, 23, are omissions probably made through the carelessness of the transcriber. They are found in A B C.

† 13. an odoriferous shrub. 14. shall they find, (A C.)

‡ 12. Rev. xvii. 4. ‡ 13. Ezek. xxvii. 13. ‡ 15. verses 3, 11. [illegible] xvii. 4. ‡ 17. verse 10. ‡ 17. Isa. xxiii. 14; Ezek. xxvii. 29. xxvii. 30, 31; verse 9. ‡ 18. Rev. xiii. 4.

εβαλον χουν επι τας κεφαλας αὑτων, και εκρα-
they cast dust on the heads of themselves, and cried
ζον κλαιοντες και πενθουντες, λεγοντες·] Ουαι,
out weeping and mourning, saying,] Woe,
*[ουαι·] ἡ πολις ἡ μεγαλη, εν ᾑ επλουτησαν
[woe,] the city the great, by which were enriched
παντες οἱ εχοντες πλοια εν τῃ θαλασσῃ εκ της
all those having ships on the sea by the
τιμιοτητος αυτης, ὁτι μιᾳ ὡρᾳ ηρημωθη.
preciousness of her, because in one hour she was made desolate.
20 Ευφραινου επ' αυτῃ, ουρανε, και οἱ ἁγιοι και
Rejoice thou over her, O heaven, and the holy ones and
οἱ αποστολοι και οἱ προφηται, ὁτι εκρινεν
the apostles and the prophets, because judged
ὁ θεος το κριμα ὑμων εξ αυτης. 21 Και ηρεν εἱς
the God the judgment of you on her. And took up one
αγγελος ισχυρος λιθον ὡς μυλον μεγαν, και
messenger strong a stone as a millstone great, and
εβαλεν εις την θαλασσαν, λεγων· Οὑτως ὁρμη-
cast into the sea, saying; Thus with
ματι βληθησεται Βαβυλων ἡ μεγαλη πολις, και
violence shall be cast down Babylon the great city, and
ου μη εὑρεθῃ ετι. 22 Και φωνη κιθαρῳδων
not not may be found any more. And a voice of harpers
και μουσικων και αυλητων και σαλπιστων ου μη
and of musicians and of flute-players and of trumpeters not not
ακουσθῃ εν σοι ετι, και πας τεχνιτης πασης
may be heard in thee longer, and every artisan of every
τεχνης ου μη εὑρεθῃ εν σοι ετι, *[και φωνη
art not not may be found in thee longer, [and a sound
μυλου ου μη ακουσθῃ εν σοι ετι,] και φως
of a millstone not not may be heard in thee longer,] and a light
λυχνου ου μη φανῃ εν σοι ετι, 23 *[και φωνη
of lamp not not may shine in thee longer, [and a voice
νυμφιου και νυμφης ου μη ακουσθῃ εν σοι ετι·
of bridegroom and of bride not not may be heard in thee longer,
ὁτι] οἱ εμποροι σου ησαν οἱ μεγιστανες της
because] the merchants of thee were the great ones of the
γης, ὁτι εν τῃ φαρμακειᾳ σου επλανηθησαν
earth, because by the magical arts of thee were deceived
παντα τα εθνη. 24 Και εν αυτῃ αἱματα προφη-
all the nations. And in her bloods of proph-
των και ἁγιων εὑρεθη, και παντων των εσφαγ-
ets and of holy ones was found, even of all of those having been
μενων επι της γης.
killed on the earth.

19 And ‡ they cast Dust on their HEADS, and cried, ‡ weeping and mourning, saying, "Alas! alas! THAT GREAT CITY, by which were enriched out of her WEALTH ALL THOSE HAVING † the SHIPS on the SEA! Because in One Hour she was desolated."

20 ‡ Exult over her, O Heaven! and you SAINTS, and you APOSTLES, and you PROPHETS; Because ‡ GOD judged your JUDGMENT on her.

21 And one strong Angel took up a Stone like a great Millstone, and threw it into the SEA, saying, ‡ "Thus with Violence shall Babylon, the GREAT City, be thrown down, and ‡ shall by no means be found any more.

22 ‡ And Voice of Harpers, and of Musicians, and of Flute-players, and of Trumpeters, shall be heard in thee no longer; and no Artisan † of any Art shall be found in thee any more; and Sound of a Millstone shall be heard in thee no longer;

23 and ‡ Light of Lamp shall shine no more in thee; and ‡ Voice of Bridegroom and of Bride shall be heard no more in thee; ‡ Because thy MERCHANTS were the GREAT ONES of the EARTH;—‡ Because by thy SORCERIES All the NATIONS were deceived."

24 And ‡ in her the † Blood of Prophets and of Saints was found, even of ALL THOSE ‡ having been KILLED on the EARTH.

ΚΕΦ. ιθ'. 19.

1 Μετα ταυτα ηκουσα ὡς φωνην *[μεγαλην]
After these things I heard as a voice [great]

CHAPTER XIX.

1 After these things I heard a loud Voice of a

* VATICAN MANUSCRIPT, No. 1160.—19. woe—omit. 1. great—omit. 11, 12—

† 19. Weeping and Mourning, omitted by A. 19. the SHIPS, [A B C.] 22. any Art, omitted by A. 24. Blood, [A C.] bloods, [B.]

‡ 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30. ‡ 19. verse 8. ‡ 20. Isa. xliv. 23; xlix. 13; Jer. li. 48. ‡ 20. Luke xi. 49, 50; xix. 2. ‡ 21. Jer. li. 64. ‡ 21. Rev. xii. 8; xvi. 20. ‡ 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13. ‡ 23. Jer. xxv. 10. ‡ 23. Jer. vii. 34; xvi. 9; xxxiii. 11. ‡ 23. 2 Kings ix. 22; Nah. iii. 4; Rev. xvii. 2, 5. ‡ 24. Rev. xvii. 6. ‡ 24. Jer. li. 49. ‡ 1. Rev. xi. 15.

οχλου πολλου εν τῳ ουρανῳ, λεγοντων· Αλλη-
of a crowd large in the heaven, saying; Praise
λουια· ἡ σωτηρια και ἡ δοξα και ἡ δυναμις του
the Lord, the salvation and the glory and the power of the
θεου ἡμων· 2 ὁτι αληθιναι και δικαιαι αἱ κρι-
God of us, because true and righteous the judg-
σεις αυτου· ὁτι εκρινε την πορνην την μεγα-
ments of him, because he judged the harlot the great,
λην, ἡτις εφθειρε την γην εν τῃ πορνειᾳ αὑτης,
which corrupted the earth with the fornication of herself,
και εξεδικησε το αἱμα των δουλων αὑτου εκ
and avenged the blood of the bond-servants of himself from
χειρος αυτης. 3 Και δευτερον ειρηκαν· Αλλη-
hand of her. And a second time they have said; Praise
λουια· και ὁ καπνος αυτης αναβαινει εις τους
the Lord, and the smoke of her rises up for the
αιωνας των αιωνων. 4 Και επεσον οἱ πρεσβυτε-
ages of the ages. And fell down the elders
ροι οἱ εικοσιτεσσαρες, και τα τεσσαρα ζωα,
those twenty-four, and the four living ones,
και προσεκυνησαν τῳ θεῳ τῳ καθημενῳ επι
and did homage to the God to the one sitting on
του θρονου, λεγοντες· Αμην· αλληλουια.
the throne, saying; So be it, praise the Lord.
5 Και φωνη εκ του θρονου εξηλθε, λεγουσα·
And a voice from the throne came forth, saying;
Αινειτε τον θεον ἡμων παντες οἱ δουλοι αυτου,
Praise you the God of us all the bond-servants of him,
και οἱ φοβουμενοι αυτον οἱ μικροι και οἱ
and those fearing him the little ones and the
μεγαλοι.
great ones.

6 Και ηκουσα ὡς φωνην οχλου πολλου, και
And I heard as a voice of a crowd great, and
ὡς φωνην ὑδατων πολλων, και ὡς φωνην βρον-
as a sound of waters many, and as a noise of thun-
των ισχυρων, λεγοντες· Αλληλουια· ὁτι εβα-
ders strong, saying; Praise the Lord; because reign-
σιλευσε κυριος ὁ θεος ἡμων, ὁ παντοκρατωρ.
ed Lord the God of us, the almighty.
7 Χαιρωμεν και αγαλλιωμεθα, και δωμεν την
We should rejoice and we should exult, and we should give the
δοξαν αυτῳ· ὁτι ηλθεν ὁ γαμος του αρνιου, και
glory to him; because came the marriage of the lamb, and
ἡ γυνη αυτου ἡτοιμασεν ἑαυτην· 8 και εδοθη
the wife of him prepared herself, and it was given
αυτῃ, ἱνα περιβαληται βυσσινον λαμπρον
to her, so that she might be clothed with fine cotton bright
και καθαρον. (Το γαρ βυσσινον, τα δικαιω-
and clean. (The for fine cotton, the righteous
ματα εστι των ἁγιων.) 9 Και λεγει μοι·
acts is of the holy ones.) And he says to me;

great Crowd in HEAVEN, saying, "Hallelujah! ‡the SALVATION and the GLORY and the POWER of our God;
2 Because ‡true and righteous are his JUDGMENTS; Because he judged the GREAT HARLOT, who corrupted the EARTH with her FORNICATION, and ‡avenged the BLOOD of his SERVANTS [shed] by her Hand."
3 And a Second time they said, "Hallelujah!" And ‡her SMOKE rises up for the AGES of the AGES.
4 And ‡the TWENTY-FOUR ELDERS and the FOUR Living ones fell down and worshipped THAT GOD who SITS on the THRONE, ‡saying, "Amen! Hallelujah!"
5 And a Voice came forth from the THRONE, saying, ‡"Praise our GOD, all his SERVANTS and THOSE who FEAR him, ‡the LITTLE and the GREAT."
6 ‡And I heard as it were a Voice of a great Crowd, and as a Sound of many Waters, and as a Noise of mighty Thunders, saying, "Hallelujah; ‡Because †our Lord God, the OMNIPOTENT, reigned!
7 We may rejoice and exult and give the GLORY to him; Because ‡the MARRIAGE of the LAMB came, and his WIFE prepared herself."
8 ‡And it was given her that she should be clothed with Fine Linen, bright †and pure; ‡for the FINE LINEN represents the RIGHTEOUS ACTS of the SAINTS.
9 And he says to me,

* VATICAN MANUSCRIPT, No. 1160.—6. Lord—omit.

† 6. our, omitted by A. 8. and, omitted by A.

‡ 1. Rev. iv. 11; vii. 10, 12; xii. 10. ‡ 2. Rev. xv. 3; xvi. 7. ‡ 2. Deut. xxxii. 43; Rev. vi. 10; xviii. 20. ‡ 3. Isa. xxxiv. 10; Rev. xiv. 11; xviii. 9, 18. ‡ 4. Rev. iv. 4, 6, 10; v. 14. ‡ 4. 1 Chron. xvi. 36; Neh. v. 13; viii. 6; Rev. v. 14. ‡ 5. Psa. cxxxiv. 1 &c. ‡ 5. Rev. xi. 18; xx. 12. ‡ 6. Ezek. i. 24; xliii. 2; Rev. xiv. 2. ‡ 6. Rev. xi. 15, 17; xii. 10; xxi. 22. ‡ 7. Matt. xxii. 2; xxv. 10; 2 Cor. xi. 2; Eph. v. 32; Rev. xxi. 2, 9. ‡ 8. Psa. xlv. 13, 14; Ezek. xvi. 10; Rev. iii. 18. ‡ 8. Psa. cxxxii. 9.

I am, and of the brethren of thee of those having the
μαρτυριαν του Ἰησου· τῳ θεῳ προσκυνησον.
testimony of the Jesus; to the God do thou give worship.
(Ἡ γαρ μαρτυρια †[του] Ἰησου, εστι το πνευμα
(The for testimony [of the] Jesus, is the spirit
της προφητειας.)
of the prophecy.)
11 Και ειδον τον ουρανον ανεῳγμενον, και
And I saw the heaven having been opened, and
ιδου ἱππος λευκος, και ὁ καθημενος επ' αυτον,
lo a horse white, and the one sitting on him,
καλουμενος πιστος και αληθινος, και εν δικαιο-
being called faithful and true, and in righteous-
συνῃ κρινει και πολεμει· 12 οἱ δε οφθαλμοι
ness he judges and makes war; the but eyes
αυτου *[ὡς] φλοξ πυρος, και επι την κεφαλην
of him [as] a flame of fire, and on the head
αυτου διαδηματα πολλα· εχων ονομα γεγραμ-
of him diadems many; having a name having been
μενον ὃ ουδεις οιδεν, ει μη αυτος· 13 και περι-
written which no one knows, if not himself, and having
βεβλημενος ἱματιον βεβαμμενον αἱματι· και
been clothed with a mantle having been dipped in blood, and
καλειται το ονομα αυτου· Ὁ λογος του θεου.
is called the name of him; The word of the God.
14 Και τα στρατευματα τα εν τῳ ουρανῳ ηκο-
And the armies those in the heaven fol-
λουθει αυτῳ εφ' ἱπποις λευκοις, ενδεδυμενοι
lowed him on horses white, having been clothed with
βυσσινον λευκον καθαρον. 15 Και εκ του στο-
fine cotton white clean. And out of the mouth
ματος αυτου εκπορευεται ῥομφαια οξεια, ἱνα εν
of him goes forth a broadsword sharp, so that with
αυτῃ παταξῃ τα εθνη, και αυτος ποιμανει
her he may smite the nations, and he shall tend
αυτους εν ῥαβδῳ σιδηρᾳ· και αυτος πατει την
them with a rod iron; and he treads the
ληνον του οινου του θυμου της οργης του θεου
wine-press of the wine of the wrath of the anger of the God
του παντοκρατορος. 16 Και εχει επι το ἱματιον

τον μηρον αὑτου ονομα γεγραμμενον·
the thigh of himself a name having been written;
ς βασιλεων και κυριος κυριων.
of kings and Lord of lords.
ειδον ἑνα αγγελον ἑστωτα εν τῳ ἡλιῳ·
I saw one messenger standing in the sun;
αξε φωνῃ μεγαλῃ, λεγων πασι τοις
cried with a voice great, saying to all to the
τοις πετομενοις εν μεσουρανηματι·
to those flying in mid-heaven;
συναχθητε εις το δειπνον το μεγα του
be you assembled for the supper the great of the
ἱνα φαγητε σαρκας βασιλεων και σαρ-
so that you may eat flesh of kings and flesh
ιαρχων και σαρκας ισχυρων, και σαρκας
commanders and flesh of strong ones, and flesh
και των καθημενων επ᾽ αυτων, και
and of those sitting on them, and
παντων ελευθερων τε και δουλων, και
of all freemen both and bondmen, and
και μεγαλων. 19 Και ειδον το θηριον
and great ones. And I saw the wild-beast
ς βασιλεις της γης και τα στρατευματα
kings of the earth and the armies
συνηγμενα, ποιησαι πολεμον μετα του
having been assembled, to make war with the
νου επι του ἱππου και μετα του στρατευ-
on the horse and with the army
αυτου. 20 Και επιασθη το θηριον, και ὁ
of him. And was caught the wild-beast, and the
αυτου ψευδοπροφητης ὁ ποιησας τα
him false-prophet the one having done the
ενωπιον αυτου, εν οἱς επλανησε τους
in presence of him, by which he deceived those
τας το χαραγμα του θηριου, και τους
ceived the mark of the wild-beast, and those
κυνουντας τῃ εικονι αυτου· ζωντες εβλη-
homage to the image of him; living were
οἱ δυο εις την λιμνην του πυρος την
the two into the lake of the fire that
νην εν θειῳ. 21 Και οἱ λοιποι απεκταν-
with brimstone. And the remaining ones were
εν τῃ ῥομφαιᾳ του καθημενου επι του
with the broadsword of the one sitting on the
τῃ εξελθουσῃ εκ του στοματος αυτου·
with the one going forth out of the mouth of him;
παντα τα ορνεα εχορτασθησαν εκ των
all the birds were filled with the
ν αυτων.
of them.

KΕΦ. κ'. 20.

ι ειδον αγγελον καταβαινοντα εκ του
I saw a messenger coming down out of the

MANTLE and on his THIGH a Name written, ‡ King of Kings, and Lord of Lords.

17 And I saw an Angel standing in the SUN; and he cried with a loud Voice, saying ‡ to ALL THOSE BIRDS which FLY in Mid-heaven, ‡ "Come, assemble yourselves to the GREAT SUPPER of GOD;

18 ‡ that you may eat Flesh of Kings, and Flesh of Commanders, and Flesh of Powerful men, and Flesh of Horses, and Flesh of THOSE who SIT on them, and Flesh of All, both Freemen and Bondmen, both Little and Great."

19 ‡ And I saw the BEAST, and the KINGS of the EARTH, and † their ARMIES, assembled together to make War with HIM who SITS on the HORSE, and with his ARMY.

20 ‡ And the BEAST was captured, and HE who was with him,—THAT FALSE-PROPHET who PERFORMED the SIGNS in his presence, with which he deceived THOSE who received the MARK of the BEAST, and ‡ THOSE who WORSHIP his IMAGE; ‡ these TWO were cast alive into THAT LAKE of FIRE ‡ which BURNS with Sulphur.

21 And the REST ‡ were killed with THAT BROADSWORD of HIM who SITS on the HORSE, which WENT FORTH out of his MOUTH; ‡ and All the BIRDS ‡ were satiated with their FLESH.

CHAPTER XX.

1 And I saw an Angel coming down from HEA-

† VATICAN MANUSCRIPT, No. 1209.—one—omit (a.)
his armies, (a.)

‡ Dan. ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. ‡ 17. verse 21. ‡ 17. Ezek. xxxix. 17. ‡ 18. Ezek. xxxix. 18, 20. ‡ 19. Rev. xvi. 16; xvii. 13, 14. ‡ 20. Rev. xiii. 12, 13. ‡ 20. Rev. xx. 10. See Dan. vii. 11. ‡ 20. Rev. xiv. 10; xxi. 8. ‡ verse 15. ‡ 21. verses 17, 18. ‡ 21. Rev. xvii. 16.

ουρανου, εχοντα την κλειν της αβυσσου, και
heaven, having the key of the deep, and
ἁλυσιν μεγαλην επι την χειρα αὑτου. ²Και
a chain great on the hand of himself. And
εκρατησε τον δρακοντα, τον οφιν τον αρχαιον,
he seized the dragon, the serpent the old,
ὁς εστι διαβολος και σατανας, και εδησεν αυτον
who is an accuser and an adversary, and he bound him
χιλια ετη, ³και εβαλεν αυτον εις την αβυσ-
a thousand years, and he cast him into the deep,
σον, και εκλεισε και εσφραγισεν επανω αυτου,
and shut up and sealed over him,
ἱνα μη πλανᾳ ετι τα εθνη, αχρι τελεσθη
so that not he might deceive longer the nations, till might be ended
τα χιλια ετη· *[και] μετα ταυτα δει αυτον
the thousand years; [and] after these it behoves him
λυθηναι μικρον χρονον.
to be loosed a little time.

⁴Και ειδον θρονους· και εκαθισαν επ' αυτους,
And I saw thrones; and they sat on them,
και κριμα εδοθη αυτοις· και τας ψυχας των
and judgment was given to them; and the souls of those
πεπελεκισμενων δια την μαρτυριαν Ἰησου
having been cut with an axe because of the testimony of Jesus
*[και] δια τον λογον του θεου, και οἱτινες
[and] because of the word of the God, and who
ου προσεκυνησαν το θηριον ουτε τῃ εικονι
not worshipped the wild-beast nor the image
αυτου, και ουκ ελαβον το χαραγμα επι το
of him, and not received the mark on the
μετωπον και επι την χειρα αὑτων· και εζη-
forehead and on the hand of themselves; and they
σαν, και εβασιλευσαν μετα του Χριστου τα
lived, and they reigned with the Anointed one the
χιλια ετη. ⁵*[οἱ δε λοιποι των νεκρων ουκ
thousand years; [the but remaining ones of the dead ones not
εζησαν αχρι τελεσθῃ τα χιλια ετη.] Αὑτη
lived till should be ended the thousand years.] This
ἡ αναστασις ἡ πρωτη. ⁶Μακαριος και ἁγιος
the resurrection the first. Blessed and holy
ὁ εχων μερος εν τῃ αναστασει τῃ πρωτῃ· επι
the one having a portion in the resurrection the first; over
τουτων ὁ δευτερος θανατος ουκ εχει εξουσιαν,
such ones the second death not has authority,
αλλ' εσονται ἱερεις του θεου και του Χριστου,
but they shall be priests of the God and of the Anointed one,
και βασιλευσουσι μετ' αυτου χιλια ετη. ⁷Και
and they shall reign with him a thousand years. And

VEN, hav[ing]
the ABYS[S]
Chain on h[is]
2 And
DRAGON,—
PENT, wh[o]
* and [ADVERSARY,]
and bound
sand Years,
3 and ca[st]
ABYSS, and
‡ sealed over
he might
NATIONS no
THOUSAND
be ended;
must be lo[osed]
Time.
4 And I s[aw]
(and they s[at]
and ‡ Judgm[ent]
them;) and ‡
of THOSE wh[o]
BEHEADED be[cause of]
TESTIMONY of
because of th[e]
GOD,—even t[hose]
did not worsh[ip]
‡ nor his IMA[GE]
not receive th[e]
their FOREHEA[D]
their HAND;
lived and ‡ r[eigned]
the ANOINTED
THOUSAND Ye[ars].
5 † But the
DEAD did no[t]
THOUSAND
ended. Th[is]
† FIRST RESUR[RECTION].
6 * Blessed
HE who HA[S]
in the FIRST
TION; over
SECOND Death
thority, but
‡ Priests of Go[d]
ANOINTED
reign * with
sand Years.
7 And

* VATICAN MANUSCRIPT, No. 1160.—2. even THAT Adversary who ...
HABITABLE, and bound him. (A.) 3. and—omit (A. B.) 4. and—...
the REST of the DEAD did not live till the THOUSAND Years were ended—...
were probably omitted by oversight in Vat. MS., as they are found in ...
Syriac. 6. Both blessed and holy. 6. after these things ...
7. after.

† 2. the ADVERSARY. (A. B.) 4. a Thousand Years. (A.) ... And
ted by A. 5. And the REST of the MEN lived not (A.) 5. ...
of importance.

‡ 1. Rev. i. 18, ix. 1. ‡ 2. Rev. xii. 9. ‡ 3. Dan. vi. 17. ...
‡ 4. Dan. vii. 9, 22, 27; Matt. xix. 28; Luke xxii. 30. ...
‡ 4. Rev. xiii. 12. ‡ 4. Rev. xiii. 15, 16. ...
‡ 6. Rev. ii. 11; xxi. 8. ‡ 6. Isa. lxi. 6; 1 Pet. ii. 9; Rev. ...

τα χιλια ετη, λυθησεται ὁ
the thousand years, shall be loosed the
ς φυλακης αὑτου· 8 και εξελευ-
prison of himself; and he shall
ι τα εθνη τα εν ταις τεσσαρσι
the nations those in the four
ης, τον Γωγ και τον Μαγωγ,
rth, the Gog and the Magog,
τους εις πολεμον, ὡν ὁ αριθμος
them for war, of whom the number
μος της θαλασσης. 9 Και ανε-
and of the sea. And they
λατος της γης, και εκυκλωσαν
breadth of the earth, and encircled
ν των ἁγιων, και την πολιν την
of the holy ones, and the city the
αι κατεβη πυρ εκ του ουρανου
nd came down fire out of the heaven
και κατεφαγεν αυτους· 10 και ὁ
and ate up them; and the
λανων αυτους, εβληθη εις την
deceiving them, was cast into the
ος και θειου, ὁπου και το θη-
e and of brimstone, where both the wild-
δοπροφητης· και βασανισθησον-
false-prophet, and they will be tormented
ι νυκτος εις τους αιωνας των
d night for the ages of the

θρονον μεγαν λευκον, και τον
a throne great white, and the
αυτον, οὗ απο προσωπου εφυ-
him, of whom from face fled
ὁ ουρανος, και τοπος ουχ εὑρεθη
he heaven, and a place not was found
ειδον τους νεκρους, μικρους και
I saw the dead ones, little ones and
ωτας ενωπιον του θρονου, και
g stood in presence of the throne, and
ησαν· και αλλο βιβλιον ηνεῳχθη,
ned, and another book was opened,
ωης· και εκριθησαν οἱ νεκροι εκ
life; and were judged the dead ones out of
μενων εν τοις βιβλιοις, κατα
een written in the books, according to
13 Και εδωκεν ἡ θαλασσα τους
And gave up the sea the
ν αυτῃ, *[και ὁ θανατος και ὁ
her, [and the death and the
ους νεκρους τους εν αυτοις· και
he dead ones those in them; and

THOUSAND Years may be
completed, ‡the ADVERSARY
will be loosed out
of his PRISON,
8 and will go forth ‡to
deceive THOSE NATIONS
which are in the FOUR
Corners of the EARTH,
‡Gog and Magog, ‡to assemble
them together for
War; whose NUMBER is
as the SAND of the SEA.
9 ‡And they went up
on the BREADTH of the
EARTH, and encircled the
CAMP of the SAINTS, and
the BELOVED CITY; and
Fire came down out of
HEAVEN †from God, and
consumed them.
10 ‡And THAT ENEMY
who deceived them was
cast into the LAKE of FIRE
and Sulphur, ‡where both
the BEAST and FALSE-PROPHET
[were cast,] and
‡they will be tormented
Day and Night for the
AGES of the AGES.
11 And I saw a great
white Throne, and one
SITTING on it, from Whose
Face ‡the EARTH and the
HEAVEN fled away, ‡and
no Place was found for
them.
12 And I saw the DEAD,
†the ‡GREAT and the
LITTLE, standing before the
THRONE; ‡and Books were
opened; and Another ‡Book
was opened, which is the
book of the LIFE; and the
DEAD were judged from
the THINGS which had
been WRITTEN in the
BOOKS, ‡according to their
WORKS.
13 And the SEA gave up
THOSE DEAD which were
in it; and DEATH and
HADES gave up the DEAD
which were in them; and

...ICAN, No. 1160.—13. and DEATH and HADES gave up the DEAD which
they were judged each one according to their WORKS—omit. It is thought
...tted by the copyist, as they are found in A B C.
...mitted by A. 12. the GREAT and the LITTLE. (A.)

‡ 8. verses 3, 10. ‡ 8. Ezek. xxxviii. 2; xxxix. 1. ‡ 8. Rev. xvi.
...iii. 8; Ezek. xxxviii. 9, 16. ‡ 10. verse 8. ‡ 10. Rev. xix. 20.
... ‡ 11. 2 Pet. iii. 7, 10, 11; xxi. 1. ‡ 11. Dan. ii. 35.
‡ 12. Dan. vii. 10. ‡ 12. Psa. lxix. 28; Dan. xii. 1; Phil. iv. 3.
...xi 27. ‡ 12. Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6.
verse 12.

εκριθησαν ἑκαστος κατα τα εργα αὑτων.]
were judged each one according to the works of themselves.
14 Και ὁ θανατος και ὁ ᾁδης εβληθησαν εις
And the death and the invisible were cast into
την λιμνην του πυρος· οὑτος ὁ θανατος ὁ δευτε-
the lake of the fire; this the death the second
ρος εστι. 15 Και ει τις ουχ εὑρεθη εν τῃ βιβ-
is. And if any one not was found in the book
λῳ της ζωης γεγραμμενος, εβληθη εις την
of the life having been written, was cast into the
λιμνην του πυρος.
lake of the fire.

ΚΕΦ. κα'. 21.

1 Και ειδον ουρανον καινον και γην καινην· ὁ
And I saw a heaven new and earth new; the
γαρ πρωτος ουρανος και ἡ πρωτη γη απηλθον,
for first heaven and the first earth were gone,
και ἡ θαλασσα ουκ εστιν ετι. 2 Και την πολιν
and the sea not is longer. And the city
την ἁγιαν, Ἱερουσαλημ καινην ειδον καταβαι-
the holy, Jerusalem new I saw coming
νουσαν εκ του ουρανου, απο του θεου ἡτοιμασ-
down out of the heaven, from the God having been
μενην ὡς νυμφην κεκοσμημενην τῳ ανδρι
prepared as a bride having been adorned for the husband
αὑτης. 3 Και ηκουσα φωνης μεγαλης εκ του
of herself. And I heard a voice great out of the
ουρανου, λεγουσης· Ιδου, ἡ σκηνη του θεου
heaven, saying; Lo, the tabernacle of the God
μετα των ανθρωπων, και σκηνωσει μετ' αυτων,
with the men, and he will tabernacle with them,
και αυτοι λαος αυτου εσονται, και αυτος ὁ θεος
and they a people of him shall be, and himself the God
μετ' αυτων εσται, *[θεος αυτων·] 4 και εξα-
with them * will be, [a God of them;] and he will
λειψει παν δακρυον απο των οφθαλμων αυτων,
wipe away every tear from the eyes of them.
και ὁ θανατος ουκ εσται ετι, ουτε πενθος ουτε
and the death not shall be longer, neither mourning nor
κραυγη ουτε πονος ουκ εσται ετι· ὁτι τα πρω-
crying nor pain not shall be longer; because the first
τα απηλθον. 5 *[Και] ειπεν ὁ καθημενος επι
things passed away. (And) said the one sitting on
τῳ θρονῳ· Ιδου, καινα παντα ποιω. Και λεγει
the throne; Lo, new all things I make. And he says
*[μοι·] Γραψον· ὁτι οὑτοι οἱ λογοι πιστοι και
[to me,] Write thou; because these the words faithful ones and
αληθινοι εισι. 6 Και ειπε μοι· Γεγονε. Εγω
true ones are. And he said to me, It has been done. I

* Vatican Manuscript, No. 1160.—14. The lake of fire, (a. b.)
—omit (a. b.) 5. And—omit. 5. to me—omit (a. b.) 6. [illegible]
[illegible] and Omega, both the beginning, (b.)

† 3. throne, (a.) 3. Peoples, (a.) 4. God, (a.) 4. [illegible]
by a. 6. They have been done, (a.)

‡ 14. 1 Cor. xv. 26, 54, 55. ‡ 14. verse 6; Rev. xxi. 8. [illegible]
‡ 1. Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 13. ‡ 1. Rev. xx. 11. [illegible]
iv. 20; Heb. xi. 10; xii. 22; xiii. 14; Rev. iii. 12; verse 10. [illegible]
10; 2 Cor. xi. 2. ‡ 3. Lev. xxvi. 11, 12; Ezek. xliii. 7; 2 Cor. vi. 16. [illegible]
‡ 4. Isa. xxv. 8; Rev. vii. 17. ‡ 4. 1 Cor. xv. 26, 54; Rev. xx. 14. [illegible]
iii; lxv. 3; lxv. 19. ‡ 5. Rev. iv. 2, 9; v. 1; xx. 11. [illegible]
‡ 5 Rev. xix. 9.

...το Ω, ἡ αρχη και το τελος.
...e Omega, the beginning and the end.
...τι δωσω εκ της πηγης του
...ing will give from of the fountain of the
...δωρεαν· [7] ὁ νικων κληρο-
...gratis; the one overcoming shall in-
... και εσομαι αυτῳ Θεος, και
..., and I will be to him a God, and
...ὁ υἱος. [8] Τοις δε δειλοις και
...the son. To the but cowards and
...βδελυγμενοις, και φονευσι και
...abominable ones, and murderers and
...μακοις και ειδωλολατραις, και
...cerers and idolaters, and
...ι, το μερος αυτων εν τῃ λιμνῃ
... the portion of them in the lake
...ι και θειῳ, ὁ εστιν ὁ θανατος
...e and brimstone, which is the death

...των ἑπτα αγγελων των εχον-
...of the seven messengers of those having
...αλας τας γεμουσας των ἑπτα
...owls those being full of the seven
...χατων, και ελαλησε μετ' εμου,
...t ones, and talked with me,
... δειξω σοι την νυμφην του
... I will show to thee the bride of the
...αικα. [10] Και απηνεγκε με εν
...ife. And he bore away me in
...ορος μεγα και ὑψηλον, και
...mountain great and high, and
...πολιν την ἁγιαν Ἱερουσαλημ,
...city the holy Jerusalem,
...εκ του ουρανου απο του Θεου,
...t of the heaven from the God,
... δοξαν του Θεου· ὁ φωστηρ
... glory of the God; the luminary
...θῳ τιμιωτατῳ, ὡς λιθῳ ιασπιδι
...one most precious, as to a stone jasper
... [12] εχουσα τειχος μεγα και
... having a wall great and
... πυλωνας δωδεκα, και επι τοις
... gates twelve, and at the
...ους δωδεκα, και ονοματα επι-
...es twelve, and names having
... εστι των δωδεκα φυλων * [των]
... is the twelve tribes [of the
[13] Απο ανατολων, πυλωνες τρεις·
From east, gates three;
...ωνες τρεις· απο Νοτου, πυλωνες
...es three; from South, gates

‡ I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one ‡ I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR *shall inherit these things; and ‡ I will be to Him a God, and he shall be to Me a SON.

8 ‡ But as for the COWARDS, and Unbelievers, and the * Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and All LIARS,—their PORTION [will be] in ‡ THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of ‡ THOSE SEVEN Angels, who HAD THOSE SEVEN Bowls FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come, I will show thee ‡ the * BRIDE, the WIFE of the LAMB."

10 And he bore me away ‡ in Spirit to a great and high Mountain, and showed me ‡ the HOLY CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 ‡ † having the GLORY of GOD; its LUMINARY was like a most precious Stone, as a crystalline Jasper.

12 It had a Wall great and high; it had ‡ twelve Gates, and at the GATES twelve Angels, and Names inscribed, which are * the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; * and on the North three Gates; and on the

...SCRIPT, No. 1160.—7. I will give to him. (B.) 8. Sinners, and ... 9. WOMAN, the BRIDE of the LAMB. (B.) 12. the Names of. (B.) ...B.) 13. and on the West three Gates, and on the North three ...uth three Gates.

...LORY of God, omitted by A.

...1. 13. ‡ 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17. ...ch. viii. 10. ‡ 8. 1 Cor. vi. 9, 10; Gal. v. 19—21; Eph. v. 5; 1 Tim. ...ev. xxii. 15. ‡ 8. Rev. xx. 14, 15. ‡ 9. Rev. xv. 1, 6, 7. ...se 2. ‡ 10. Rev. i. 10; xvii. 3. ‡ 10. Ezek. xlviii.; verse 2. ...rse 23. ‡ 12. Ezek. xlviii. 31—34.

τρεις· απο δυσμων, πυλωνες τρεις. 14 Και το
three; from west, gates three. And the
τειχος της πολεως εχον θεμελιους δωδεκα, και
wall of the city had foundations twelve, and
επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-
on them twelve names of the twelve apos-
λων του αρνιου. 15 Και ὁ λαλων μετ' εμου,
tles of the lamb. And the one talking with me,
ειχε μετρον καλαμον χρυσουν, ἱνα μετρηση
had a measure a reed golden, so that he might measure
την πολιν, και τους πυλωνας αυτης, *[και το
the city, and the gates of her, [and the
τειχος αυτης.] 16 Και ἡ πολις τετραγωνος
wall of her.] And the city four-angled
κειται, και το μηκος αυτης ὁσον και το πλατος.
is placed, and the length of her as much as even the breadth.
Και εμετρησε την πολιν τῳ καλαμῳ επι στα-
And he measured the city with the reed to fur-
διους δωδεκα χιλιαδων· το μηκος και το πλατος
longs twelve thousands; the length and the breadth
και το ὑψος αυτης ισα εστι. 17 *[Και εμετρη-
and the height of her equal is. [And he measured]
σε] το τειχος αυτης ἑκατον τεσσαρακοντατεσ-
the wall of her one hundred forty-four
σαρων πηχων, μετρον ανθρωπου, ὁ εστιν αγγε-
cubits, a measure of a man, which is of a mes-
λου. 18 Και ην ἡ ενδομησις του τειχους
senger. And was the building of the wall
*[αυτης, ιασπις· και ἡ πολις χρυσιον καθαρον
[of her, jasper; and the city gold pure
ὁμοια ὑαλῳ καθαρῳ. 19 Και οἱ θεμελιοι του
like to glass pure. And the foundations of the
τειχους] της πολεως παντι λιθῳ τιμιῳ κεκοσ-
wall] of the city with every stone precious having been
μημενοι· ὁ θεμελιος ὁ πρωτος, ιασπις· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαπφειρος· ὁ τριτος, χαλκηδων· ὁ
ond, sapphire; the third, chalcedony; the
τεταρτος, σμαραγδος· 20 ὁ πεμπτος, σαρδονυξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἑκτος, σαρδιος· ὁ ἑβδομος, χρυσολιθος· ὁ
the sixth, sardius; the seventh, chrysolyte; the
ογδοος, βηρυλλος· ὁ εννατος, τοπαζιον· ὁ
eighth, beryl; the ninth, topaz; the
δεκατος, χρυσοπρασος· ὁ ἑνδεκατος, ὑακινθος·
tenth, chrysoprase; the eleventh, hyacinth;
ὁ δωδεκατος, αμεθυστος. 21 Και οἱ δωδεκα
the twelfth, amethyst. And the twelve
πυλωνες, δωδεκα μαργαριται· ανα εἱς ἑκαστος
gates, twelve pearls; in one of each
των πυλωνων ην εξ ἑνος μαργαριτου. Και ἡ
of the gates was of one pearl. And the
πλατεια της πολεως, χρυσιον καθαρον ὡς ὑαλος
broad place of the city, gold pure as glass

South three Gates; …
the West three Gates …
14 And the WALL …
CITY had twelve F…
tions, and ‡on …
Twelve Names of …
TWELVE Apostles …
LAMB.
15 And he who …
with me, ‡had a M…
a golden Reed, th…
might measure the …
and its GATES a…
WALLS.
16 And the CITY …
quadrangular, and …
LENGTH is as much …
as its BREADTH. A…
measured the CITY …
the REED to twelve …
sand Furlongs; …
LENGTH and the BR…
and the HEIGHT of …
equal.
17 And he measu…
WALL, a Hundred …
Forty-four Cub…
Man's Measure, …
the Angel's.
18 And the str…
of its WALL was …
and the CITY wa…
Gold, like pure Gl…
19 ‡And the FO…
TIONS of the CITY …
were decorated with …
precious stone …
FIRST FOUNDATION, …
per; the SECOND, …
phire; the THIRD, …
cedony; the FO…
Emerald;
20 the FIFTH, Sa…
the SIXTH, Sardi…
SEVENTH, Chryso…
EIGHTH, Beryl; …
NINTH, Topaz; …
TENTH, Chrysopr…
ELEVENTH, Hy…
the TWELFTH, Ame…
21 And the TW…
Gates were Twelve …
Each one of the …
erally was of one …
‡And the BROAD …
of the CITY was Go…
as transparent Gla…

* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—omit (a.) … 16. … Thousand. 17. and he measured—omit (a.) … 18, 19. of it was Jasper … CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—these words were probably omitted by the copyist, as they are found in … … …

‡ 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. ‡ 15. Ezek. xl. 3; … ‡ 19. Isa. liv. 11. ‡ 21. Rev. xxii. 2.

διαυγης. [22] Και ναον ουκ ειδον εν αυτῃ· ὁ γαρ
transparent. And a temple not I saw in her; the for
κυριος ὁ θεος ὁ παντοκρατωρ ναος αυτης εστι,
Lord the God the almighty a temple of her is,
και το αρνιον. [23] Και ἡ πολις ου χρειαν εχει
and the lamb. And the city not need has
του ἡλιου ουδε της σεληνης, ἱνα φαινωσιν
of the sun nor of the moon, so that they may shine
αυτῃ· ἡ γαρ δοξα του θεου εφωτισεν αυτην,
in her; the for glory of the God enlightened her,
και ὁ λυχνος αυτης το αρνιον. [24] Και περιπα-
and the lamp of her the lamb. And shall
τησουσι τα εθνη δια του φωτος αυτης.
walk the nations by means of the light of her.
Και οἱ βασιλεις της γης φερουσι την δοξαν και
And the kings of the earth bring the glory and
την τιμην αὑτων εις αυτην· [25] και οἱ πυλωνες
the honor of themselves into her; and the gates
αυτης ου μη κλεισθωσιν ἡμερας· (νυξ γαρ ουκ
of her not not may be shut day; (night for not
εσται εκει·) [26] και οισουσι την δοξαν και την
will be there;) and they shall bring the glory and the
τιμην των εθνων εις αυτην. [27] Και ου μη
honor of the nations into her. And not not
εισελθῃ εις αυτην παν κοινον, και ποιουν βδε-
may enter into her every thing common, and doing an a-
λυγμα και ψευδος· ει μη οἱ γεγραμμενοι εν τῳ
bomination and a falsehood; if not those having been written in the
βιβλιῳ της ζωης του αρνιου.
scroll of the of life of the lamb.

22 And ‡ I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

23 And ‡ the CITY has no Need of the SUN, nor of the MOON, that they might * give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

24 And ‡ the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH * bring their GLORY into it;

25 and ‡ its GATES shall not be shut by Day; for ‡ there will be no Night there;

26 and they shall bring the GLORY and the HONOR of the NATIONS * into it.

27 ‡ And nothing common, and that practises Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in ‡ the BOOK of LIFE of the LAMB.

ΚΕΦ. κβ'. 22.

[1] Και εδειξε μοι ποταμον ὑδατος ζωης *[λαμ-
And he showed to me a river of water of life [bright]
προν] ὡς κρυσταλλον, εκπορευομενον εκ του
as a crystal, proceeding out of the
θρονου του θεου και του αρνιου. [2] Εν μεσῳ της
throne of the God and of the lamb. In midst of the
πλατειας αυτης και του ποταμου εντευθεν και
broad place of her and of the river on this side and
εντευθεν ξυλον ζωης, ποιουν καρπους δωδεκα,
on that side a wood of life, bearing fruits twelve,
κατα μηνα ἑκαστον αποδιδουν τον καρπον
according to month each one yielding the fruit
αὑτου· και τα φυλλα του ξυλου εις θεραπειαν
of itself, and the leaves of the wood for healing
των εθνων. [3] Και παν καταθεμα ουκ εσται ετι·
of the nations. And every curse not shall be longer;
και ὁ θρονος του θεου και του αρνιου εν αυτῃ
and the throne of the God and of the lamb in her
εσται, και οἱ δουλοι αυτου λατρευσουσιν αυτῳ·
shall be, and the bond-servants of him shall publicly serve him;

CHAPTER XXII.

1 And he showed me ‡ a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

2 ‡ In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was ‡ a † Wood of Life, bearing twelve Fruits, yielding for each Month its OWN FRUIT; and the LEAVES of the WOOD were ‡ for the HEALING of the NATIONS.

3 And ‡ there will be no more any Accursed thing; ‡ and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

* VATICAN MANUSCRIPT, No. 1160.—23. give light; for the GLORY itself of GOD, (s.) 24. bring for him the glory and Honor of the NATIONS into it, (s.) 26. to enter into it. (s.) 1. bright—omit.

† 2. See Note on Rev. ii. 7.

‡ 22. John iv. 23. ‡ 23. Isa. xxiv. 23; lx. 19, 20; Rev. xxii. 5; verse 11. ‡ 24. Isa. lx. 3, 5, 11; lxvi. 12. ‡ 25. Isa. lx. 11. ‡ 25. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5. ‡ 27. Isa. xxv. 8; lii. 1; lx. 21; Rev. xxii. 14, 15. ‡ 27. Phil. iv. 3; Rev. iii. 5; xiii. 8; xx. 12. ‡ 1. Ezek. xlvii. 1; Zech. xiv. 8. ‡ 2. Ezek. xlvii. 12; Rev. xxi. 21. ‡ 2. Gen. ii. 9; Rev. ii. 7. ‡ 2. Rev. xxi. 24. ‡ 3. Zech. xiv. 11. ‡ 3. Ezek. xlviii. 35.

4 και οψονται το προσωπον αυτου, και το ονομα
and they shall see the face of him, and the name
αυτου επι των μετωπων αυτων. 5 Και νυξ ουκ
of him on the foreheads of them. And night not
εσται ετι· και ου χρεια λυχνου και φωτος
shall be longer, and no need of lamp and of light
[ἡλιου,] ὁτι κυριος ὁ θεος φωτιει *[επ'] αυτους·
[of sun,] because Lord the God will shine [on] them;
και βασιλευσουσιν εις τους αιωνας των αιωνων.
and they shall reign for the ages of the ages.
6 Και ειπε μοι· Οὑτοι οἱ λογοι πιστοι και
And he said to me; These the words faithful ones and
αληθινοι· και κυριος ὁ θεος των πνευματων
true ones; and Lord the God of the spirits
των προφητων απεστειλε τον αγγελον αὑτου
of the prophets sent the messenger of himself
δειξαι τοις δουλοις αὑτου, ἁ δει γενεσ-
to show to the bond-servants of himself, the things it behoves to have
θαι εν ταχει. 7 Και ιδου, ερχομαι ταχυ· μακα-
done with speed. And lo, I come speedily; blessed
ριος ὁ τηρων τους λογους της προφητειας του
the one keeping the words of the prophecy of the
βιβλιου τουτου. 8 Και εγω Ιωαννης ὁ ακουων
scroll this. And I John the one hearing
και βλεπων ταυτα· και ὁτε ηκουσα και εβλε-
and seeing these things; and when I heard and saw,
ψα, επεσον προσκυνησαι εμπροσθεν των ποδων
I fell down to worship before the feet
του αγγελου του δεικνυοντος μοι ταυτα. 9 Και
of the messenger the one showing to me these things. And
λεγει μοι· Ὁρα μη· συνδουλος σου ειμι, και
he says to me; See not; a fellow-bondservant of thee I am, and
των αδελφων σου των προφητων, και των τη-
of the brethren of thee of the prophets, and of those keep-
ρουντων τους λογους του βιβλιου τουτου· τῳ
ing the words of the scroll this; to the
θεῳ προσκυνησον. 10 Και λεγει μοι· Μη σφρα-
God give thou reverence. And he says to me; Not thou may-
γισῃς τους λογους της προφητειας του βιβλιου
est seal the words of the prophecy of the scroll
τουτου· ὁ καιρος εγγυς εστιν. 11 Ὁ αδικων
this; the season near is. The one acting unjustly
αδικησατω ετι, και ὁ ῥυπαρος ῥυπαρευθητω ετι·
let him be unjust still, and the filthy one let him be filthy still,
και ὁ δικαιος δικαιοσυνην ποιησατω ετι, και ὁ
and the righteous one righteousness let him do still, and the
ἁγιος ἁγιασθητω ετι.
holy one let him be holy still.
12 Ιδου, ερχομαι ταχυ, και ὁ μισθος μου μετ'
Lo, I come speedily, and the reward of me with
εμου, αποδουναι ἑκαστῳ ὡς το εργον αυτου
me, to give back to each one as the work of him

4 and ‡will see his FACE; and ‡his NAME will be on their FOREHEADS.
5 ‡And Night will be no more; and no need of Lamp and Sun-Light, because the ‡Lord God will shine on them; and ‡they will reign for the AGES of the AGES.
6 And he *said to me, ‡"These WORDS are faithful and true; and the Lord GOD of the SPIRITS of the PROPHETS ‡sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.
7 And ‡behold! I am coming speedily; ‡blessed is HE who KEEPS the WORDS of the PROPHECY of this BOOK."
8 And ‡I John am HE who HEARD and SAW these things. And when I heard and *saw, ‡I fell down to worship before the FEET of THAT ANGEL who SHOWED me these things.
9 And he *says to me, ‡"See, no; I am a fellow-servant with thee, and with thy BRETHREN the PROPHETS, and with THOSE who KEEP the WORDS of this BOOK; worship God."
10 ‡And he says to me, "Seal not the WORDS of the PROPHECY of this BOOK; †for the TIME is near.
11 ‡Let the UNJUST one, act unjustly still; and let the FILTHY, be filthy still; and let the RIGHTEOUS, work righteousness still; and let the HOLY, be holy still.
12 Behold! ‡I am coming speedily; ‡and my REWARD is with me, to give to each one as his WORK is.

* VATICAN MANUSCRIPT, No. 1160.—5. of sun—omit [illegible] 6. says to me, [illegible] 8. when I saw, [illegible] † 10. For, [illegible] 12. is, [illegible]

‡ 4. Matt. v. 8. [illegible] xxxvi. 9; Isaiah lx. 11. Rev. xix. 9; xxi. 5. Rev. i. 3. Rev. x. 4. ‡ 12. verse 7. ‡ 4. Rev. iii. 12; xiv. 1. ‡ 5. Dan. vii. [illegible] ‡ 6. Rev. i. 1. ‡ 8. Rev. i. 9, 10. ‡ 10. Rev. i. 3. ‡ 12. Rev. xx. 12. ‡ 5. Rev. xxi. 23, 25. [illegible] ‡ 7. [illegible] ‡ 9. [illegible] ‡ 11. [illegible]

εσται. [13] Εγω το Α και το Ω, ὁ πρωτος και
shall be. I the Alpha and the Omega, the first and
ὁ εσχατος, ἡ αρχη και το τελος. [14] Μακα-
the last, the beginning and the end. Blessed
ριοι οἱ ποιουντες τας εντολας αυτου, ἱνα
those doing the commandments of him, so that
εσται ἡ εξουσια αυτων επι το ξυλον της ζωης,
shall be the authority of them over the wood of the life,
και τοις πυλωσιν εισελθωσιν εις την πολιν.
and by the gates they may enter into the city.
[15] Εξω οἱ κυνες και οἱ φαρμακοι και οἱ πορνοι
Outside the dogs and the sorcerers and the fornicators
και οἱ φονεις και οἱ ειδωλολατραι, και πας ὁ
and the murderers and the idolaters, and every one the
φιλων και ποιων ψευδος. [16] Εγω Ιησους επεμ-
one loving and doing falsehood. I Jesus sent
ψα τον αγγελον μου μαρτυρησαι ὑμιν ταυτα επι
the messenger of me to testify to you these things to
ταις εκκλησιαις· εγω ειμι ἡ ῥιζα και το γενος
the congregations; I am the root and the offspring
Δαυιδ, ὁ αστηρ ὁ λαμπρος ὁ πρωινος. [17] Και
of David, the star the bright the morning. And
το πνευμα και ἡ νυμφη λεγουσιν· Ερχου· και ὁ
the spirit and the bride say; Come thou; and the
ακουων ειπατω· Ερχου· και ὁ διψων ερχεσ-
one hearing let him say; Come thou; and the one thirsting let him
θω, ὁ θελων λαβετω ὑδωρ ζωης δωρεαν.
come, the one willing let him take water of life gratis.
[18] Μαρτυρω εγω παντι τῳ ακουοντι τους
Testify I to all to the one hearing the
λογους της προφητειας του βιβλιου τουτου·
words of the prophecy of the scroll this;
Εαν τις επιθῃ επ' αυτα, επιθησει ὁ θεος επ'
If any one may add to them, will add the God to
αυτον τας πληγας τας γεγραμμενας εν τῳ
him the plagues those having been written in the
βιβλιῳ τουτῳ· [19] και εαν τις αφελῃ απο των
scroll this; and if any one may take away from the
λογων του βιβλιου της προφητειας ταυτης,
words of the scroll of the prophecy this,
αφελει ὁ θεος το μερος αυτου απο του ξυλου της
will take the God the portion of him from the wood of the
ζωης, και εκ της πολεως της ἁγιας, των γεγ-
life, and out of the city the holy, of those having
ραμμενων εν τῳ βιβλιῳ τουτῳ. [20] Λεγει ὁ
been written in the scroll this. He says the
μαρτυρων ταυτα· Ναι ερχομαι ταχυ. Αμην,
one testifying these things, Yes I come speedily. So be it,
ερχου, κυριε Ιησου.
come thou, O Lord Jesus.
[21] Ἡ χαρις του κυριου Ιησου †[Χριστου]
The favor of the Lord Jesus [Anointed]
μετα παντων †[των ἁγιων.]
with all [of the holy ones.]

13 ‡ I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

14 Blessed are THOSE who † WASH their ROBES, so that their RIGHT may be ‡ to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

15 ‡ Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

16 I Jesus sent my ANGEL to testify to you these things in the CONGREGATIONS. ‡ I am the ROOT and the OFFSPRING of David, the BRIGHT MORNING STAR.

17 And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

18 I testify to Every one who HEARS the WORDS of the PROPHECY of this BOOK, ‡ If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from ‡ the WOOD of the LIFE, ‡ and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

20 HE who TESTIFIES these things says, "Yes, ‡ I am coming speedily." Amen! Come! Lord Jesus.

21 The FAVOR of the LORD Jesus be with All. †

† 14. WASH THEIR ROBES, (A. D.) † 21. Anointed omitted by A. † 21. of the SAINTS, omitted by A. Subscription—APOCALYPSE OF JOHN, (A.)

‡ 13. Rev. i. 8, 11. ‡ 14. Rev. ii. 7. ‡ 15. Gal. v. 19–21. ‡ 16. Rev. v. 5. ‡ 18. Deut. iv. 2; xii. 32; Prov. xxx. 6. ‡ 19. verses 2, 14. ‡ 19. Rev. xxi. 2. ‡ 20. verse 12.

ALPHABETICAL APPENDIX

OF THE

APHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS, RECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

OOKS OF THE NEW TESTAMENT.

[*a teacher, lofty,*] the first high f the Jews; the son of Amram, of e of Levi, and brother of Moses and appointed by God, Heb. v. 4; vii. 11. ROD that blossomed, Heb. ix. 4. account, Num. xvii.

N, [*the Destroyer,*] king of the and angel of the abyss, Rev. ix. 11.

vanity,] the second son of Adam and his history, Gen. iv. 2—11; his faith, 4; his blood, Luke xi. 51; Heb. xii. led "righteous" by Jesus, Matt.

E, [*the father of mourning,*] a Pro- f Cœlo-Syria, between Libanus and banus.

ATION OF DESOLATION, [Matt. ; Dan. ix. 27; xii. 11,] probably re- he ensigns or banners of the Roman with the idolatrous, and, therefore, able images on them.

AM, [*father of a multitude,*] was the Terah, Gen. xi. 27; the tenth from n the line of Heber, and born at Ur, f Chaldea, A. M. 2008. His history s a large portion of the book of , and is intimately connected with e Jewish and Christian institutions. "the friend of God," James ii. 23; eir of the world," Rom. iv. 13; and he believed God, and received the s, he has been constituted a father believers, whether Jew or Gentile. m. iv. 11—16.

AM'S BOSOM.—An allusion to the in which the Jews and other east- tions placed themselves at table. eclined on the bosom of Jesus at sup- ence *Abraham's bosom* denotes both and felicity, Luke xvi. 22.

a very deep pit, referring often to at body of water which in Jewish was laid up in some cavernous re- e within the earth. It refers some- to the dark sepulchres of the east, hewn out in the rock, and descend- beneath the surface, formed a kind r-world, Rom. x. 7. Also an Apoca- symbol of the abode and doom of owers which are hostile to Christ church.

AMA, [*the field of blood,*] a piece of south of Jerusalem, on the other the brook Siloam; also called the field, Matt. xxvii. 8; Acts i. 18, 19.

, [*grief, trouble,*] a Province of Pelo- sus; also, a Province including all th part of Greece.

US, a native of Achaia, 1 Cor. xvi. 17.

F APOSTLES—written by Luke as a ation of his history of the life, etc., s; and relates chiefly the actions fferings of Peter, John, Paul and es, in connection with the history Church for about 30 *years, or to about* . *The chief design of the writer ap*pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, [*earthy,*] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

——, SECOND—Christ so called, 1 Cor. xv. 22, 45—47.

ADOPTION, *or Sonship*, from *huiothesia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMYTTIUM, [*the court of death,*] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

ADRIA, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

ADVERSARY, (*see Satan,*) one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, [*a locust, a feast of a father,*] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aioon*, an indefinite period of time, past, present or future. This is the proper translation of *aioon*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aioonios*, is found about 75 times; and is applied to *life*, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *Eternal or everlasting*, as generally understood, is an improper translation of *aioonios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aioon*, age, it cannot properly go beyond its meaning.

AGRIPPA, [*causing pain at his birth,*] King, and Tetrarch under Claudius Cesar, Acts xxv. 13—27; xxvi.

AIR, or ATMOSPHERE, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble. In

which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel, Mark xiv. 3.

ALEXANDER, [*the helper of men,*] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.

ALEXANDRIA, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGORY, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.

ALLELUIA, or HALLELUJAH, [*Praise you the Lord.*] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1—6.

ALMIGHTY, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.

ALPHA and OMEGA, the *first* and *last* letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.

ALPHEUS, [*thousand, chief,*] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.

ALTAR, a sort of elevated hearth on which to offer sacrifices to God. The Christian *altar* referred to, Heb. xiii. 10.

AMBASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.

AMETHYST.—See PRECIOUS STONES.

AMPHIPOLIS, now called *Emboli;* a city lying between Macedon and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.

AMPLIAS, [*large,*] an individual highly esteemed by Paul, Rom. xvi. 8.

ANANIAS [*the cloud of the Lord,*] and SAPPHIRA, [*that tells,*] their *sin* and *punishment*, Acts v. 1—11.

——— *high priest*, mentioned Acts xxiii. 1—5.

——— a *disciple* of Jesus, Acts ix. 10—18.

ANATHEMA MARANATHA, a Syriac exclamation, signifying, *Accursed, our Lord comes.* This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."

ANCHOR, "cast out at the stern." Acts xxvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.

ANDREW, [*a stout and strong man,*] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.

ANDRONICUS, [*a man excelling others,*] Rom. xvi. 7.

ANGEL. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes office, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special messengers; and also to the [illegible]. The New Testament authors speak of angels of congregations, angels of [illegible], the angel of Peter, and [illegible] Satan. In all versions the word [illegible] occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.

ANNA, [*gracious,*] a prophetess and widow of the tribe of Asher. Luke ii. 36—38.

ANNAS, [*one who answers,*] an high priest of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.

ANOINTED, The—the English translation of the Greek term, *ho Christos*, and given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the three offices of *Prophet*, *Priest*, and *King*. See Psa. ii. 6; xlv. 7; Isaiah [illegible]; Luke iii. 22; iv. 18; Acts x. 38.

ANOINTING, a Jewish ceremony, by which persons and things under the law were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23—33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his people with the Holy Spirit. Samuel anointed *Saul*, (1 Sam. x. 1,) and *David*, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. [illegible] 10; 2 Sam. xxiii. 1. The receiving of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.

ANTICHRIST, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, against *Christ*, and is defined by John to be one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.

ANTIOCH, [*speedy as a chariot,*] Two cities of this name are mentioned in Scripture. 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C. and named after his father Antiochus. It is now called *Antakia*. Here the disciples of Christ were first styled Christians, Acts xi. 26. 2. *Antioch*, now *Akshehr*, a town in Asia Minor, in Pisidia, the [illegible] of Tarsus.

ANTIPAS, [*against all,*] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 16, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock [illegible], Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.

ANTIPATRIS, [*against the father,*] a town of Palestine, 25 miles W. N. W. of [illegible], named in honor of *Antipater*, the father of Herod.

APOLLONIA, [*destruction,*] a town of Macedonia, 20 miles E. by S. of Thessalonica, Acts xvii. 1.

APOLLOS, [*one who destroys,*] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.

APOLLYON, [*a destroyer,*] answering to the Hebrew name *Abaddon*. Rev. ix. 11.

APOSTLE, *apostolos*, one sent by another. The word is found over [illegible] times in the New Testament. It is applied to Jesus as the Apostle, John xvii. 18; Heb. iii. 1; to the Twelve, the [illegible] companions of Jesus as his Apostles; and to those sent out by congregations, [illegible]

Sylvanus, Timothy, &c., as Apostles of Churches.

APPHIA, [*that produces,*] Philemon 2.

APPII FORUM, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xxviii. 15.

AQUILA, [*an eagle,*] a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.

ARABIA, [*evening, wild, and desert,*] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia *Felix,* or the *Happy,* in the south, which is very fertile; 2. Arabia *Petrea,* or the *Rocky,* in the north-west, including Idumea; and 3. Arabia *Deserta,* or the *Desert,* in the north and north-east. The Ishmaelites chiefly peopled this region. Mentioned *historically,* 1 Kings x. 1—5; 2 Chron. ix. 1—14; Gal. i. 17; *prophetically,* Isa. xxi. 13; Jer. xxv. 24.

ARABIANS, mentioned Acts ii. 11.

ARCHANGEL, or the CHIEF ANGEL, alluded to 1 Thess. iv. 16; Jude 9.

ARCHELAUS, [*the prince of the people,*] a king under Cesar, and son of Herod the Great. Matt. ii. 22.

ARCHIPPUS, [*governor of horses,*] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.

AREOPAGITE, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from

AREOPAGUS, [*the hill of Mars,*] which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.

ARETAS, [*one that pleases,*] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.

ARIMATHEA, [*a lion, dead to the Lord,*] or RAMAH, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, [*a good prince,*] Paul's companion and fellow-prisoner, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.

ARK, [*Noah's,*] described, Gen. vi. 14—16; and alluded to, 1 Pet. iii. 20.

ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its *history,* Exod. xxv. 10—21; xxxvii. 1—9; Josh. iii. 15—17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi.; xv. 24—29; 2 Chron. v. 2, 13, 14; alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.

ARMAGEDDON, [*mountain of destruction,*] a place in Samaria, east of Cesarea; the mountain of *Megeddon,* or *Megiddo,* a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter. Rev. xvi. 16.

ARMOR, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.

ARTEMAS, [*whole, sound,*] a disciple sent by Paul into *Crete,* instead of Titus, Titus iii. 12.

ASCENSION OF CHRIST, account of, Mark xvi. 19; Luke xxiv. 50, 51; Acts i. 1—12.

——— INTO HEAVEN, a symbol of the *ascension of political dignity,* Rev. xi. 12.

ASIA, [*muddy, boggy,*] in the *New Testament,* sometimes means *Asia Minor,* which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, [*approaching,*] a seaport of Asia Minor, in Mysia, 24 miles W. of Adramyttium, now called *Beiram.* Acts xx. 13, 14.

ASYNCRITUS, [*incomparable,*] a disciple at Rome. Rom. xvi. 14.

ATHENS, [*without increase, of Minerva,*] the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15—34.

ATONEMENT, from *katallages,* reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of AT-ONE-MENT attached to it. The means by which two enemies were reconciled or made *at one,* or their state of harmony, was an *at-one-ment.*

ATTALIA, [*that increases,*] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia.*

AUGUSTUS, [*venerable,*] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.

AZOR, [*a helper,*] the son of Eliakim, Matt. i. 13.

AZOTUS, [*pillage,*] or ASHDOD, now *Esdoud,* a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, [*confusion,*] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, (Mystical,) Rev. xiv. 8; xvi. 19; xvii.; xviii.

BALAAM, [*the old age, or ancient of the people,*] a prophet of the city of Bosor, on the Euphrates; his *history,* Num. xxii—xxiv; xxxi. 8; Josh. xiii. 22; his sin mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.

BAPTIZE, *bapto, baptizo.* *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash,* without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip,* or *plunge* not one by *sprinkle* or *pour.* No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour, dip,* and *sprinkle,* occurring in Lev. xiv. 15, 16. "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *cheo,* to pour; *raino,* to sprinkle; and *bapto,* to dip.

BAPTISM, *baptisma, baptismos.* These words are never translated sprinkling or pouring in any version. *Baptisma* occurs 22 times, and *baptismos* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10—12.

——— IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 5; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [*son of shame, confusion,*] a noted criminal at Jerusalem. Matt. xxvii. 16—21; Mark xv. 6—11; Luke xxiii. 18—25; John xviii. 40.

BARACHIAS, [*who blesses God,*] the father of Zachariah, mentioned Matt. xxiii. 35.

BAR-JESUS, [*son of Jesus,*] in Arabic his name was Elymas. See *Elymas*.

BAR-JONAH, [*the son of a dove, or of Jonah,*] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15—17. See *Peter*.

BARNABAS, [*son of exhortation,*] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22—30; xii. 25; travels with Paul, Acts xiii—xv. 35; separates from him, Acts xv. 36—39; his error alluded to, Gal. ii. 1—13.

BARSABAS, [*son of rest,*] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [*a son that suspends the waters,*] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [*son of the honorable,*] mentioned Matt. xx. 29—33; Mark x. 46—52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11. "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAALZEBUB, [*god of the fly,*] an idol of the Ekronites, 2 Kings i. 6. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii 24; Luke xi. 15.

BENJAMIN, [*son of my right hand,*] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [*heavy, weighty,*] a town of Macedonia now called *Verea*; Acts xvii. 10, 15.

BERNICE, [*one that brings victory,*] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.

BERYL.—See PRECIOUS STONES.

BETHABARA, [*house of passage,*] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY, [*house of song, of affliction,*] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETHESDA, [*house of mercy,*] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2—15.

BETHLEHEM, [*house of bread,*] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was called *Bethlehem of Judah*, or *Bethlehem Ephratah* (Micah v. 2,) to distinguish it from another *Bethlehem in Zebulon*, near Nazareth, Josh. xix. 15.

BETHPAGE, [*a place of figs,*] a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.

BETHSAIDA, [*a house of fruits,*] a town of Galilee, on the west coast of the lake of Tiberias, N. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 43; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau sold his *birthright* to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 3, 4; so his tribe always remained in obscurity, while his younger brothers shared the privileges: Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, *episkopos*, OVERSEER; synonymous with *Elder*, and *Shepherd*. See *Elder*.

BITHYNIA, [*violent precipitation,*] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, [illegible] distress. See Job xxx. 30; Jer. [illegible] 21; xiv. 2; Lam. iv. 8; v. 10; Joel [illegible] Nahum ii. 10.

BLASPHEMY, *Blasphemia*, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. [illegible]

BLASTUS, [*that buds and brings forth,*] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 19; Deut. [illegible] 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. xix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. [illegible] Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30—34; Mark [illegible] 52; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. iii. 17; vii. [illegible] xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the life of the animal, and [illegible] besides, the *fat* and *blood* were [illegible] every sacrifice. *Blood* is frequently a symbol of war, carnage, and slaughter, [illegible] xxxiv. 3; Ezek. xiv. 19; Rev. [illegible] To turn waters into blood is [illegible] tions in war.

BLOOD OF CHRIST, redemption through, Eph. i. 7; Col. i. 14; Rev. v. 9; access through it, Heb. x. 19; cleansed [illegible] 1 John i. 7; Rev. i. 5; the [illegible] Lord's Supper [illegible] his blood, and [illegible] blood of the New Covenant, [illegible]

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant. Heb. xiii. 20.

BOANERGES, [*sons of thunder,*] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual. Man's body, in its present state, is called *natural,* in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of *the body of sin,* which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure,* Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 41—51; Phil. iii. 21; 1 John iii. 2. The Christian Church is called *the body of Christ,* Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12—27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and blessings bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the *members* be glorified with him. In the Lord's Supper the *bread* is called the *body* of Christ, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher,* in Greek, *Biblos.* Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stones; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree,) means also a book. Afterwards the *Papyrus,* or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume,* from the Latin word, *volvo,* to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life,*"—an allusion to the registers kept in ancient cities of all the names of *regular citizens.* Phil. iv. 3. Honorable persons, and citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32; Rev. xiii. 8; xxi. 27; xxii. 19.

BOOKS, mentioned, but now extant; of *the wars of the Lord,* Num. xxi. 14, of *Jasper,* Josh. x. 13; 2 Sam. i. 18; of *Samuel concerning the kingdom,* 1 Sam. x. 25; of *Solomon,* 1 Kings iv. 32, 33, *of the chronicles of David,* 1 Chron. xxvii. 24; *of the acts of Solomon,* 1 Kings xi. 41; of *Nathan, Samuel, and Gad,* 1 Chron. xxix. 29; of *Ahijah the Shilonite,* 2 Chron. ix. 29; of the *visions of Iddo,* 2 Chron. ix. 29; of *Shemaiah,* 2 Chron. xii. 15; of *Jehu,* 2 Chron. xx. 34; of the *sayings of the Seers,* 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans,* Col. iv. 16.

BOSOR, [*taking away,*] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxii. 5.

BOTTLES were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart;* that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf,*" in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15—30; xxxix. 8—21.

BRETHREN (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13—15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 10—15; 2 Cor. xi. 2; Rev. xix. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1—13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. xi. 6; Ezek. xxxviii. 22. *A symbol of destruction,* Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [*a searcher,*] a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 49, 50; xviii. 13, 14.

CAIN, [*possession,*] the first-born son of Adam; his *history,* Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kaleoo,* to call, which occurs about 150 times, and *proskaleoo,* to call to one, about 30 times.

CALLED, *kletos,* derived from the above, occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *klesis,* profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

Και ειδον ουρανο
And I saw a heaven
γαρ πρωτος ουρανος
for first heaven
και ἡ θαλασσα ουκ
and the sea not
την ἁγιαν, Ἱερουσα
the holy, Jerusalem
νουσαν εκ του ουρα
down out of the heav
μενην ὡς νυμφην
prepared as a bride
αὑτης. 3 Και ηκουσ
of herself. And I hear
ουρανου, λεγουσης·
heaven, saying,
μετα των ανθρωπων,
with the men,
και αυτοι λαος αυτου
and they a people of him
μετ' αυτων εσται,
with them * will be,
λειψει παν δακρυον
wipe away every tear
και ὁ θανατος ουκ εσ
and the death not shal
κραυγη ουτε πονος ου
crying nor pain no
τα απηλθον. 5 *[Κ
things passed away. [A
τῳ θρονῳ· Ιδου, καιν
the throne; Lo, new
*[μοι·] Γραψον· ὁτι
[to me,] Write thou; because
αληθινοι εισι. 6 Και

Α και το Ω, ἡ αρχη και το τελος.
Alpha and the Omega, the beginning and the end.
τῳ διψωντι δωσω εκ της πηγης του
the one thirsting will give from of the fountain of the
της ζωης δωρεαν. 7 ὁ νικων κληρο-
of the life gratis; the one overcoming shall in-
ταυτα, και εσομαι αυτῳ θεος, και
these things, and I will be to him a God, and
σται μοι ὁ υἱος. 8 Τοις δε δειλοις και
shall be to me the son. To the but cowards and
ις, και εβδελυγμενοις, και φονευσι και
and abominable ones, and murderers and
, και φαρμακοις και ειδωλολατραις, και
and sorcerers and idolaters, and
οις ψευδεσι, το μερος αυτων εν τῃ λιμνῃ
liars, the portion of them in the lake
μενῃ πυρι και θειῳ, ὁ εστιν ὁ θανατος
burning with fire and brimstone, which is the death
ρος.
d.
ηλθε εἱς των ἑπτα αγγελων των εχον-
came one of the seven messengers of those having
ς ἑπτα φιαλας τας γεμουσας των ἑπτα
seven bowls those being full of the seven
ν των εσχατων, και ελαλησε μετ' εμου,
the last ones, and talked with me,
Δευρο, δειξω σοι την νυμφην του
Come thou, I will show to thee the bride of the
την γυναικα. 10 Και απηνεγκε με εν
the wife. And he bore away me in
τι επ' ορος μεγα και ὑψηλον, και
to a mountain great and high, and
μοι την πολιν την ἁγιαν Ἱερουσαλημ,
me the city the holy Jerusalem,
ινουσαν εκ του ουρανου απο του θεου,
coming down out of the heaven from the God,
σαν την δοξαν του θεου· ὁ φωστηρ
having the glory of the God; the luminary
ὁμοιος λιθῳ τιμιωτατῳ, ὡς λιθῳ ιασπιδι
like to a stone most precious, as to a stone jasper
λλιζοντι· 12 εχουσα τειχος μεγα και
crystalline; having a wall great and
, εχουσα πυλωνας δωδεκα, και επι τοις
having gates twelve, and at the
ιν αγγελους δωδεκα, και ονοματα επι-
messengers twelve, and names having
μενα, ἁ εστι των δωδεκα φυλων * [των]
which is the twelve tribes [of the]
ραηλ. 13 Απο ανατολων, πυλωνες τρεις·
Israel. From east, gates three;
ῤῥα, πυλωνες τρεις· απο Νοτου, πυλωνες
north, gates three; from South, gates

‡ I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one ‡ I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR * shall inherit these things; and ‡ I will be to Him a God, and he shall be to Me a SON.

8 ‡ But as for the COWARDS, and Unbelievers, and the * Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and All LIARS, —their PORTION [will be] in ‡ THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of ‡ THOSE SEVEN Angels, who HAD THOSE SEVEN Bowls FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come, I will show thee ‡ the * BRIDE, the WIFE of the LAMB."

10 And he bore me away ‡ in Spirit to a great and high Mountain, and showed me ‡ the HOLY CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 ‡ † having the GLORY of GOD; its LUMINARY was like a most precious Stone, as a crystalline Jasper.

12 It had a Wall great and high; it had ‡ twelve Gates, and at the GATES twelve Angels, and Names inscribed, which are * the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; * and on the North three Gates; and on the

...rican Manuscript, No. 1160.—7. I will give to him, (a.) 8. Sinners, and ...able, (a.) 9. WOMAN, the BRIDE of the LAMB. (a.) 12. the Names of. (a.) ...commit (a. a.) 13. and on the West three Gates, and on the North three ...d on the South three Gates.

† having the GLORY of GOD, omitted by A.

...v. i. 8; xxii. 13. ‡ 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17.
...viii. 8; Heb. viii. 10. ‡ 8. 1 Cor. vi. 9, 10; Gal. v. 19—21; Eph. v. 5; 1 Tim.
... xii. 14; Rev. xxii. 15. ‡ 8. Rev. xx. 14, 15. ‡ 9. Rev. xv. 1, 6, 7.
... xix. 7; verse 2. ‡ 10. Rev. i. 10; xvii. 3. ‡ 10. Ezek. xlviii; verse 2.
... xxii. 5; verse 23. ‡ 12. Ezek. xlviii. 31—34.

τρεις· απο δυσμων, πυλωνες τρεις. [14] Και το
three; from west, gates three. And the
τειχος της πολεως εχον θεμελιους δωδεκα, και
wall of the city had foundations twelve, and
επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-
on them twelve names of the twelve apos-
λων του αρνιου. [15] Και ὁ λαλων μετ' εμου,
tles of the lamb. And the one talking with me,
ειχε μετρον καλαμον χρυσουν, ἱνα μετρηση
had a measure a reed golden, so that he might measure
την πολιν, και τους πυλωνας αυτης, *[και το
the city, and the gates of her, [and the
τειχος αυτης.] [16] Και ἡ πολις τετραγωνος
wall of her.] And the city four-angled
κειται, και το μηκος αυτης ὁσον και το πλατος.
is placed, and the length of her so much as even the breadth.
Και εμετρησε την πολιν τῳ καλαμῳ επι στα-
And he measured the city with the reed to fur-
διους δωδεκα χιλιαδων· το μηκος και το πλατος
longs twelve thousands; the length and the breadth
και το ὑψος αυτης ισα εστι. [17] *[Και εμετρη-
and the height of her equal is. [And he measured]
σε] το τειχος αυτης ἑκατον τεσσαρακοντατεσ-
the wall of her one hundred forty-four
σαρων πηχων, μετρον ανθρωπου, ὁ εστιν αγγε-
cubits, a measure of a man, which is of a mes-
λου. [18] Και ην ἡ ενδομησις του τειχους
senger. And was the building of the wall
*[αυτης, ιασπις· και ἡ πολις χρυσιον καθαρον
[of her, jasper; and the city gold pure
ὁμοια ὑαλῳ καθαρῳ. [19] Και οἱ θεμελιοι του
like to glass pure. And the foundations of the
τειχους] της πολεως παντι λιθῳ τιμιῳ κεκοσ-
wall] of the city with every stone precious having been
μημενοι· ὁ θεμελιος ὁ πρωτος, ιασπις· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαπφειρος· ὁ τριτος, χαλκηδων· ὁ
ond, sapphire; the third, chalcedony; the
τεταρτος, σμαραγδος· [20] ὁ πεμπτος, σαρδονυξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἑκτος, σαρδιος· ὁ ἑβδομος, χρυσολιθος· ὁ
the sixth, sardius; the seventh, chrysolyte; the
ογδοος, βηρυλλος· ὁ εννατος, τοπαζιον· ὁ
eighth, beryl; the ninth, topaz; the
δεκατος, χρυσοπρασος· ὁ ἑνδεκατος, ὑακινθος·
tenth, chrysoprase; the eleventh, hyacinth;
ὁ δωδεκατος, αμεθυστος. [21] Και οἱ δωδεκα
the twelfth, amethyst. And the twelve
πυλωνες, δωδεκα μαργαριται· ανα εἱς ἑκαστος
gates, twelve pearls; in one of each
των πυλωνων ην εξ ἑνος μαργαριτου. Και ἡ
of the gates was of one pearl. And the
πλατεια της πολεως, χρυσιον καθαρον ὡς ὑαλος
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.
14 And the WALL of the CITY had twelve Foundations, and ‡ on them Twelve Names of the TWELVE Apostles of the LAMB.
15 And HE who spoke with me, ‡ had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.
16 And the CITY lies quadrangular, and its LENGTH is as much as its BREADTH. And he measured the CITY with the REED to twelve Thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.
17 And he measured its WALL, a Hundred and Forty-four Cubits,—a Man's Measure, that is, the Angel's.
18 And the STRUCTURE of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.
19 ‡ And the FOUNDATIONS of the CITY WALL were decorated with Every precious Stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;
20 the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolyte; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprase; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.
21 And the TWELVE Gates were Twelve Pearls. Each one of the GATES severally was of One Pearl. ‡ And the BROAD PLACE of the CITY was pure Gold, as transparent Glass.

* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—omit (a.) 16. ... Thousand. 17. and he measured—omit (a.) 18, 19. of it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

‡ 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. ‡ 15. Ezek. xl. 3; Zech. ii. 1; ... ‡ 19. Isa. liv. 11. ‡ 21. Rev. xxii. 2.

...[22] Και ναον ουκ ειδον εν αυτῃ· ὁ γαρ
...And a temple not I saw in her; the for
...ὁ θεος ὁ παντοκρατωρ ναος αυτης εστι,
...the God the almighty a temple of her is,
...ἀρνιον. [23] Και ἡ πολις ου χρειαν εχει
...lamb. And the city not need has
...ἡλιου ουδε της σεληνης, ἱνα φαινωσιν
...sun nor of the moon, so that they may shine
...ἡ γαρ δοξα του θεου εφωτισεν αυτην,
...the for glory of the God enlightened her,
...λυχνος αυτης το αρνιον. [24] Και περιπα-
...lamp of her the lamb. And shall
...σει τα εθνη δια του φωτος αυτης.
...the nations by means of the light of her.
...ἱ βασιλεις της γης φερουσι την δοξαν και
...kings of the earth bring the glory and
...μην αὑτων εις αυτην· [25] και οἱ πυλωνες
...honor of themselves into her; and the gates
...ου μη κλεισθωσιν ἡμερας· (νυξ γαρ ουκ
...not not may be shut day; (night for not
...εκει·) [26] και οισουσι την δοξαν και την
...there;) and they shall bring the glory and the
...των εθνων εις αυτην. [27] Και ου μη
...of the nations into her. And not not
...θῃ εις αυτην παν κοινον, και ποιουν βδε-
...into her every thing common, and doing an a-
...α και ψευδος· ει μη οἱ γεγραμμενοι εν τῳ
...tion and a falsehood; if not those having been written in the
...ῳ της ζωης του αρνιου.
...of the of life of the lamb.

KEΦ. κβ'. 22.

...αι εδειξε μοι ποταμον ὑδατος ζωης *[λαμ-
...nd he showed to me a river of water of life [bright]
...] ὡς κρυσταλλον, εκπορευομενον εκ του
...as a crystal, proceeding out of the
...ν του θεου και του αρνιου. [2] Εν μεσῳ της
...of the God and of the lamb. In midst of the
...ειας αυτης και του ποταμου εντευθεν και
...lace of her and of the river on this side and
...θεν ξυλον ζωης, ποιουν καρπους δωδεκα,
...side a wood of life, bearing fruits twelve,
...μηνα ἑκαστον αποδιδουν τον καρπον
...to month each one yielding the fruit
...ν· και τα φυλλα του ξυλου εις θεραπειαν
...and the leaves of the wood for healing
...θνων. [3] Και παν καταθεμα ουκ εσται ετι·
...nations. And every curse not shall be longer;
...θρονος του θεου και του αρνιου εν αυτῃ
...throne of the God and of the lamb in her
..., και οἱ δουλοι αυτου λατρευσουσιν αυτῳ·
...and the bond-servants of him shall publicly serve him;

22 And ‡I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

23 And ‡the CITY has no Need of the SUN, nor of the MOON, that they might *give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

24 And ‡the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH *bring their GLORY into it;

25 and ‡its GATES shall not be shut by Day; for ‡there will be no Night there;

26 and they shall bring the GLORY and the HONOR of the NATIONS *into it.

27 ‡And nothing common, and that practises Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in ‡the BOOK of LIFE of the LAMB.

CHAPTER XXII.

1 And he showed me ‡a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

2 ‡In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was ‡a †Wood of Life, bearing twelve Fruits, yielding for each Month its own FRUIT; and the LEAVES of the WOOD were ‡for the HEALING of the NATIONS.

3 And ‡there will be no more any Accursed thing; ‡and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

...aticanManuscript, No. 1160.—23. give light; for the GLORY itself of GOD, (&c.) ...ng for him the glory and Honor of the NATIONS into it, (&c.) 26. to enter into
1. bright—omit.

† See Note on Rev. ii. 7.

... John iv. 23. ‡ 23. Isa. xxiv. 23; lx. 19, 20; Rev. xxii. 5; verse 11. ‡ 24. ... 3, 5, 11; lxvi. 12. ‡ 25. Isa. lx. 11. ‡ 25. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5. ...a. xxv. 8; lii. 1; lx. 21; Rev. xxii. 14, 15. ‡ 27. Phil. iv. 3; Rev. iii. 5; xiii. 8; ‡ 1. Ezek. xlvii. 1; Zech. xiv. 8. ‡ 2. Ezek. xlvii. 12; Rev. xxi. 21. ...n. ii. 9; Rev. ii. 7. ‡ 2. Rev. xxi. 24. ‡ 3. Zech. xiv. 11. ‡ 3. Ezek. ...35.

4 και οψονται το προσωπον αυτου, και τα ονομα
and they shall see the face of him, and the name
αυτου επι των μετωπων αυτων. 5 Και νυξ ουκ
of him on the foreheads of them. And night not
εσται ετι· και ου χρεια λυχνου και φωτος
shall be longer, and no need of lamp and of light
[ἡλιου,] ὁτι κυριος ὁ θεος φωτισει* [επ'] αυτους·
[of sun,] because Lord the God will shine [on] them;
και βασιλευσουσιν εις τους αιωνας των αιωνων.
and they shall reign for the ages of the ages.
6 Και ειπε μοι· Οὑτοι οἱ λογοι πιστοι και
And he said to me; These the words faithful ones and
αληθινοι· και κυριος ὁ θεος των πνευματων
true ones; and Lord the God of the spirits
των προφητων απεστειλε τον αγγελον αὑτου
of the prophets sent the messenger of himself
δειξαι τοις δουλοις αὑτου, ἁ δει γενεσ-
to show to the bond-servants of himself, the things it behoves to have
θαι εν ταχει. 7 Και ιδου, ερχομαι ταχυ· μακα-
done with speed. And lo, I come speedily; blessed
ριος ὁ τηρων τους λογους της προφητειας του
the one keeping the words of the prophecy of the
βιβλιου τουτου. 8 Και εγω Ιωαννης ὁ ακουων
scroll this. And I John the one hearing
και βλεπων ταυτα· και ὁτε ηκουσα και εβλε-
and seeing these things; and when I heard and saw,
ψα, επεσον προσκυνησαι εμπροσθεν των ποδων
I fell down to worship before the feet
του αγγελου του δεικνυοντος μοι ταυτα. 9 Και
of the messenger the one showing to me these things. And
λεγει μοι· Ὁρα μη· συνδουλος σου ειμι, και
he says to me, See not; a fellow-bondservant of thee I am, and
των αδελφων σου των προφητων, και των τη-
of the brethren of thee of the prophets, and of those keep-
ρουντων τους λογους του βιβλιου τουτου· τω
ing the words of the scroll this; to the
θεω προσκυνησον. 10 Και λεγει μοι· Μη σφρα-
God give thou reverence. And he says to me; Not thou may-
γισης τους λογους του προφητειας του βιβλιου
est seal the words of the prophecy of the scroll
τουτου· ὁ καιρος εγγυς εστιν. 11 Ὁ αδικων
this; the season near is. The one acting unjustly
αδικησατω ετι, και ὁ ῥυπαρος ῥυπαρευθητω ετι·
let him be unjust still, and the filthy one let him be filthy still,
και ὁ δικαιος δικαιοσυνην ποιησατω ετι, και ὁ
and the righteous one righteousness let him do still, and the
ἁγιος ἁγιασθητω ετι.
holy one let him be holy still.

12 Ιδου, ερχομαι ταχυ, και ὁ μισθος μου μετ'
Lo, I come speedily, and the reward of me with
εμου, αποδουναι ἑκαστῳ ὡς το εργον αυτου
me, to give back to each one as the work of him
[illegible]

4 And ‡they will see his FACE; and ‡his NAME will be on their FOREHEADS.

5 ‡And Night will be no more; and no need of Lamp and Sun-Light; because the ‡Lord God will shine on them; and ‡they will reign for the AGES of the AGES.

6 And he *said to me, ‡"These WORDS are faithful and true; and the Lord GOD of the SPIRITS of the PROPHETS ‡sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.

7 And ‡behold! I am coming speedily; ‡Blessed is HE who KEEPS the WORDS of the PROPHECY of this BOOK."

8 And I John am he who HEARD and SAW these things. And when I heard and *saw, ‡I fell down to worship before the FEET of THAT ANGEL who SHOWED me these things.

9 And he says to me, ‡"See; no; I am a fellow-servant with thee, and with thy BRETHREN the PROPHETS, and with THOSE who KEEP the WORDS of this BOOK; worship GOD."

10 ‡And he says to me, "Seal not the WORDS of the PROPHECY of this BOOK; †for the TIME is near.

11 ‡Let the UNJUST one, act unjustly still; and let the FILTHY, be filthy still; and let the RIGHTEOUS, work righteousness still; and let the HOLY, be holy still.

12 Behold! ‡I am coming speedily; ‡and my REWARD is with me, to give to each one as his WORK †is.

* VATICAN MANUSCRIPT, No. 1160.—5. of sun—omit (n.) 5. sun—omit (x.) 6. says to me, (n.) 8. when I saw, (n.) † 10. for, (a.) 12. is, (a.)

‡ 4. Matt. v. 8. ‡ 4. Rev. iii. 12; xiv. 1. ‡ 5. Rev. xxi. 23, 25. ‡ 5. Psa. xxxvi. 9; Isaiah lx. 19. ‡ 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. Rev. xix. 9; xxi. 5. ‡ 6. Rev. i. 1. ‡ 7. Rev. iii. 11; verses 10, 12, 20. Rev. i. 3. ‡ 8. Rev. i. 9, 10. ‡ 9. Rev. xix. 10. Rev. x. 4. ‡ 10. Rev. i. 3. ‡ 11. [illegible] ‡ 12. verse 7. ‡ 12. Rev. xx. 12.

13 Εγω το Α και το Ω, ὁ πρωτος και
I the Alpha and the Omega, the first and
τος, ἡ αρχη και το τελος. 14 Μακα-
, the beginning and the end. Blessed
ποιουντες τας εντολας αυτου, ἱνα
doing the commandments of him, so that
εξουσια αυτων επι το ξυλον της ζωης,
authority of them over the wood of the life,
ς πυλωσιν εισελθωσιν εις την πολιν.
in gates they may enter into the city.
οἱ κυνες και οἱ φαρμακοι και οἱ πορνοι
the dogs and the sorcerers and the fornicators
ονεις και οἱ ειδωλολατραι, και πας ὁ
murderers and the idolaters, and every one the
ιαι ποιων ψευδος. 16 Εγω Ιησους επεμ-
and doing falsehood. I Jesus sent
αγγελον μου μαρτυρησαι ὑμιν ταυτα επι
messenger of me to testify to you these things to
κλησιαις· εγω ειμι ἡ ῥιζα και το γενος
congregations; I am the root and the offspring
ὁ αστηρ ὁ λαμπρος ὁ πρωινος. 17 Και
the star the bright the morning. And
μα και ἡ νυμφη λεγουσιν· Ερχου· και ὁ
and the bride say; Come thou; and the
ειπατω· Ερχου· και ὁ διψων ερχεσ-
let him say; Come thou; and the one thirsting let him
θελων λαβετω ὑδωρ ζωης δωρεαν.
one willing let him take water of life gratis.
ρτυρω εγω παντι τῳ ακουοντι τους
testify I to all to the one hearing the
της προφητειας του βιβλιου τουτου·
of the prophecy of the scroll this;
ς επιθῃ επ' αυτα, επιθησει ὁ θεος επ'
one may add to them, will add the God to
τας πληγας τας γεγραμμενας εν τῳ
the plagues those having been written in the
τουτῳ· 19 και εαν τις αφελῃ απο των
this; and if any one may take away from the
του βιβλιου της προφητειας ταυτης,
of the scroll of the prophecy this,
ὁ θεος το μερος αυτου απο του ξυλου της
the God the portion of him from the wood of the
αι εκ της πολεως της ἁγιας, των γεγ-
and out of the city the holy, of those having
ων εν τῳ βιβλιῳ τουτῳ. 20 Λεγει ὁ
in the scroll this. He says the
ων ταυτα· Ναι ερχομαι ταχυ. Αμην,
ng these things, Yes I come speedily. So be it,
κυριε Ιησου.
O Lord Jesus.

χαρις του κυριου Ιησου †[Χριστου]
favor of the Lord Jesus [Anointed]
ντων †[των ἁγιων.]
all [of the holy ones.]

13 ‡I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

14 Blessed are THOSE who † WASH their ROBES, so that their RIGHT may be ‡ to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

15 ‡ Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

16 ‡ Jesus sent my ANGEL to testify to you these things in the CONGREGATIONS. ‡ I am the ROOT and the OFFSPRING of David, the BRIGHT MORNING STAR.

17 And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

18 I testify to Every one who HEARS the WORDS of the PROPHECY of this BOOK, ‡ If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from ‡ the WOOD of the LIFE, ‡ and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

20 HE who TESTIFIES these things says, "Yes, ‡ I am coming speedily." Amen! Come! Lord Jesus.

21 The FAVOR of the LORD Jesus be with ALL. †

...ash their robes, (A B.) † 21. Anointed omitted by A. † 21. of the ...
...mitted by A. Subscription—APOCALYPSE OF JOHN, (A.)

...ev. i. 8, 11. ‡ 14. Rev. ii. 7. ‡ 15. Gal. v. 19—21. ‡ 16. Rev. v. 5.
...ie. 2; xiii. 32; Prov. xxx. 6. ‡ 19. verses 2, 14. ‡ 19. Rev. xxi. 2.
...12.

ALPHABETICAL APPENDIX

OF THE

RAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS, PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

, [*a teacher, lofty,*] the first high of the Jews; the son of Amram, of ibe of Levi, and brother of Moses and n; appointed by God, Heb. v. 4; vii. 11. 'S ROD that blossomed, Heb. ix. 4. e account, Num. xvii.

ON, [*the Destroyer,*] king of the s, and angel of the abyss, Rev. ix. 11. [*vanity,*] the second son of Adam and His history, Gen. iv. 2—11; his faith, 11. 4; his blood, Luke xi. 51; Heb. xii. alled "righteous" by Jesus, Matt. 5.

NE, [*the father of mourning,*] a Pro- of Cœlo-Syria, between Libanus and Libanus.

NATION OF DESOLATION, (Matt. 15; Dan. ix. 27; xii. 11,) probably re the ensigns or banners of the Roman with the idolatrous, and, therefore, inable images on them.

IAM, [*father of a multitude,*] was the f Terah, Gen. xi. 27; the tenth from in the line of Heber, and born at Ur, of Chaldea, A. M. 2008. His history ies a large portion of the book of is, and is intimately connected with he Jewish and Christian institutions. "the friend of God," James ii. 23; heir of the world," Rom. iv. 13; and se he believed God, and received the ises, he has been constituted a father believers, whether Jew or Gentile. om. iv. 11—16.

IAM'S BOSOM.—An allusion to the re in which the Jews and other east- ations placed themselves at table. reclined on the bosom of Jesus at sup- hence *Abraham's bosom* denotes both and felicity, Luke xvi. 22.

, a very deep pit, referring often to vast body of water which in Jewish on was held up in some cavernous re- le within the earth. It refers some- to the dark sepulchres of the east, hewn out in the rock, and descend- beneath the surface, formed a kind der-world, Rom. x. 7. Also an Apoca- symbol of the abode and doom of powers which are hostile to Christ is church.

AMA, [*the field of blood,*] a piece of d south of Jerusalem, on the other f the brook Siloam; also called the r's field, Matt. xxvii. 8; Acts i. 18, 19.

A, [*grief, trouble,*] a Province of Pelo- sus; also, a Province including all uth part of Greece.

CUS, a native of Achaia, 1 Cor. xvi. 17.

F APOSTLES—written by Luke as a uation of his history of the life, etc., us; and relates chiefly the actions ufferings of Peter, John, Paul and thers, in connection with the history Church for about *30 years*, or to about 63. *The chief design of the writer* appears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, [*earthy,*] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

——, SECOND—Christ so called, 1 Cor. xv. 22, 45—47.

ADOPTION, or *Sonship*, from *huiothesia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMYTTIUM, [*the court of death,*] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

ADRIA, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

ADVERSARY, (see *Satan*,) one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, [*a locust, a feast of a father,*] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aion*, an indefinite period of time, past, present or future. This is the proper translation of *aion*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aionios*, is found about 75 times; and is applied to *life*, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aionios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aion*, age, it cannot properly go beyond its meaning.

AGRIPPA, [*causing pain at his birth,*] King and Tetrarch under Claudius Cesar, Acts xxv. 13—27; xxvi.

AIR, or ATMOSPHERE, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble, in

which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel, Mark xiv. 3.

ALEXANDER, [*the helper of men*,] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.

ALEXANDRIA, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGORY, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.

ALLELUIA, or HALLELUJAH, [*Praise you the Lord.*] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1—6.

ALMIGHTY, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.

ALPHA and OMEGA, the *first* and *last* letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.

ALPHEUS, [*thousand, chief*,] the father of James and Jude. Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.

ALTAR, a sort of elevated hearth on which to offer sacrifices to God. The Christian *altar* referred to, Heb. xiii. 10.

AMBASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.

AMETHYST.—See PRECIOUS STONES.

AMPHIPOLIS, now called *Emboli*; a city lying between Macedon and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.

AMPLIAS, [*large*,] an individual highly esteemed by Paul, Rom. xvi. 8.

ANANIAS [*the cloud of the Lord*,] and SAPPHIRA, [*that tells*,] their *sin* and *punishment*, Acts v. 1—11.

——— *high priest*, mentioned Acts xxiii. 1—5.

——— a *disciple* of Jesus, Acts ix. 10—18.

ANATHEMA MARANATHA, a Syriac exclamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."

ANCHOR, "cast out at the stern." Acts xxvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.

ANDREW, [*a stout and strong man*,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.

ANDRONICUS, [*a man excelling others*,] Rom. xvi. 7.

ANGEL. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes office, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every species. The New Testament mentions [illegible] angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word is [illegible] occasionally rendered by the term messenger, and frequently by the word angel, which is, indeed, now naturalized and adopted into our language.

ANNA, [*gracious*,] a prophetess and widow of the tribe of *Asher*. Luke ii. 36—38.

ANNAS, [*one who answers*,] an high priest of the Jews. Luke iii. 2; John xviii. [illegible] Acts iv. 6.

ANOINTED, The—the English [illegible] of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Ghost to the sacred offices of *Prophet*, *Priest*, and King. [illegible] Psa. ii. 6; xlv. 7; lxxxix. [illegible] cx. 4; Isa. lxi. 1; Luke iii. 22; iv. 18; Acts x. 38.

ANOINTING, a Jewish ceremony, by which persons and things under the law were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23—33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his people with the Holy Spirit. Samuel anointed *Saul*, (1 Sam. x. 1,) and *David*, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxiv. [illegible] 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.

ANTICHRIST, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.

ANTIOCH, [*speedy as a chariot*,] Two cities of this name are mentioned in Scripture. 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B.C., and named after his father Antiochus. It is now called *Antakia*. Here the disciples of Christ were first styled Christians. Acts xi. 26. 2. *Antioch*, now *Akshehr*, a city of Asia Minor, in Pisidia, [illegible] miles N. [illegible] of Tarsus.

ANTIPAS, [*against all*,] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. [illegible] 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock [illegible] Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.

ANTIPATRIS, [*against the father*,] a city of Palestine, 25 miles W. N. W. of [illegible] named in honor of *Antipater*, the father of Herod.

APOLLONIA, [*destruction*,] a town of Macedonia, 10 miles E. by S. of Thessalonica. Acts xvii. 1.

APOLLOS, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man and mighty in the Scriptures. Acts xviii. 24.

APOLLYON, [*a destroyer*,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.

APOSTLE, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as God's Apostle, John xvii. 18; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as his Apostles; and to those sent out by congregations, such as, [illegible]

Sylvanus, Timothy, &c., as Apostles of Churches.

APPHIA, [*that produces,*] Philemon 2.

APPII FORUM, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xxviii. 15.

AQUILA, [*an eagle,*] a tent-maker, mentioned Acts xviii. 24, with whom Paul wrought and lodged.

ARABIA, [*evening, wild, and desert,*] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia *Felix*, or the *Happy*, in the south, which is very fertile; 2. Arabia *Petrea*, or the *Rocky*, in the north-west, including Idumea; and 3. Arabia *Deserta*, or the *Desert*, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1—5; 2 Chron. ix. 1—14; Gal. i. 17; *prophetically*, Isa. xxi. 13; Jer. xxv. 24.

ARABIANS, mentioned Acts ii. 11.

ARCHANGEL, or the CHIEF ANGEL, alluded to 1 Thess. iv. 16; Jude 9.

ARCHELAUS, [*the prince of the people,*] a king under Cesar, and son of Herod the Great. Matt. ii. 22.

ARCHIPPUS, [*governor of horses,*] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.

AREOPAGITE, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from

AREOPAGUS, [*the hill of Mars,*] which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.

ARETAS, [*one that pleases,*] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.

ARIMATHEA, [*a lion, dead to the Lord,*] or RAMAH, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, [*a good prince,*] Paul's companion and fellow-prisoner, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.

ARK, [*Noah's,*] described, Gen. vi. 14—16; and alluded to, 1 Pet. iii. 21.

ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its *history*, Exod. xxv. 10—21; xxxvii. 1—9; Josh. iii. 15—17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi.; xv. 24—29; 2 Chron. v. 2, 13, 14 alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.

ARMAGEDDON, [*mountain of destruction,*] a place in Samaria, east of Cesarea; the mountain of *Megeddon*, or *Megiddo*, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, the abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter. Rev. xvi. 16.

ARMOR, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.

ARTEMAS, [*whole, sound,*] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.

ASCENSION OF CHRIST, account of, Mark xvi. 19; Luke xxi 50, 51; Acts i. 1—12.

——— INTO HEAVEN, a symbol of the elevation of political dignity, Rev. xi. 12.

ASIA, [*muddy, boggy,*] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, [*approaching,*] a seaport of Asia Minor, in Mysia, 31 miles W. of Adramyttium, now called *Beiram*. Acts xx. 13, 14.

ASYNCRITUS, [*incomparable,*] a disciple at Rome. Rom. xvi. 14.

ATHENS, [*without increase, of Minerva,*] the principal city of ancient Greece, situated on the Saronic Gulf, 40 miles E. of Corinth, and 500 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15—34.

ATONEMENT, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of AT-ONE-MENT attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.

ATTALIA, [*that increases,*] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.

AUGUSTUS, [*venerable,*] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.

AZOR, [*a helper,*] the son of Eliakim, Matt. i. 13.

AZOTUS, [*pillage,*] or ASHDOD, now *Esdoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, [*confusion,*] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, (Mystical,) Rev. xiv. 8; xvi. 19; xvii.; xviii.

BALAAM, [*the old age, or ancient of the people,*] a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii—xxiv; xxxi. 8; Josh. xiii. 22; his sin mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.

BAPTIZE, *bapto*, *baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse*, *dip*, or *plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour*, *dip*, and *sprinkle*, occurring in Lev. xiv. 15, 16, "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *cheo*, to pour; *raino*, to sprinkle; and *bapto*, to dip.

BAPTISM, *baptisma*, *baptismos*. These words are never translated sprinkling or pouring in any version. *Baptisma* occurs 22 times, and *baptismos* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10—12.

——— IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 5; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [*son of shame, confusion,*] a noted criminal at Jerusalem. Matt. xxvii. 16—21; Mark xv. 6—11; Luke xxiii. 18—25; John xviii. 40.

BARACHIAS, [*who blesses God,*] the father of Zechariah, mentioned Matt. xxiii. 35.

BAR-JESUS, [*son of Jesus,*] in Arabic his name was Elymas. See *Elymas.*

BAR-JONAH, [*the son of a dove, or of Jonah,*] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15—17. See *Peter.*

BARNABAS, [*son of exhortation,*] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22—30; xii. 25; travels with Paul, Acts xiii—xv. 35; separates from him, Acts xv. 36—39; his error alluded to, Gal. ii. 1—13.

BARSABAS, [*son of rest,*] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [*a son that suspends the waters,*] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [*son of the honorable,*] mentioned Matt. xx. 29—33; Mark x. 46—52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAALZEBUB, [*god of the fly,*] an idol of the Ekronites, 2 Kings i. 2. In the Greek New Testament it is spelled *Beelzeboul,* which means *dung-god,* the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii 24; Luke xi. 15.

BENJAMIN, [*son of my right hand,*] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [*heavy, weighty,*] a town of Macedonia now called *Verea*; Acts xvii. 10, 15.

BERNICE, [*one that brings victory,*] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.

BERYL.—See PRECIOUS STONES.

BETHABARA, [*house of passage,*] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY, [*house of song, of affliction,*] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETHESDA, [*house of mercy,*] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2—15.

BETHLEHEM, [*house of bread,*] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birthplace of David and Jesus. It was called *Bethlehem of Judah,* or *Bethlehem Ephratah,* (Micah v. 2,) to distinguish it from another *Bethlehem in Zebulon,* near Nazareth, Josh. xix. 15.

BETHPAGE, [*a place of figs,*] a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.

BETHSAIDA, [*a house of fruits,*] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 44; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau sold his *birthright* to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his as a punishment of his incest, Gen. xlix. 3, 4; so his tribe always remained in obscurity, while his younger brothers shared the privileges. Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, *episkopos,* Overseer; synonymous with *Elder,* and *Shepherd.* See *Elder.*

BITHYNIA, [*violent precipitation,*] a province of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disaster, and distress. See Job xxx. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 6; Nahum ii. 10.

BLASPHEMY, *Blasphemia,* speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke [illegible]

BLASTUS, [*that buds and brings forth,*] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 19; Deut. [illegible] 1; Mal. i. 8, 14. Christ without blemish, [illegible] i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. [illegible] Syrians, 2 Kings vi. 18; Paul, Acts ix. [illegible] Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30—34; Mark viii. [illegible] 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. iii. 17; vii. [illegible] xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the life of the animal, and [illegible] besides, the *fat* and *blood* were God's portion of every sacrifice. *Blood* is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 3; Ezek. xiv. 19; Rev. [illegible] To turn waters into blood is to [illegible] tions in war.

BLOOD OF CHRIST, redemption through it, Eph. i. 7; Col. i. 14; Rev. v. 9; [illegible] through it, Heb. x. 22; [illegible] 1 John i. 7; Rev. i. 5; [illegible] Lord's Supper called his blood, and the blood of the New COVENANT, Matt. xxvi [illegible]

; Luke xxii. 20; 1 Cor. xi. 25; the blood of the everlasting eb. xiii. 20.
, [*sons of thunder*,] a name given d John, Mark iii. 17.
r natural or spiritual, Man's present state, is called *natural*, n from the *spiritual* body to be the resurrection. The term is pture to denote an *organised* ay kind. We also read of *the* which is to be put off when im- the death of Christ. This is to ered in order to understand e figurative language of Paul Christian experience and sancti- e Christian's body is to be kept xii. 1; 1 Cor. vi. 13; 1 Thess. iv. *ood* at the resurrection, 1 Cor. Phil. iii. 21; 1 John iii. 2. The hurch is called *the body of Christ*, 5; 1 Cor. x. 17; xii. 12—27, &c. ns are members of this body; ong all the Apostles, Prophets, Teachers, gifts, miracles, and owed by its head after his glori- esus is the *head* of the body, and is glorified, so will all the *mem-* ified with him. In the Lord's *bread* is called the *body* of t is, the representation of his is broken in remembrance of

brew, *Sepher*, in Greek, *Biblos*. terials were formerly used in ks. Plates of lead and copper, f trees, bricks stone, and wood, al matters employed to engrave and monuments upon as men g to have transmitted to pos- iod's works were written on oman laws on brass; God's on l Solon's on planks of wood. were last used, they were gen- ed with a thin coat of wax, for writing and in blotting out, ains the expression of David ays that his sins may be blotted out, that is, the record of them. s, being more convenient as to portableness, were afterwards books, and are still so used in n the thin inner bark of trees, he elm; hence the Latin word nner bark of a tree,) means also terwards the *Papyrus*, or "paper used. Isa. xix. 7. Parchment ards invented in Pergamos. hese two last substances were icks like cloth, and hence the *e*, from the Latin word, *volvo*, to thus rolled might have several at a person might break one and came to another; whereas, if r books had several seals, all when it one was. See Rev. v. *Life*,"—an allusion to the regis- ancient cities of all the names citizens. Phil. iv. 3. Honorable t citizens, were sometimes en- which was giving the freedom Vagabonds and disorderly per- eir names erased. Rev. iii. 5. xxxii. 32; Rev. xiii. 8; xxi. 27;

tioned, but now extant; of *the Lord*, Num. xxi. 14, of *Jasper*, 2 Sam. i. 18; of *Samuel concern-* *dom*, 1 Sam. x. 25; of *Solomon*, 31, 33, of *the chronicles of David*, xvii. 24; of the *acts of Solomon*, 1 Kings xi. 41; of *Nathan, Samuel, and Gad*, 1 Chron. xxix. 29; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the *visions of Iddo*, 2 Chron. ix. 29; of *Shemaiah*, 2 Chron. xii. 15; of *Jehu*, 2 Chron. xx. 34; of the *sayings of the Seers*, 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSOR, [*taking away*,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxii. 5.

BOTTLES were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15—30; xxxix. 8—21.

BRETHREN (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13—15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 10—15; 2 Cor. xi. 2; Rev. xix. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1—13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. xi. 6; Ezek. xxxviii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [*a searcher*,] a high priest of the Jews, and son-in-law to Annas; mentioned John xi. 49, 50; xviii. 13, 14.

CAIN, [*possession*,] the first-born son of Adam; his *history*, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kaleoo*, to call, which occurs about 130 times, and *proskaleoo*, to call to one, about 30 times.

CALLED, *kletos*, derived from the above; occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *klesis*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

μι το Α και το Ω, ἡ αρχη και το τελος.
am the Alpha and the Omega, the beginning and the end.
γω τῳ διψωντι δωσω εκ της πηγης του
I to the one thirsting will give from of the fountain of the
δατος της ζωης δωρεαν· [7] Ὁ νικων κληρο-
water of the life gratis, the one overcoming shall in-
νομησει ταυτα, και εσομαι αυτῳ θεος, και
herit these things, and I will be to him a God, and
υτος εσται μοι ὁ υἱος. [8] Τοις δε δειλοις και
he shall be to me the son. To the but cowards and
πιστοις, και εβδελυγμενοις, και φονευσι και
faithless ones, and abominable ones, and murderers and
ορνοις, και φαρμακοις και ειδωλολατραις, και
fornicators, and sorcerers and idolaters, and
πασι τοις ψευδεσι, το μερος αυτων εν τῃ λιμνῃ
all the liars, the portion of them in the lake
ῃ καιομενῃ πυρι και θειῳ, ὁ εστιν ὁ θανατος
that burning with fire and brimstone, which is the death
δευτερος.
second.

[9] Και ηλθε εἱς των ἑπτα αγγελων των εχον-
And came one of the seven messengers of those having
των τας ἑπτα φιαλας τας γεμουσας των ἑπτα
the seven bowls those being full of the seven
πληγων των εσχατων, και ελαλησε μετ' εμου,
plagues the last ones, and talked with me,
λεγων· Δευρο, δειξω σοι την νυμφην του
saying: Come thou, I will show to thee the bride of the
αρνιου την γυναικα. [10] Και απηνεγκε με εν
Lamb the wife. And he bore away me in
πνευματι επ' ορος μεγα και ὑψηλον, και
spirit to a mountain great and high, and
εδειξε μοι την πολιν την ἁγιαν Ἱερουσαλημ,
showed me the city the holy Jerusalem,
καταβαινουσαν εκ του ουρανου απο του θεου,
coming down out of the heaven from the God,
[11] εχουσαν την δοξαν του θεου· ὁ φωστηρ
having the glory of the God; the luminary
αυτης ὁμοιος λιθῳ τιμιωτατῳ, ὡς λιθῳ ιασπιδι
of her like to a stone most precious, as to a stone jasper
κρυσταλλιζοντι· [12] εχουσα τειχος μεγα και
being crystalline; having a wall great and
ὑψηλον, εχουσα πυλωνας δωδεκα, και επι τοις
high, having gates twelve, and at the
πυλωσιν αγγελους δωδεκα, και ονοματα επι-
gates messengers twelve, and names having
γεγραμμενα, ἁ εστι των δωδεκα φυλων *[των]
been written, which is the twelve tribes [of the]
υἱων Ισραηλ. [13] Απο ανατολων, πυλωνες τρεις·
sons of Israel. From east, gates three;
απο Βορρα, πυλωνες τρεις· απο Νοτου, πυλωνες
from North, gates three; from South, gates

‡ I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one ‡ I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR *shall inherit these things; and ‡ I will be to Him a God, and he shall be to Me a SON.

8 ‡ But as for the COWARDS, and Unbelievers, and the * Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and All LIARS,—their PORTION [will be] in ‡ THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of ‡ THOSE SEVEN Angels, who HAD THOSE SEVEN Bowls FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come, I will show thee ‡ the * BRIDE, the WIFE of the LAMB."

10 And he bore me away ‡ in Spirit to a great and high Mountain, and showed me ‡ the HOLY CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 ‡ † having the GLORY of GOD; its LUMINARY was like a most precious Stone, as a crystalline Jasper.

12 It had a Wall great and high; it had ‡ twelve Gates, and at the GATES twelve Angels, and Names inscribed, which are * the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; * and on the North three Gates; and on the

* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (a.) 8. Sinners, and abominable, (a.) 9. woman, the BRIDE of the LAMB, (a.) 12. the Names of, (a.) ... of the—omit (a. b.) 13. and on the West three Gates, and on the North three Gates, and on the South three Gates.

† 11. having the GLORY of GOD, omitted by A.

‡ 6. Rev. i. 8; xxii. 13. ‡ 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17. ‡ 7. Zech. viii. 8; Heb. viii. 10. ‡ 8. 1 Cor. vi. 9, 10; Gal. v. 19—21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; Rev. xxii. 15. ‡ 8. Rev. xx. 14, 15. ‡ 9. Rev. xv. 1, 6, 7. ‡ 9. Rev. xix. 7; verse 2. ‡ 10. Rev. i. 10; xvii. 3. ‡ 10. Ezek. xlviii; verse 2. ‡ 11. Rev. xxii. 5; verse 23. ‡ 12. Ezek. xlviii. 31—34.

τρεις· απο δυσμων, πυλωνες τρεις. 14 Και το
three; from west, gates three. And the
τειχος της πολεως εχον θεμελιους δωδεκα, και
wall of the city had foundations twelve, and
επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-
on them twelve names of the twelve apos-
λων του αρνιου. 15 Και ὁ λαλων μετ' εμου,
tles of the lamb. And the one talking with me,
ειχε μετρον καλαμον χρυσουν, ἱνα μετρηση
had a measure a reed golden, so that he might measure
την πολιν, και τους πυλωνας αυτης, *[και το
the city, and the gates of her, [and the
τειχος αυτης.] 16 Και ἡ πολις τετραγωνος
wall of her.] And the city four-angled
κειται, και το μηκος αυτης ὁσον και το πλατος.
is placed, and the length of her as much as even the breadth.
Και εμετρησε την πολιν τῳ καλαμῳ επι στα-
And he measured the city with the reed to fur-
διους δωδεκα χιλιαδων· το μηκος και το πλατος
longs twelve thousands; the length and the breadth
και το ὑψος αυτης ισα εστι. 17 *[Και εμετρη-
and the height of her equal is. [And he measured]
σε] το τειχος αυτης ἑκατον τεσσαρακοντατεσ-
the wall of her one hundred forty-four
σαρων πηχων, μετρον ανθρωπου, ὁ εστιν αγγε-
cubits, a measure of a man, which is of a mes-
λου. 18 Και ην ἡ ενδομησις του τειχους
senger. And was the building of the wall
*[αυτης, ιασπις· και ἡ πολις χρυσιον καθαρον
[of her, jasper; and the city gold pure
ὁμοια ὑαλῳ καθαρῳ. 19 Και οἱ θεμελιοι του
like to glass pure. And the foundations of the
τειχους] της πολεως παντι λιθῳ τιμιῳ κεκοσ-
wall] of the city with every stone precious having been
μημενοι· ὁ θεμελιος ὁ πρωτος, ιασπις· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαπφειρος· ὁ τριτος, χαλκηδων· ὁ
ond, sapphire; the third, chalcedony; the
τεταρτος, σμαραγδος· 20 ὁ πεμπτος, σαρδονυξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἑκτος, σαρδιος· ὁ ἑβδομος, χρυσολιθος· ὁ
the sixth, sardius; the seventh, chrysolyte; the
ογδοος, βηρυλλος· ὁ εννατος, τοπαζιον· ὁ
eighth, beryl; the ninth, topaz; the
δεκατος, χρυσοπρασος· ὁ ἑνδεκατος, ὑακινθος·
tenth, chrysoprase; the eleventh, hyacinth;
ὁ δωδεκατος, αμεθυστος. 21 Και οἱ δωδεκα
the twelfth, amethyst. And the twelve
πυλωνες, δωδεκα μαργαριται· ανα εἱς ἑκαστος
gates, twelve pearls; in one of each
των πυλωνων ην εξ ἑνος μαργαριτου. Και ἡ
of the gates was of one pearl. And the
πλατεια της πολεως, χρυσιον καθαρον ὡς ὑαλος
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.

14 And the WALL of the CITY had twelve Foundations, and ‡on them Twelve Names of the TWELVE Apostles of the LAMB.

15 And he who spoke with me, ‡had a Measure, a golden Reed, that he might measure the CITY and its GATES and its WALL.

16 And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve *thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.

17 And he measured its WALL, a Hundred and Forty-four Cubits,—a Man's Measure, that is, the Angel's.

18 And the BUILDING of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.

19 ‡And the FOUNDATIONS of the CITY WALL were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;

20 the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolite; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprase; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.

21 And the TWELVE Gates were Twelve Pearls; Each one of the GATES respectively was of One Pearl. ‡And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—omit [a.] 16. Twelve Thousand. 17. and he measured—omit [a.] 18, 19. of its wall Jasper; and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

‡ 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. ‡ 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1. ‡ 19. Isa. liv. 11. ‡ 21. Rev. xxii. 2.

διαυγης. 22 Και ναον ουκ ειδον εν αυτῃ· ὁ γαρ
transparent. And a temple not I saw in her; the for
κυριος ὁ θεος ὁ παντοκρατωρ ναος αυτης εστι,
Lord the God the almighty a temple of her is,
και το αρνιον. 23 Και ἡ πολις ου χρειαν εχει
and the lamb. And the city not need has
του ἡλιου ουδε της σεληνης, ἱνα φαινωσιν
of the sun nor of the moon, so that they may shine
αυτῃ· ἡ γαρ δοξα του θεου εφωτισεν αυτην,
in her; the for glory of the God enlightened her,
και ὁ λυχνος αυτης το αρνιον. 24 Και περιπα-
and the lamp of her the lamb. And shall
τησουσι τα εθνη δια του φωτος αυτης.
walk the nations by means of the light of her.
Και οἱ βασιλεις της γης φερουσι την δοξαν και
And the kings of the earth bring the glory and
την τιμην αὑτων εις αυτην· 25 και οἱ πυλωνες
the honor of themselves into her; and the gates
αυτης ου μη κλεισθωσιν ἡμερας· (νυξ γαρ ουκ
of her not not may be shut day; (night for not
εσται εκει·) 26 και οισουσι την δοξαν και την
will be there;) and they shall bring the glory and the
τιμην των εθνων εις αυτην. 27 Και ου μη
honor of the nations into her. And not not
εισελθῃ εις αυτην παν κοινον, και ποιουν βδε-
may enter into her every thing common, and doing an a-
λυγμα και ψευδος· ει μη οἱ γεγραμμενοι εν τῳ
bomination and a falsehood; if not those having been written in the
βιβλιῳ της ζωης του αρνιου.
scroll of the of life of the lamb.

ΚΕΦ. κβ'. 22.

1 Και εδειξε μοι ποταμον ὑδατος ζωης *[λαμ-
And he showed to me a river of water of life [bright]
προν] ὡς κρυσταλλον, εκπορευομενον εκ του
as a crystal, proceeding out of the
θρονου του θεου και του αρνιου. 2 Εν μεσῳ της
throne of the God and of the lamb. In midst of the
πλατειας αυτης και του ποταμου εντευθεν και
broad place of her and of the river on this side and
εντευθεν ξυλον ζωης, ποιουν καρπους δωδεκα,
on that side a wood of life, bearing fruits twelve,
κατα μηνα ἑκαστον αποδιδουν τον καρπον
according to month each one yielding the fruit
αὑτου· και τα φυλλα του ξυλου εις θεραπειαν
of itself; and the leaves of the wood for healing
των εθνων. 3 Και παν καταθεμα ουκ εσται ετι·
of the nations. And every curse not shall be longer;
και ὁ θρονος του θεου και του αρνιου εν αυτῃ
and the throne of the God and of the lamb in her
εσται, και οἱ δουλοι αυτου λατρευσουσιν αυτῳ·
shall be, and the bond-servants of him shall publicly serve him;

22 And ‡I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

23 And ‡the CITY has no Need of the SUN, nor of the MOON, that they might *give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

24 And ‡the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH *bring their GLORY into it;

25 and ‡its GATES shall not be shut by Day; for ‡there will be no Night there;

26 and they shall bring the GLORY and the HONOR of the NATIONS *into it.

27 ‡And nothing common, and that practises Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in ‡the BOOK of LIFE of the LAMB.

CHAPTER XXII.

1 And he showed me ‡a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

2 ‡In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was ‡a †Wood of Life, bearing twelve Fruits, yielding for each Month its OWN FRUIT; and the LEAVES of the WOOD were ‡for the HEALING of the NATIONS.

3 And ‡there will be no more any Accursed thing; ‡and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

* VATICAN MANUSCRIPT, No. 1160.—23. give light; for the GLORY itself of GOD. (a.) 24. bring for him the glory and Honor of the NATIONS into it. (a.) 26. to enter into it. (a.) 1. bright—omit.

† 2. See Note on Rev. ii. 7.

‡ 22. John iv. 23. ‡ 23. Isa. xxiv. 23; lx. 19, 20; Rev. xxii. 5; verse 11. ‡ 24. Isa. lx. 3, 5, 11; lxvi. 12. ‡ 25. Isa. lx. 11. ‡ 25. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5. ‡ 27. Isa. xxv. 8; lii. 1; lx. 21; Rev. xxii. 14, 15. ‡ 27. Phil. iv. 3; Rev. iii. 5; xiii. 8; xx. 12. ‡ 1. Ezek. xlvii. 1; Zech. xiv. 8. ‡ 2. Ezek. xlvii. 12; Rev. xxi. 21. ‡ 2. Gen. ii. 9; Rev. ii. 7. ‡ 2. Rev. xxi. 24. ‡ 3. Zech. xiv. 11. ‡ 3. Ezek. xlviii. 35.

4 και οψονται το προσωπον αυτου, και το ονομα
and they shall see the face of him, and the name
αυτου επι των μετωπων αυτων. 5 Και νυξ ουκ
of him on the foreheads of them. And night not
εσται ετι· και ου χρεια λυχνου και φωτος
shall be longer; and no need of lamp and of light
* [ἡλιου,] ότι κυριος ὁ θεος φωτιει * [επ'] αυτους·
[of sun,] because Lord the God will shine [on] them;
και βασιλευσουσιν εις τους αιωνας των αιωνων.
and they shall reign for the ages of the ages.
6 Και ειπε μοι· Οὑτοι οἱ λογοι πιστοι και
And he said to me; These the words faithful ones and
αληθινοι· και κυριος ὁ θεος των πνευματων
true ones; and Lord the God of the spirits
των προφητων απεστειλε τον αγγελον αὑτου
of the prophets sent the messenger of himself
δειξαι τοις δουλοις αὑτου, ἁ δει γενεσ-
to show to the bond-servants of himself, the things it behoves to have
θαι εν ταχει. 7 Και ιδου, ερχομαι ταχυ· μακα-
done with speed. And lo, I come speedily; blessed
ριος ὁ τηρων τους λογους της προφητειας του
the one keeping the words of the prophecy of the
βιβλιου τουτου. 8 Και εγω Ιωαννης ὁ ακουων
scroll this. And I John the one hearing
και βλεπων ταυτα· και ὁτε ηκουσα και εβλε-
and seeing these things; and when I heard and saw,
ψα, επεσον προσκυνησαι εμπροσθεν των ποδων
I fell down to worship before the feet
του αγγελου του δεικνυοντος μοι ταυτα. 9 Και
of the messenger the one showing to me these things. And
λεγει μοι· Ὁρα μη· συνδουλος σου ειμι, και
he says to me; See not, a fellow-bondservant of thee I am, and
των αδελφων σου των προφητων, και των τη-
of the brethren of thee of the prophets, and of those keep-
ρουντων τους λογους του βιβλιου τουτου· τῳ
ing the words of the scroll this; to the
θεῳ προσκυνησον. 10 Και λεγει μοι· Μη σφρα-
God give thou reverence. And he says to me; Not thou may-
γισῃς τους λογους του προφητειας του βιβλιου
est seal the words of the prophecy of the scroll
τουτου· ὁ καιρος εγγυς εστιν. 11 Ὁ αδικων
this; the season near is. The one acting unjustly
αδικησατω ετι, και ὁ ῥυπαρος ῥυπαρευθητω ετι·
let him be unjust still, and the filthy one let him be filthy still;
και ὁ δικαιος δικαιοσυνην ποιησατω ετι, και ὁ
and the righteous one righteousness let him do still, and the
ἁγιος ἁγιασθητω ετι.
holy one let him be holy still.
12 Ιδου, ερχομαι ταχυ, και ὁ μισθος μου μετ'
Lo, I come speedily, and the reward of me with
εμου, αποδουναι ἑκαστῳ ὡς το εργον αυτου
me, to give back to each one as the work of him

4 and ‡will see his FACE; and ‡his NAME will be on their FOREHEADS.

5 ‡And Night will be no more; and no need of Lamp and Sun-Light, because the ‡Lord God will shine on them; and ‡they will reign for the AGES of the AGES.

6 And he *said to me, ‡"These WORDS are faithful and true; and the Lord GOD of the SPIRITS of the PROPHETS ‡sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.

7 And ‡behold! I am coming speedily; ‡blessed is HE who KEEPS the WORDS of the PROPHECY of this BOOK."

8 And ‡I John am he who HEARD and SAW these things. And when I heard and *saw, ‡I fell down to worship before the FEET of THAT ANGEL who showed me these things.

9 And he says to me, ‡"See; no; I am a fellow-servant with thee, and with thy BRETHREN the PROPHETS, and with THOSE who KEEP the WORDS of this BOOK; worship GOD."

10 ‡And he says to me, "Seal not the WORDS of the PROPHECY of this BOOK; †for the TIME is near.

11 ‡Let the UNJUST one, act unjustly still; and let the FILTHY, be filthy still; and let the RIGHTEOUS, work righteousness still; and let the HOLY, be holy still.

12 Behold! ‡I am coming speedily; ‡and my REWARD is with me, to give to each one as his WORK †is.

* VATICAN MANUSCRIPT, No. 1160.—5. of sun—omit (B.) 5. on—omit (B.) 6. says to me, (B.) 8. when I saw. (B.)

† 10. for, (A.) 12. is, (A.)

‡ 4. Matt. v. 8. ‡ 4. Rev. iii. 12; xiv. 1. ‡ 5. Rev. xxi. 23, 25. ‡ 5. Psa. xxxvi. 9; lxxxiv. 11. ‡ 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. ‡ 6. Rev. xix. 9; xxi. 5. ‡ 6. Rev. i. 1. ‡ 7. Rev. iii. 11; verses 10, 12, 20. ‡ 7. Rev. i. 3. ‡ 8. Rev. i. 9, 10. ‡ 8. Rev. xix. 10. ‡ 9. Rev. xix. 10. ‡ 10. Dan. viii. 26; xii. 4, 9. ‡ 10. Rev. x. 4. ‡ 10. Rev. i. 3. ‡ 11. Exod. iii. 29; Dan. xii. 10; 2 Tim. iii. 13. ‡ 12. verse 7. ‡ 12. Rev. xx. 12.

εσται. 13 Εγω το Α και το Ω, ὁ πρωτος και
shall be. I the Alpha and the Omega, the first and
ὁ εσχατος, ἡ αρχη και το τελος. 14 Μακα-
the last, the beginning and the end. Blessed
ριοι οἱ ποιουντες τας εντολας αυτου, ἱνα
those doing the commandments of him, so that
εσται ἡ εξουσια αυτων επι το ξυλον της ζωης,
shall be the authority of them over the wood of the life,
και τοις πυλωσιν εισελθωσιν εις την πολιν.
and by the gates they may enter into the city.
15 Εξω οἱ κυνες και οἱ φαρμακοι και οἱ πορνοι
Outside the dogs and the sorcerers and the fornicators
και οἱ φονεις και οἱ ειδωλολατραι, και πας ὁ
and the murderers and the idolaters, and every one the
φιλων και ποιων ψευδος. 16 Εγω Ιησους επεμ-
one loving and doing falsehood. I Jesus sent
ψα τον αγγελον μου μαρτυρησαι ὑμιν ταυτα επι
the messenger of me to testify to you these things to
ταις εκκλησιαις· εγω ειμι ἡ ῥιζα και το γενος
the congregations; I am the root and the offspring
Δαυιδ, ὁ αστηρ ὁ λαμπρος ὁ πρωινος. 17 Και
of David, the star the bright the morning. And
το πνευμα και ἡ νυμφη λεγουσιν· Ερχου· και ὁ
the spirit and the bride say; Come thou; and the
ακουων ειπατω· Ερχου· και ὁ διψων ερχεσ-
one hearing let him say; Come thou; and the one thirsting let him
θω, ὁ θελων λαβετω ὑδωρ ζωης δωρεαν.
come, the one willing let him take water of life gratis.
18 Μαρτυρω εγω παντι τῳ ακουοντι τους
Testify I to all to the one hearing the
λογους της προφητειας του βιβλιου τουτου·
words of the prophecy of the scroll this;
Εαν τις επιθῃ επ᾽ αυτα, επιθησει ὁ θεος επ᾽
If any one may add to them, will add the God to
αυτον τας πληγας τας γεγραμμενας εν τῳ
him the plagues those having been written in the
βιβλιῳ τουτῳ· 19 και εαν τις αφελῃ απο των
scroll this; and if any one may take away from the
λογων του βιβλιου της προφητειας ταυτης,
words of the scroll of the prophecy this,
αφελει ὁ θεος το μερος αυτου απο του ξυλου της
will take the God the portion of him from the wood of the
ζωης, και εκ της πολεως της ἁγιας, των γεγ-
life, and out of the city the holy, of those having
ραμμενων εν τῳ βιβλιῳ τουτῳ. 20 Λεγει ὁ
been written in the scroll this. He says the
μαρτυρων ταυτα· Ναι ερχομαι ταχυ. Αμην,
one testifying these things; Yes I come speedily. So be it,
ερχου, κυριε Ιησου.
come thou, O Lord Jesus.
21 Ἡ χαρις του κυριου Ιησου †[Χριστου]
The favor of the Lord Jesus [Anointed]
μετα παντων †[των ἁγιων.]
with all [of the holy ones.]

13 ‡ I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

14 Blessed are THOSE who † WASH their ROBES, so that their RIGHT may be ‡ to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

15 ‡ Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

16 I Jesus sent my ANGEL to testify to you these things in the CONGREGATIONS. ‡ I am the ROOT and the OFFSPRING of David, the BRIGHT MORNING STAR.

17 And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

18 I testify to Every one who HEARS the WORDS of the PROPHECY of this BOOK, ‡ If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from ‡ the WOOD of the LIFE, ‡ and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

20 HE who TESTIFIES these things says, "Yes, ‡ I am coming speedily." Amen! Come! Lord Jesus.

21 The FAVOR of the LORD Jesus be with All. †

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† 14. WASH their ROBES, (A B.) 21. Anointed omitted by A. 21. of the SAINTS, omitted by A. Subscription—APOCALYPSE OF JOHN, (A.)

‡ 13. Rev. i. 8, 11. ‡ 14. Rev. ii. 7. ‡ 15. Gal. v. 19–21. ‡ 16. Rev. v. 5. ‡ 18. Deut. iv. 2; xii. 32; Prov. xxx. 6. ‡ 19. verses 2, 14. ‡ 19. Rev. xxi. 2. ‡ 20. verse 12.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS, PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

AARON, [*a teacher, lofty,*] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

AARON'S ROD that blossomed, Heb. ix. 4. See the account, Num. xvii.

ABADDON, [*the Destroyer,*] king of the locusts, and angel of the abyss, Rev. ix. 11.

ABEL, [*vanity,*] the second son of Adam and Eve. His history, Gen. iv. 2—11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. xii. 24; called "righteous" by Jesus, Matt. xxiii. 35.

ABILENE, [*the father of mourning,*] a Province of Cœlo-Syria, between Libanus and Anti-Libanus.

ABOMINATION OF DESOLATION, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, [*father of a multitude,*] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. [illegible]. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23; and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11—16.

ABRAHAM'S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper: hence *Abraham's bosom* denotes both honor and felicity, Luke xvi. 22.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

ACELDAMA, [*the field of blood,*] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.

ACHAIA, [*grief, trouble,*] a Province of Peloponnesus; also, a Province including all the south part of Greece.

ACHAICUS, a native of Achaia, 1 Cor. xvi. 17.

ACTS OF APOSTLES—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer appears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, [*earthy,*] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

——, SECOND—Christ so called, 1 Cor. xv. 22, 45—47.

ADOPTION, or *Sonship*, from *huiothesia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMYTTIUM, [*the court of death,*] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

ADRIA, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

ADVERSARY, (see *Satan*,) one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, [*a locust, a feast of a father,*] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aion*, an indefinite period of time, past, present or future. This is the proper translation of *aion*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aionios*, is found about 75 times; and is applied to *aion*, *life*, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aionios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aion*, age, it cannot properly go beyond its meaning.

AGRIPPA, [*causing pain at his birth,*] King, and Tetrarch under Claudius Cesar, Acts xxv. 13—27; xxvi.

AIR, or ATMOSPHERE, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble, in

which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel, Mark xiv. 3.

ALEXANDER, [*the helper of men,*] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.

ALEXANDRIA, a celebrated city and sea-port of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGORY, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.

ALLELUIA, or HALLELUJAH, [*Praise you the Lord.*] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1—6.

ALMIGHTY, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.

ALPHA and OMEGA, the *first* and *last* letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.

ALPHEUS, [*thousand, chief,*] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.

ALTAR, a sort of elevated hearth on which to offer sacrifices to God. The Christian *altar* referred to, Heb. xiii. 10.

AMBASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.

AMETHYST.—See PRECIOUS STONES.

AMPHIPOLIS, now called *Emboli;* a city lying between Macedon and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.

AMPLIAS, [*large,*] an individual highly esteemed by Paul, Rom. xvi. 8.

ANANIAS [*the cloud of the Lord,*] and SAPPHIRA, [*that tells,*] their *sin* and *punishment*, Acts v. 1—11.

——— *high priest,* mentioned Acts xxiii. 1—5.

——— a *disciple* of Jesus, Acts ix. 10—18.

ANATHEMA MARANATHA, a Syriac exclamation, signifying, *Accursed, our Lord comes.* This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."

ANCHOR, "cast out at the stern." Acts xxvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.

ANDREW, [*a stout and strong man,*] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.

ANDRONICUS, [*a man excelling others,*] Rom. xvi. 7.

ANGEL. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes *office*, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to *men*, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special [illegible] and also to the agents of every [illegible]. The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word [illegible] occasionally rendered by the term *messenger*, and frequently by the word [illegible] which is, indeed, now [illegible] adopted into our language.

ANNA, [*gracious,*] a prophetess and widow, of the tribe of Asher. Luke ii. [illegible]

ANNAS, [*one who answers,*] an high priest of the Jews, Luke iii. 2; John [illegible] Acts iv. 6.

ANOINTED, The—the English [illegible] of the Greek term, *ho Christos*, [illegible] to Jesus, God's Son, on account of [illegible] anointed with the Holy Spirit, [illegible] offices of *Prophet*, *Priest*, and *King*. [illegible] Psa. ii. 6; xlv. 7; Isaiah [illegible] Luke iii. 22; iv. 18; Acts x. 38.

ANOINTING, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil [illegible] of a peculiar composition, [illegible] Exod. xxx. 23—33, the common [illegible] was expressly forbidden. Priests and kings were anointed with it, probably [illegible] the anointing of Messiah and his [illegible] with the Holy Spirit. Samuel anointed *Saul*, (1 Sam. x. 1,) and *David*, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. [illegible] 10; 2 Sam. xxiii. 1. The [illegible] Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.

ANTICHRIST, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, [illegible] *Christ*, and is defined by John to be [illegible] who denies the Father and the Son, [illegible] Jesus Christ has not come in the flesh.

ANTIOCH, [*speedy as a chariot,*] Two cities of this name are mentioned in Scripture. 1. The capital of Syria, on the river [illegible] tes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C. and named after his father Antiochus. It is now called *Antakia*. Here the disciples of Christ were first styled Christians, Acts xi. 26. 2. *Antioch*, now *Akshehr*, a town of Asia Minor, in Pisidia, [illegible] miles W. [illegible] of Tarsus.

ANTIPAS, [*against all,*] Antipas Herod, [illegible] son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 18; Luke iii. 19, 20, and who [illegible] sus, by enrobing him in mock [illegible] Luke xxiii. 11.—Also, the faithful [illegible] mentioned Rev. ii. 13.

ANTIPATRIS, [*against the father,*] a [illegible] of Palestine, [illegible] miles W. N. W. of [illegible] named in honor of *Antipater*, the father of Herod.

APOLLONIA, [*destruction,*] a town of Macedonia, 30 miles E. by S. of Thessalonica, Acts xvii. 1.

APOLLOS, [*one who destroys,*] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. [illegible]

APOLLYON, [*a destroyer,*] answering to the Hebrew name *Abaddon*. Rev. ix. 11.

APOSTLE, *apostolos*, one sent by another. The word is found over [illegible] times in the [illegible] Testament. It is applied to *Jesus*, as [illegible] Apostle, John xvii. 18; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as *his* Apostles; and to those persons [illegible] out by congregations, such as, Barnabas

Cimothy, &c., as Apostles of

at produces,] Philemon 2.
I, a town of Italy, near the
n of Piperno, on the road to
at 40 miles S. E. of Rome. Acts

eagle,] a tent-maker, mention-
i. 23, with whom Paul wrought

ening, wild, and desert,] a coun-
lying east of the Red Sea, and
lestine and Syria, extending
rom north to south, and 1200
west. It was divided into 1.
, or the *Happy*, in the south,
y fertile; 2. Arabia *Petrea*, or
in the north-west, including
nd 3. Arabia *Deserta*, or the
e north and north-east. The
hiefly peopled this region. Men-
ically, 1 Kings x. 1—5; 2 Chron
al. i. 17; *prophetically*, Isa. xxi.
. 24.
mentioned Acts ii. 11.
, or the CHIEF ANGEL, alluded
v. 16; Jude 9.
, [*the prince of the people*,] a
Cesar, and son of Herod the
ii. 22.
[*governor of horses*,] a minis-
nt of the Lord, and mentioned
Philemon 2.
E, a title of the judges of the
bunal of Athens, (Acts xvii. 34,)
from
[*the hill of Mars*,] which sig-
the court of Athens itself, or
which it was held. Acts xvii. 19.
e that pleases,] a king of Ara-
. 23; 2 Cor. xi. 32, 33.
, [*a lion, dead to the Lord*,] or
own of Judea, supposed to be
Ramla, a town about 30 miles
rusalem, on the road to Joppa.
US, [*a good prince*,] Paul's com-
fellow-prisoner, Acts xix. 29;
. 2; Col. iv. 10; Philemon 24.
e,] described, Gen. vi. 14—16;
to, 1 Pet. iii. 21.
E COVENANT, for the preser-
e tables of the law, &c., its *his-*
xxv. 10—21; xxxvii. 1—9; Josh.
1 Sam. iv. 11; v. 6; vii. 1, 2;
xv. 24—29; 2 Chron. v. 7, 13, 14
Heb. ix. 4. The Ark and its con-
ost by the babylonish captivity.
ON, [*mountain of destruction*,]
Samaria, east of Cesarea; the
f *Megeddon, or Megiddo*, a city at
Mount Carmel, and noted for
carnage. The Canaanites and
Jews and Egyptians, Chal.
Persians, Greeks and Romans,
d Christians, of almost every age
, have encamped around Me-
use of its commanding position,
t supply of water and rich pas-
he Apocalypse this place is re-
robably as a symbolical name
aughter, Rev. xvi. 16.
eons or instruments of defence.
an's armor described, Eph. vi.

whole, sound,] a disciple sent by
rete, instead of Titus, Titus iii.

OF CHRIST, account of, Mark
ke xxiv. 50, 51; Acts i. 1—12.
een HEAVEN, a symbol of the
al political dignity, Rev. xi. 12.

ASIA, [*muddy, boggy*,] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, [*approaching*,] a seaport of Asia Minor, in Mysia, 31 miles W. of Adramyttium, now called *Beresm*. Acts xx. 13, 14.

ASYNCRITES, [*incomparable*,] a disciple at Rome. Rom. xvi. 14.

ATHENS, [*without increase, of Minerva*,] the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15—34.

ATONEMENT, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of AT-ONE-MENT attached to it. The means by which two enemies were reconciled or made *at one*, or their state of harmony, was an *at-one-ment*.

ATTALIA, [*that increases*,] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.

AUGUSTUS, [*venerable*,] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.

AZOR, [*a helper*,] the son of Eliakim, Matt. i. 13.

AZOTUS, [*pillage*,] or ASHDOD, now *Esdoud*, a town of Palestine, in the country of the Philistines, 30 miles S. by W. of Joppa.

BABYLON, [*confusion*,] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, (Mystical.) Rev. xiv. 8; xvi. 19; xvii.; xviii.

BALAAM, [*the old age, or ancient of the people*,] a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii—xxiv, xxxi. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.

BAPTIZE, *bapto*, *baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times; of those, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse*, *dip*, or *plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour*, *dip*, and *sprinkle*, occurring in Lev. xiv. 15, 16, "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *cheo*, to pour; *raino*, to sprinkle; and *bapto*, to dip.

BAPTISM, *baptisma*, *baptismos*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismos* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10—12.

——— IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 5; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [*son of shame, confusion,*] a noted criminal at Jerusalem. Matt. xxvii. 16—21; Mark xv. 6—11; Luke xxiii. 18—25; John xviii. 40.

BARACHIAS, [*who blesses God,*] the father of Zachariah, mentioned Matt. xxiii. 35.

BAR-JESUS, [*son of Jesus,*] in Arabic his name was Elymas. See *Elymas.*

BAR-JONAH, [*the son of a dove, or of Jonah,*] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15—17. See *Peter.*

BARNABAS, [*son of exhortation,*] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22—30; xii. 25; travels with Paul, Acts xiii—xv. 35; separates from him, Acts xv. 36—39; his error alluded to, Gal. ii. 1—13.

BARSABAS, [*son of rest,*] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [*a son that suspends the waters,*] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [*son of the honorable,*] mentioned Matt. xx. 29—33; Mark x. 46—52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAALZEBUB, [*god of the fly,*] an idol of the Ekronites, 2 Kings i. 2. In the Greek New Testament it is spelled *Beelzeboul,* which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii 24; Luke xi. 15.

BENJAMIN, [*son of my right hand,*] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [*heavy, weighty,*] a town of Macedonia now called *Verra*; Acts xvii. 10, 15.

BERENICE, [*one that brings victory,*] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv 23.

BERYL.—See PRECIOUS STONES.

BETHABARA, [*house of passage,*] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY, [*house of song, of affliction,*] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETHESDA, [*house of mercy,*] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2—15.

BETHLEHEM, [*house of bread,*] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was styled *Bethlehem of Judah,* or Bethlehem Ephratah (Micah v. 2.) to distinguish it from another *Bethlehem in Zebulon,* near Nazareth, Josh. xix. 15.

BETHPAGE, [*a place of figs,*] a village on Mount Olivet, near Bethany, and nearly [illegible] miles E. of Jerusalem.

BETHSAIDA, [*a house of fruits,*] a town of Galilee, on the west coast of the lake of Tiberias, N. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 44; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau sold his *birthright* to Jacob, Gen. xxv. [illegible]; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 3, 4; so his tribe always remained in obscurity, while his younger brothers shared his privileges. Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, *episkopos,* Overseer, synonymous with *Elder,* and *Shepherd.* See *Elder.*

BITHYNIA, [*violent precipitation,*] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, famine, and distress. See Job xxx. 30; Jer. iv. [illegible]; [illegible] 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 6; Nahum ii. 10.

BLASPHEMY, *Blasphemia,* speaking against whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.

BLASTUS, [*that buds and brings forth,*] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 19; Deut. [illegible]; [illegible] 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. xix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. [illegible]; Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30—34; Mark viii. 22; x. [illegible] 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. iii. 17; vii. 26; xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the life of the animal, and unwholesome for food; besides, the *fat* and *blood* were God's part of every sacrifice. *Blood* is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 3; Zech. xiv. 10; Rev. [illegible]. To turn waters into blood is to [illegible] tions in war.

BLOOD OF CHRIST, *redemption* through it, Eph. i. 7; Col. i. 14; Rev. v. 9; [illegible] through it, Heb. x. 19; [illegible] 1 John i. 7; Rev. i. 5. The wine of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. [illegible]

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant, Heb. xiii. 20.

BOANERGES, [*sons of thunder*,] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of *the body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 42—51; Phil. iii. 21; 1 John iii. 2. The Christian Church is called *the body of Christ*, Rom. xii 4 5; 1 Cor. x. 17; xii. 12—27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the *members* be glorified with him In the Lord's Supper, the *bread* is called the *body* of Christ, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stone; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree,) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word, *volvo*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32; Rev. xiii. 8; xxi. 27; xxii. 19.

BOOKS, mentioned, but now extant; of *the wars of the Lord*, Num. xxi. 14, of *Jasper*, Josh. x. 13; 2 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25; of *Solomon*, 1 Kings iv 32, 33, of the *chronicles of David*, 1 Chron. xxvii. 24; of the *acts of Solomon*, 1 Kings xi. 41; of *Nathan, Samuel, and Gad*, 1 Chron. xxix. 29; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the *visions of Iddo*, 2 Chron. ix. 29; of *Shemaiah*, 2 Chron. xii, 15; of *Jehu*, 2 Chron. xx. 34; of the *sayings of the Seers*, 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSOR, [*taking away*,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxii. 5.

BOTTLES were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15—30; xxxix. 8—21.

BRETHREN (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13—15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 10—15; 2 Cor. xi. 2; Rev. xix. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1—13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. xi. 6; Ezek. xxxviii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [*a searcher*,] a high-priest of the Jews, and son-in-law to Annas: mentioned John xi. 49, 50; xviii. 13, 14.

CAIN, [*possession*,] the first-born son of Adam; his *history*, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kaleo*, to call, which occurs about 150 times, and *proskaleo*, to call to one, about 30 times.

CALLED, *kletos*, derived from the above, occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *klesis*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

CALVARY, or GOLGOTHA, [*the place of a skull*,] a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xxiii. 33.

CAMEL, [*carrier*,] a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore, (See Matt. iii. 4; Matt. xi. 8;) or sackcloth, (Rev. vi. 12;) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain *out* a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

CANA, [*reed, possession*,] a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1—11.

CANAAN, [*merchant, trader*,] the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21—24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen xii 7, xiii. 14—17; xv. 18—21; xvii. 8; Gal. iii. 16—18, its boundaries described, Exod xxiii 31; Num xxxiv. 1—12; Josh. i. 3, 4, conquered by Joshua, Josh. xi. 16; divided by *lot*, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names. *Canaan*, Gen. x. 15—20; xi. 31. *Land of Promise*, Heb. xi. 9; *Land of the Hebrews*, Gen. xl. 15; *Land of Israel*, frequently; *Land of Judah*, after the [illegible] the ten tribes; *Holy Land*, Zech. ii. 12. [illegible] *Palestine*, Exod. xv. 14.

CANDACE, [*who possesses contrition*,] [illegible] name of an Ethiopian queen, Acts viii. [illegible]

CANDLESTICK, or LAMPSTAND, made of pure gold, placed in the tabernacle [illegible] left hand of one entering the Holy Place. It was constructed to afford [illegible] which allusion is made in Rev. i. 12 [illegible]

CAPERNAUM, [*the field of repentance*, [illegible] *comfort*,] a city on the sea of [illegible] miles north of Jerusalem, [illegible] in the Gospels as the place where Jesus principally resided during the [illegible] ministry, and did many of his [illegible] See Matt. iv. 13—15; ix. 1; xi. 23 [illegible] 23; Mark i. 21—35; ii. 1; John vi. [illegible]

CAPPADOCIA, [*a sphere*,] a large [illegible] in the interior of Asia Minor, [illegible] tus, separated from Phrygia by the [illegible] Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

CASTOR and POLLUX, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a [illegible] on an Egyptian ship. Acts xxviii. 11.

CAPTIVITY. God often punished the [illegible] and infidelity of his people by the [illegible] captivities into which they were [illegible] to fall. The *Assyrian* captivity, [illegible] 2 Kings xvii. 6—17; the *Babylonian* [illegible] xxv. 12; and the *Roman* captivity [illegible] sied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," [illegible] iv. 8,) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the [illegible] tors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the earliest times. The phrase imports a [illegible] over enemies.

CEDRON, or KIDRON, a small brook, [illegible] near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after [illegible] but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxxi. 40. [illegible] xviii. 1.

CENCHREA, a port of Corinth, [illegible] Kikries, whence Paul sailed for [illegible] Acts xviii. 18. It was a place of [illegible] mercial note, and the seat of [illegible] church. Rom. xvi. 1.

CENTURION, a Roman commander of [illegible] hundred soldiers. Matt. viii. 5—13; [illegible] 54; Luke vii. 2—10; xxiii. 47; Acts x. [illegible]

CEPHAS, [*a rock, or stone*,] a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See Peter.

CESAR, [*one cut out*,] a title given to all the Roman emperors till the [illegible] that empire. The emperors alluded to by this title in the New Testament are *Augustus*, Luke ii. 1; *Tiberius*, Luke iii. 1; [illegible] 21; *Claudius*, Acts xi. 28; and *Nero*, Acts xxv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

CESAREA, often called Cesarea of Palestine, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Cesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x., xi. 1—8; also Philip the Evangelist, Acts viii. 40; xxi. 8, and here Paul made one of his noblest defences. Acts xxv. —xxvii. 1.

CESAREA PHILIPPI, a town [illegible] miles east of Dan, near the [illegible]

r the *Jordan*; anciently called Paneas,
om Hena . It was enlarged and emb
shed by Philip the tetrarch, and c ed
esarea in honor of Tiberius Cesar; and the
ame of Philippi was added to distinguish
t from Cesarea on the Mediterranean
mentioned Matt. xvi. 13; Mark viii. 27.
HALCEDONY. See PRECIOUS STONES.
CHARGE *of Jesus* to the apostles, Matt. x. 1,
; to the seventy, Luke x. 1—12; to Peter,
John xxi. 15—19; to the apostles before his
ascension, Matt. xxviii. 18—20; Mark xvi.
15—19; *of Paul* to the elders of Ephesus,
Acts xx. 17—35.
Charges with them, Acts xxi. 24. It was
meritorious among the Jews to contribute
to the expenses of sacrifices and offerings,
which those who had taken the vow of Na-
zaritism were to offer when the time of the
vow was to be accomplished; whoever paid
a part of these expenses were reputed to
partake in the merits of him who fulfilled
the vow.
CHARRAN, or HARAN, now Heren, a town
of Mesopotamia, 70 miles from the Euphra-
tes, ... miles E. N. E. of Antioch. Acts vii. 4.
CHASTITY, recommended, Col. iii. 5;
1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 5; an
example of it in Joseph, Gen. xxxix. 7; in
Job, xxxi. 1—11.
CHERUB, plural *Cherubim*, first mentioned
Gen. iii. 24; thought by some to be an order
of celestial beings, but never clearly and
certainly applied to angelic nature. They
were probably symbolical representations
of the redeemed, and often referred to in
the Old Testament, and in the book of Re-
velation. The cherubim are represented
as living *creatures*, Ezek. i; x; Rev. iv;
or as images wrought in tapestry, gold, or
wood, Exod. xxxvi. 35; xxxvii. 7; Ezek. xli.
25; as having a plurality of *faces*, Exod.
xxv. 20; Ezek. x. 14; xli. 18; and *wings*,
1 Kings vi 27; Ezek. i. 6; Rev. iv. 8. A
cherub presents the highest earthly forms
and powers of creation in harmonious and
perfect union, being a winged figure, like a
man in form, full of eyes, and with a four-
fold head—of a man, a lion, an ox, and an
eagle. The cherubs placed in the holy of
holies, overshadowed the mercy-seat, and
were made of the same mass of pure beaten
gold, Exod. xxv. 19; Solomon's cherubs
described, 2 Kings vi. 23—30; viii. 6. It is
probable that the *seraphim* of Isaiah, (chap.
vi.) the *cherubim* of Ezekiel, (chap. i.)
and the *living creatures* of John, (Rev. iv.)
are identical, only differing in name. It is
thought by some that the Egyptian
sphinxes and the winged bulls lately dis-
interred by Layard at Ninevah, were imi-
tations of the Hebrew cherubs.
CHIEF CAPTAIN of the Band; an officer
at the head of a detachment of soldiers be-
longing to the Roman legion, which was
lodged in the adjacent castle, and stationed
on feast days near the temple to prevent
disorder. The Roman garrison was sta-
tioned in the castle of Antonia.
CHILDREN, to be instructed, Gen. xviii. 19;
Deut. iv. 9; vi. 6; xi. 18; Psa. lxxviii. 5;
Eph. vi. 4; *their duty*, to parents, Lev. xix. 3;
Prov. i. 8; vi. 20; xiii. 1; xv. 5; xxiii. 22;
Eph. vi. 1; Col. iii. 20; example of Jesus,
Luke ii. 51; to honor and maintain their
parents, Exod. xx. 12; Deut. v. 16; Eph. vi.
2, 3; smiting of parents punishable with
death, Exod. xxi. 15; Lev. xx. 9, Deut. xxi.
18. Jesus calls his disciples children, John
xiii. 33; Christians called so by the apos-
tles, Gal. iv. 19; 1 John ii. 1.

CHILDREN "of the bridechamber." A se-
lect number of guests, who were the con-
stant attendants on the bridegroom during
the marriage feast. Matt. ix. 15.
———— "of the promise," the seed of Abra-
ham according to the faith, on whom the
promised blessings would be bestowed,
Rom. ix. 8; Gal. iv. 28.
———— "of the prophets,"—their disci-
ples, pupils, followers, Acts iii. 25.
———— "of the resurrection," Luke xx. 36.
A term equivalent to "the raised up.
CHINNEROTH, Lake of, the same as Gen-
nesareth,—which see.
CHIOS, [*open or opening*,] an island of the
Ægean sea, over against Smyrna, now
called *Scio*. Acts xx. 15.
CHLOE, [*green herb*,] a Corinthian convert,
mentioned 1 Cor. i. 11.
CHORAZIN, [*the secret*,] a town of Galilee,
at the north end of the Lake of Tiberias, a
little to the east of Capernaum; one of the
principal scenes of Christ's ministry. Matt.
x. 21; Luke x. 13.
CHOSEN, *eklektos*, elect, chosen. This word
is found 23 times. It is translated in
the common version, *elect*, 16 times, and
chosen, 7 times. The passage, "For many
are called, but few chosen," Matt. xx.
6, probably alludes to the choice of Roman
soldiers, from the citizens of Rome. All
were liable to serve, but some only were
selected.
CHRIST. (See *Anointed*.) A Greek word
answering to the Hebrew word, Messiah,
and signifying the anointed or consecrated
one, the Messiah—three terms of similar
import, John i. 41. The name *Christ* is an
official title, and is not a mere appellative,
to distinguish our Lord from other per-
sons named Jesus. The force of many pas-
sages of Scripture is greatly weakened by
overlooking this. In the apostolical epis-
tles, however, CHRIST is sometimes used as
a proper name instead of JESUS.
Christs, False, our Savior predicted that
many false Messiahs would come, Matt.
xxiv. 24, and his word has been abundant-
ly fulfilled. One named Coziba lived in the
second century, and had many followers,
and occasioned the death of more than half
a million of Jews. Others have continued
to appear, even down to modern times.
CHRISTIAN, *Christianos*, is found only 3
times in the New Testament—Acts xi. 26;
xxvi. 28; 1 Pet. iv. 16, and was a name given
at Antioch to those who believed Jesus to
be the Messiah.
CHRYSOLITE. See PRECIOUS STONES.
CHRYSOPHRASUS. " "
CHURCH. See CONGREGATION.
CILICIA, [*which rolls or overturns*,] a coun-
try in the south of Asia Minor, at the east
of the Mediterranean Sea; its capital was
Tarsus. Acts xxi. 39.
CIRCUMCISION, *a cutting around*, because
in this rite the foreskin was cut away. This
rite was given to Abraham as a sign of
that covenant which God had entered into
with him, that out of his loins should pro-
ceed the Messiah. To be spiritually circum-
cised, or to be the spiritual seed of Abra-
ham, is to have the thing signified by that
ceremony, and to perform all those duties
which circumcision was designed to en-
force,—namely, to believe in the Messiah,
to put off the old man, and to serve him as
new creatures, which is signified by our ac-
ceptance of the ordinances of the gospel,
and submission to them. Phil. iii. 3.
CITY, *Babylon*, the Great City, Rev. xi. 8;

xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 19, 21; *Jerusalem*, the Great City, Rev. xxi. 10; the Holy City, Rev. xi. 2; xxi. 2; xxii. 19. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, [*a lamentable voice*,] a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xxvii. 16. It is now called *Gozzo*, and is occupied by about thirty families.

CLAUDIA, [*lame*,] a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.

CLAUDIUS. See CÆSAR.

——— LYSIAS, the Roman tribune, mentioned Acts xxi. 31; xxii. 24; xxiii. 26.

CLEAN and UNCLEAN, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi; xv; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 43–45; xx. 24–26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.

CLEMENT, [*mild, good, merciful*,] mentioned Phil. iv. 3.

CLEOPAS, [*the whole glory*,] the husband of Mary, John xix. 25, called also *Alpheus*,—which see. The one mentioned in Luke xxiv. 18, was probably a different person.

CLOUD, an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven," to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Psa. xviii. 11, 12; xcvii. 2; and of Christ, Rev. xiv. 14–16.

——— "of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.

CLOVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.

CNIDUS, [*dedicated to Venus*,] a city and promontory of Asia Minor, Acts xxvii. 7.

COAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.

COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xix. 23. Such coats are still worn by Arabs, and are considered of great value.

COCK-CROWING. In Matt. xxvi. 34, our Lord is represented as saying that "before the cock crow," Peter should deny him thrice; so Luke xxii. 34; John xiii. 38. But according to Mark xiv. 30, he says, "before the cock crow *twice*, thou shalt deny me *thrice*." These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and the latter, being most noticed by men as the signal of their approaching labors, was called, by way of eminence, "the cock-crowing;" and to this alone Matthew, giving the general sense of our Saviour's warning to Peter refers; but Mark more accurately recording his *very words*, mentions the two cock-crowings.

COHORT, a company of soldiers which guarded a Roman governor or magistrate when he went into any province.

COLLECTION for poor believers, Acts xi. [illegible] Rom. xv. 25–28; 1 Cor. xvi. 1; 2 Cor. [illegible] 1–4; ix. 1.

COLOSSE, [*punishment, correction*,] a city of Phrygia, situated on a hill near the junction of the Lycus with the [illegible], not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. [illegible] it was destroyed by an earthquake in the tenth year of Nero, about A. D. [illegible], while Paul was yet living. It was [illegible]. It is now called Chonos.

COLOSSIANS, Epistle to, written by Paul from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same [illegible], as the one to the Ephesians. It is [illegible] devoted to the development of the [illegible] secret,—viz., the call of the Gentiles [illegible] participation in the *hope of the [illegible]*, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.

COLT, "*the foal of an ass*." The [illegible] given by Jesus to two of his disciples, Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, [illegible] the prophet, evidently [illegible] understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him." Luke xix. [illegible] Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34,) "and they" (the owners,) "let them go," Mark xi. 6.

COMFORTER, *paraclete*, [illegible] tor, helper, comforter. The [illegible] only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. [illegible] most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and [illegible] as well as to console.

COMMON, profane, ceremonially [illegible]

The Greek term *koinos*, properly signifies *what belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

COMMON, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

CONCISION, (*cutting*,) a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.

CONGREGATION, *ekklesia*, occurs 114 times, and is derived from *ekkaleoo*, I call out. It is an assembly of *the called*. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version 30 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *suneidesis*, compounded of *sun*, together, and *eidea*, to see or know,—in Latin *conscio*; whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear* or *void* of offence, Acts xxiv. 16; *weak*, 1 Cor. viii. 7; *defiled*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

CONTENTMENT recommended, Prov. xxx. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxviii. 9; 2 Sam. xix. 35—37; 2 Kings iv. 13; Phil. iv. 11.

CONVERSATION, edifying, recommended, Matt. xii. 35; xxiv. 14—32; Col. iii. 16; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 36; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor, Acts xxi. 1. *Hippocrates*, the famous physician, and *Appelles*, the eminent painter, were natives of this island. It is now called *Stanchio*.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.

CORBAN, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11—13.

CORINTH, (*which is satisfied, beauty*,) a celebrated city of Greece, in the north part of the Peloponesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years. Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His *chief* design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his *power* in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, (*of a horn*,) a pious Roman centurion, stationed at Cesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNER-STONE, a massive stone, usually distinct from the foundation, Jer. li. 26; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet wide, and four feet thick.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the *Sanhedrim*.

This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.

COVENANT, *diatheke*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9–17. God's covenant with Abraham, xvii. 2–9. The Sinaitic law was another covenant, Deut. iv. 13. The *new* and *better* covenant, mentioned Heb. viii. 6, 8, 10.

COVETOUSNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7; xiii. 9; *censured*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lvii. 17; Jer. vi. 12, 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.

CRESCENS, [*growing, increasing*,] a person mentioned 2 Tim. iv. 10.

CRETANS, inhabitants of Crete, Titus i. 12.

CRETE, [*fleshy*,] an island at the mouth of the Ægean sea, between Rhodes and Peloponnesus. Acts xxvii. 7. It is now called *Candia*.

CRISPUS, [*curled*,] the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 8; and baptized by him, 1 Cor. i. 14.

CROSS, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, †, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors, Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.

CROWN, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xix. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet. v. 4, also incorruptible, 1 Cor. ix. 25.

CRUCIFY, to put to death by the cross. *Figuratively*, it means to subdue our evil propensities.

CRUCIFIXION, Hour of.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning, Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmuler, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.

CRYSTAL, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *frost* in Gen. xxxi. 40; Job xxxvii. 10, and Jer. xxxvi. 30; and *ice* in Job vi. 16; xxxviii. 29, and Psa. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xxii. 1.

CUBIT, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.

CUMMIN, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 25; Matt. xxiii. 23.

CUP. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xl. 11; xliv. 2; 1 Kings vii. 26. In a figurative sense, as an emblem of prosperity, See Psa. xi. 6; xvi. 5; xxiii. 5; and of Divine judgments or man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 8, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce, Matt. x. 42; Mark ix. 41.

CURSE, after the fall, Gen. iii. 14–19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 15–26; of the Israelites, if disobedient, Lev. xxvi. 14–39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 24; Psa. cix. 6, 20; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators [illegible] wherever the Hebrew word so translated occurs in connection with the same [illegible] it should be rendered *bless*. It is [illegible] often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 15.

CYPRUS, [*fair, fairness*,] a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it. Acts iv. 36; xxi. 16. The gospel preached there, Acts xi. 19; visited by Paul and Barnabas, A. D. 44. Acts xiii. 4–13. See also Acts xv. 39; xxvii. 4.

CYRENE, [*a wall, coldness*,] a city of Libya in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 10; xi. 20.

CYRENIUS, [*one who governs*,] a governor of Syria. Luke ii. 2.

DALMANUTHA, [*bucket, branch*,] a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.

DALMATIA, [*deceitful lamps*,] the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.

DAMARIS, [*little woman*,] an Athenian lady, who was converted by Paul. Acts xvii. 34.

DAMASCENES, [*of Damascus*,] 2 Cor. xi. 32.

DAMASCUS, [*similitude of burning*,] the most ancient city on record, and long the capital of Syria. First mentioned in Gen.

xiv. 15; xv. 3; and now probably the oldest city on the globe. It is about 100 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

DANIEL, [*judgment of God*,] called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book, Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.

DARKNESS, supernatural, Exod. x. 21–23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

DAVID, [*beloved*,] king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1085; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts*.

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8; and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign, Isa. ii. 2; Micah iv. 1.

DEACON, *diakonos*, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD SEA, SEA OF SODOM, SALT SEA, or LAKE ASPHALTITES, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything, Job iii. 18; xiv. 21; Psa. vi. 5; lxxxviii. 10–12; cxv. 17; cxlvi. 4; Eccl. ix. 5; xii. 7; Isa. xxxviii. 18; shall be raised, Job xix. 26, 27; Psa. xlix. 50; John v. 25; Rev. xx. 12. Instances of the dead raised; by Elijah, 1 Kings xvii. 17–23; by Elisha, 2 Kings iv. 18–37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1–44; by Peter, Acts ix. 40, 41; by Paul, xx. 10–12.

DEATH, how it came into the world, Gen. ii. 17; iii. 19; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6–20; lxxxix. 48; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11–14; Acts vii. 60; xiii. 36; 1 Cor. xv. 18, 51; 1 Thess. iv. 13–16. Is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1–5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 28; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21–35.

DECAPOLIS, [*ten cities*,] a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DELUGE. See FLOOD.

DEMAS, [*popular*,] a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philemon 24.

DEMETRIUS, [*belonging to corn*,] a silversmith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

DEMON, from *daimoon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *daeemoon*, knowing; Eusebius, from *deimainoo*, to be terrified; and Proclus, from *daioo*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those *angels* whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolos*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as *Dr. George Campbell* well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their relations so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon or

demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.

DENARIUS, the principal silver coin of the Romans, and in value worth from 14 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, 9.

DERBE, [a sling,] a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 16 or 20 miles east of Lystra.

DESERTS, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.

DEVIL, from *diabolos*, occurs some 36 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.

DIADEM, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.

DIAMOND. See Precious Stones.

DIANA, or Artemis, [*luminous, perfect*,] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building and was one of the seven wonders of the world.

DIDYMUS, [*a twin*,] the surname of Thomas. John xxi. 2.

DIONYSIUS, [*divinely touched*,] a member of the Areopagus at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A. D. 95. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."

DIOTREPHES, [*nourished of Jupiter*,] mentioned 3 John 9.

DIP, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xiii. 26.

DISCIPLE, a learner, or follower of another, John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 18; Acts vi. 1.

DISPENSATION, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nemos*, to administer—economy, the management of a family; hence arrangement, dispensation, or *administration*, a more general sense—occurs 19 times.

DOG. To call a person *a dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs." Matt. xv. 26. The bad properties of dogs are [illegible], biting, [illegible] in lust, [illegible] vomit. Hence the name is given to [illegible] unprincipled [illegible] and to such as are excluded from the holy city, Rev. xxii. 15.

DOOR, the symbol of opportunity, way of access or introduction. John x. 7.

DORCAS in Greek the same as Tabitha in Syriac, that is, gazelle, the name of a pious and charitable woman of Joppa, whom Peter raised from the dead, Acts ix. 36–42.

DRACHMA, a silver coin current among the Greeks, which was also current among the Jews, in value about [illegible] cents.

DRAGON, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly venomous lizard called [illegible] by the [illegible] Indians. By the Egyptians, [illegible] and Indians the dragon is regarded as the established emblem of a monarch. Sometimes it is used for [illegible] in [illegible]. The Roman government [illegible] in its pagan and [illegible] forms, as a persecuting power, is represented by this symbol.

DRESS, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.

DRINK, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a cup, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "*eat the flesh and drink the blood* of the son of man," is to [illegible], that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as [illegible], so drinking is used to express the actual reception of the gospel and its benefits. John iv. 14; [illegible]

DRUNKENNESS, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; *examples*, Gen. ix. 21; xix. 33, 35; 1 Sam. [illegible]; 1 Kings xvi. 9; xx. 16.

DRUSILLA, [*watered by the dew*,] the [illegible] daughter of Agrippa the Great. She [illegible] married Azizus, king of the [illegible], but soon left him, to marry Claudius Felix. Acts xxiv. 24.

DUST. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission. To throw "dust into the air," Acts xxii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, [illegible] xviii. 19; and "to wipe off the dust" from one's feet was expressive of [illegible] renunciation, Matt. x. 14; Acts xiii. 51.

EARNEST, *arrabon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used [illegible] times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22; v. 5, it is applied to the *gifts* of the Spirit, which [illegible] bestowed on the *apostles*, and in 2 Cor. [illegible] 5; Eph. i. 13, 14, to *believers* generally, on whom after baptism, the apostles laid their hands; which were an earnest of superior blessings in the age to come. [illegible] some has well said, "If the earnest [illegible] great, how great must be the [illegible]."

EARTH. The original word in both [illegible]

and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral worlds, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

EARTHQUAKE, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 5; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12.

EAST, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxiii. 7; Isa. xlvi. 11; Matt. ii. 1, 2.

EAT. See Drink. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4—7; Esth. i. 6; vii. 8; John xii. 2; xiii. 23.

EDIFICATION, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12—26; 1 Thess. v. 11; Heb. x. 24.

EGYPT, [*that binds or oppresses,*] bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy. Isa. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.

ELDER, *presbuteros*, presbytee, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbuterion*, presbytery.

Presbuterion, occurs three times; in Luke xxii. 66, and Acts xxii. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from

Presbuteros, an *Elder*, which occurs 67 times, and is applied to *seniors*, or persons advanced in years, ancients, ancestors, fathers: or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called Elders, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 6, 22. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1—7; Titus i. 5—9.

ELECTION, *eklogee*, choice, chosen, approved, beloved. It occurs only 7 times. See Chosen.

ELIJAH, or ELIAS, [*God is my Lord,*] a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii—xix., xxi. 17—29; 2 Kings i., ii. 1—14; ix. 36; x. 10, 17; 2 Chron. xxi. 12—15; Luke iv. 25, 26; Rom. xi. 1—5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21—24.

ELISABETH, [*oath of God,*] the wife of Zacharias, mother of John the Baptist, Luke i. 5.

ELISHA, [*salvation of God,*] a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15—21; 2 Kings ii. 3, 11—27; iv—ix; Luke iv. 27.

ELIUD, [*God is my praise,*] Matt. i. 14.

ELMODAN, [*God of measure,*] Luke iii. 27.

ELYMAS, [*a magician,*] or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.

EMBALMING, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. l. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.

EMERALD. See Precious Stones.

EMMAUS, [*people despised,*] a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.

ENEAS, [*laudable,*] Acts ix. 33.

ENEMIES, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Luke vi. 27—36; Rom. xii. 14—21; examples, Job xxxi. 29—31; 1 Sam. xxiv; xxvi; Psa. xxxv. 4—15; Luke xxiii. 34; Acts vii. 60.

ENMITY, spoken of, Gen. iii. 15; Rom. viii. 7; James iv. 4.

ENOCH, [*dedicated, disciplined,*] son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18—24; Luke iii. 37; Heb. xi. 5; Jude 14, 15.

ENON, [*cloud, his fountain,*] a place near Salim, west of the Jordan, where John baptized, John iii. 23.

ENVY condemned, Psa. xxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.

EPAPHRAS, [*agreeable,*] mentioned Col. i. 7; iv. 12.

EPAPHRODITUS, [*agreeable, handsome,*] one sent by the Philippians with money to Paul when a prisoner at Rome, Phil. ii. 25; iv. 18.

EPENETUS, [*laudable,*] Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

EPHESIANS, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Sycthians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed,

and the one *God* was Father of all. Thus they were exhorted to keep the unity of the [illegible] in the bond of peace.

EPHESUS, a city of Asia Minor, situated on the river Cayster, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 60 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

EPHRAIM, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

EPICUREANS, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

EPISTLE, or LETTER. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time*, *occasion*, *design*, and *parties* addressed.

The *arrangement* of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction:"

EPISTLES OF PAUL.

1 Thess.,	from	Corinth,	A. D. 52
2 Thess.,	"	"	52
Galatians,	"	"	52
1 Corinthians,	"	Ephesus,	57
Romans,	"	Corinth,	27
2 Corinthians,	"	Philippi,	58
Ephesians,	"	Rome,	61
Philippians,	"	"	62
Colossians,	"	"	62
Philemon,	"	"	62
Hebrews,	"	Italy,	63
1 Timothy,	"	Macedonia,	64
Titus,	"	"	64
2 Timothy,	"	Rome,	65

The other epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologers have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 18; Matt. vii. 12; xxii. 39; Rom. xiii. 8; James ii. 8.

ERASTUS, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ESAU, [*formed*, *finished*, or according to some, *covered with hair*,] eldest son of Isaac by Rebekah, Gen. xxv. 21—34; xxvi. 34, 35; xxvii.; xxviii. 6—9, &c.; Heb. xi. 20; xii. 16, 17.

[illegible], [*near me*,] son of Naggo, one of the ancestors of Jesus, Luke iii. 25.

ESPOUSALS, the act of covenant of marriage, Jer. ii. 2; but sometimes merely only betrothing, or making a contract and engagement. Matt. i. 18; Luke i. 27; [illegible] xi. 2.

ESROM, [*the dart of joy*,] mentioned Matt. i. 3.

ETERNAL, aionios, rendered in the common version eternal, and everlasting, is the adjective form of the word aion, age, and must be related to it in meaning. There is no equivalent word in English by which aionios can be exactly rendered. See Aion.

ETHIOPIA, [in Hebrew, *Cush*, blackness; in Greek, *heat*,] a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assouan, Ezek. xxix. 10; xxx. [illegible] Acts viii. 27.

EUBULUS, [*prudent*,] mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*,] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father. Acts xvi. 1; 2 Tim. i. 5.

EUODIAS, [*sweet scent*,] a female disciple at Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3—5; Matt. xix. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles from [illegible] the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to Jer. [illegible] 1—8; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Levanter*.

EUTYCHUS, [*fortunate*,] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching, into the court below. Acts xx. 4—12.

EVANGELIST, [*a publisher of glad tidings*,] a name which was given to those who went from place to place to preach the gospel. Philip, one of the seven deacons, is called *the Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelistas* (Evangelists) are expressly distinguished from poimenas kai didaskalous (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 26—31; ii. 18—25; iii.; iv. 1, 2, 25; v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xxviii. [illegible] &c., it reads in the original "between the evenings," and means the twilight. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. Evil is also used synonymously with the word sin, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man." James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satanas*. See Matt. v. 37; xiii. [illegible]

Luke xi. 4; Eph. vi. 16; 2 Thess.

ON censured, Deut. xv. 2; Matt.
Luke iii. 13.
ATION of self, expressly com-
2 Cor. xiii. 5; Gal. vi. 4. See also
i. 3; Luke xv. 17, 18; 1 Cor. xi. 28.
E, or EXCOMMUNICATE, is to separ-
withdraw from an unworthy mem-
the congregation. An excluded
forfeits,—(1.) The fellowship of the
Matt. xviii. 17. (2.) The common
of the members, except so far as
ations require it, 2 Thess. iii. 6, 14;
vi. 17. (4.) All the privileges be-
to the people of God. The design
sion is, (1.) To purge the church.
warn other members. (3.) To re-
he offender.
ATION, *paraklesis*, exhortation,
tion, comfort, occurs 29 times. A
n duty. Acts xi. 23; xiii. 15; xv. 32;
ii. 8; 1 Cor. xiv. 3.
most languages this important or-
sed by figurative application, as the
of a large number of objects and
Hence we read of an "evil eye,"
t. 15; "bountiful eye," Prov. xxii.
ghty eyes," Prov. vi. 17; "wanton
a. iii. 16; "eyes of an adulteress,"
14; "the lust of the eyes," 1 John
As applied to the Almighty, *eyes* de-
s infinite *knowledge*, Prov. xv. 3;
4; watchful *providence*, Psa. xxxii.
presence, Heb. iv. 13; Rev. ii. 18; v.
pplied to man, they denote the *un-
ding*, Psa. cxix. 18; Eph. i. 18, &c.
he Persian monarchy, the favorite
rs of state were called "the king's
the angels of the Lord may be "his
unning to and fro the earth, to exe-
judgments, and to watch and at-
his glory. The eyes are said to be
when the mind is savingly instruct-
iritual things, Acts xxvi. 18; and
p, *blinded, closed*, or *darkened*, when
nd is destitute of spiritual know-
nd so ignorant, obstinate, or biassed,
cannot discern between good and
a, xliv. 18; Acts xxviii. 27; Rom.

religious tales of human inven-
he traditions of elders; the doc-
f men, not to be regarded, 1 Tim. i.
; vi. 20; Matt. xv. 9; Titus i. 14.
scripture, is often used to denote
in the general sense, and there is
r word to denote presence in the
language. It is used as a token of
vor, Psa. xxxi. 16; lxvii. 1; Dan. ix.
en found in the plural number in
inal, probably referring to the *faces*
cherubim, the symbol of the divine
e.
AVENS, an unsafe harbor in Crete,
f Cape Leon, or Matala. It bears
e name to this day. Acts xxvii. 8.
pistis, belief, trust, confidence, oc-
times, and the verb *pisteuo*, I be-
3 times. The simple meaning of
m is, the conviction that the testi-
true. Hence Paul defines it to be
nfidence of things hoped for, the
ion of things not seen." Heb. xi. 1.
ut faith it is impossible to please
Heb. xi. 6; that is, a belief of those
which he has made known for sal-
See Jude 3; Acts viii. 12; Mark xvi.
Acts xxvi. 6, 22; xxviii. 20, 23, 31.
instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

FASTING mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 35; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5—14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

FATHER. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote; is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchial times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

FAULT, treatment of, in a brother, Matt. xviii. 15—17; Gal. vi. 1, 2; to be mutually confessed, James v. 16.

FELIX, [*happy*,] the successor of Cumanus in the government of Judea. history gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 42; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

FESTIVALS, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of *Pentecost* or of *Weeks*, fifty days after the Passover. 4. The Feast of *Trumpets*, held on the first and second days of Tisri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tisri, or September. 6. The Feast of *In-gathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debts, Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin; one of which is mentioned, John x. 22; the Feast of the *Dedication*, established by Judas Maccabees, B. C. 170, to commemorate the cleansing of the temple, after its profanation by Antiochus.

Another feast was that of *Lots*, or *Purim*, when the entire book of Esther is read in the synagogue.

FESTUS, [*festival*, *joyful*,] successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xxv; xxvi.

FIERY DARTS, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the leaf;) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.

FILTH, excrements; "the filth of the world." 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.

FIRE, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."

FIRST. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,

FIRST-BORN or "FIRST-BEGOTTEN of every creature" may mean the "*chief* of the whole creation." Col. i. 15.

FIRST FRUITS. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him. Exod. xxiii. 16, 19. Christ is called the *first-fruits* of them that slept." 1 Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia. 1 Cor. xvi. 15.

FISHERMEN, most of the apostles probably were, Matt. iv. 8; Mark i. 16; Luke [illegible] 1—11.

FISHES, miraculous draughts, Luke v. [illegible] John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread [illegible] ly multiplied by Jesus to feed thousands, Matt. xiv. 15—21; xv. 32—38; John vi. [illegible]

FLAX, "smoking flax," Matt. xii. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

FLESH, (of animals) after the flood, permitted to be eaten. Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 19; vii. 15, but more particularly to mankind, and is in fact the only Hebrew word which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an [illegible] for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or GENERAL DELUGE, occurred A.M. 1656. See account, Gen. vii; viii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5, &c.; as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

FOLLOW "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals wherever they should lead. See 2 Sam. xv. 21.

FOOD. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seem to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24—26; Deut. xiv. 2, 3. Some [illegible] every creature pronounced unclean was held *sacred* by adjacent nations. [illegible] ing intercourse with idolators was effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and those offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and [illegible] of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot, but an absurd person; not one who has not reason at all, but one who reasons wrong; also any one who is not governed by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish lusts, foolish questions, &c. [illegible] v. 4; 1 Tim. vi. 9; Titus iii. 9.

FORBEARANCE recommended, Matt. [illegible] 35; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. [illegible] 1 Thess. v. 14; manifested by God to [illegible] Psa. l. 21; Eccl. viii. 11; Matt. [illegible] Rom. ii. 4; 2 Pet. iii. 9, 15.

FOREHEAD. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the [illegible]

mark of the gods whose vota.
Some, however, think it an
he custom of marking cattle,
sign of ownership.
EDGE, *prognosis*, occurs
i. 23; 1 Pet. i. 2; *proginosko*,
occurs five times, Acts xxvi. 5;
xi. 2; 1 Pet. i. 20; 2 Pet. iii
the Hebrew idiom, signifies
approve, acknowledge, and
wn. "The Lord knows (ap-
that are his." "The world
owledges) us not."
S promised, Isa. lv. 7; Luke i.
Acts ii. 38, &c.; enjoined
xviii. 21; Eph. iv. 32; Col. iii
13.
N means, 1. Criminal inter-
en unmarried persons, 1 Cor.
ultery, Matt. v. 32. 3. Idolatry.
. 11 4 Heresy, Rev. xix. 2.
urs much more frequently in
ical than in its ordinary sense.
Ezek. xvi. 16.
S, [*lucky, fortunate,*] a disci-
ed 1 Cor. xvi. 17, who visited
sus.
nimal, probably a jackal, men-
ically, Judges xv. 4, 5; Lam.
ratively, Matt. viii. 20; sym-
a cunning and deceitful per-
ii. 4; Luke xiii. 32.
NSE, a sweet scented gum,
ncense, which when placed on
nds up a dense fragrant smoke.
Lev. viii. 32.
e of, Exod. viii. The frog was
in Egypt, because it was the
Osiris; and was produced by
ich was also esteemed as pecu
; thus Jehovah used their very
ans to punish them.
recommended, Prov. xviii. 9,

figuratively for proofs, Matt.
; 2 Cor. ix. 10; Gal. v. 22, 23;
ames iii. 17.
TIME, *pleroома ton chronon*,
r completion of any period of
. 4; Eph. i. 10. The comple-
eriod which was to precede the

THE GENTILES. The com-
he salvation of the Gentiles,
resent dispensation.
he eighth part of a mile, Luke
hn vi. 19; xi. 18.

(*high, elevated,* or *the pave-*
ge court or apartment, used as
gment seat, John xix. 13. It
y *outside* of the prætorium.
he mighty one of God,] the an-
ed Luke i. 11, 26, who appeared
imes to Daniel, Zacharias, &c.
; ix. 21.
chief city of Perea, in Cœlo-
miles east of the Lake Tiberias.

, the inhabitants of Gadara.

earthy,] the name of one or
t Christians, mentioned Acts
4; 1 Cor. i. 14; 3 John 1.
n extensive province of Asia
ded on the north by Bithynia
onia, on the south by Lycao-
ast by Pontus and Cappadocia,
est by Phrygia and Bithynia.
ame from the Gauls who settled
ars B. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 52, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

GALILEE, [*wheel, heap,*] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xxiii. 6; Acts ii. 7.

——— Sea of. See GENNESARETH.

GALL, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 23.

GALLIO, [*who lives on milk,*] proconsul of Achaia, A. D. 53, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

GAMALIEL, [*recompense of God,*] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures, as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.

GARMENTS. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or haircloth. Hence *garment* is used as a symbol of the condition or state a person is in. To be *clothed in white*, denotes prosperity or victory. To put on *clean* garments after washing signifies freedom from care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of hades* is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.

GAZA, [*strong, or a goat,*] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

GREECE, in Hebrew *Javan*, Isa. lxvi. 19; a country in the S. E. of Europe, extending 400 miles from north to south, and 256 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—25; x. 20; xi. 2; Zech. ix. 13; Acts xx. 2.

GRECIANS. Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xi. 19—21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general," Acts xx. 21; Rom. i. 16; 1 Cor. i. 22—24.

GUEST-CHAMBER, Mark xiv. 14; Luke xxii. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

HABAKKUK, [*a favorite*,] a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible*, or *obscure*. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades*, in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.,) may signify *keber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; a *state of death*; the *dominion of death*. To translate *hades* by the word *hell*, as it is done *ten* times out of *eleven* in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was SECRET OR CONCEALED, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

HAGAR, [*a stranger*,] a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1, &c.; Gal. iv. 22—31.

HAGGAI, [*solemn feast*,] the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

HAIL, a symbol of violent enemies, Isa. xxviii. 2, 3; xxx. 30, 31; xxxii. 19; Rev. viii. 7.

HAIR, precepts regarding it, 1 Cor. xi. 14—16; 1 Tim. ii. 9; 1 Pet. iii. 3. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

HALLELUJAH or ALLELUIA. See ALLELUIA.

HAND, the organ of feeling, rightly denominated by Galen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the *right hand* of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the *right hand* of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

HARLOT, or PROSTITUTE, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

HARVEST, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix; xiii; John iv. 35.

HATE. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest or abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated." that is, loved in an *inferior* degree to Jacob. So Luke xiv. 26, is to be understood.

HATRED condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

HEAR, to receive the sounds by the *ear*. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 19; (2.) to yield a willing assent, with a firm purpose to believe and obey it, John viii. 47. God is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed," Matt. xv. 19, and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts xv. 9.

HEAVEN. The Jews spoke of three heavens,—(1.) The atmosphere, or lower re-

earliest and latest period
2 Cor. xi. 22. Abraham wa
his arrival in Canaan. It
was the proper heir of She
all the children of Heber.
the Hebrews" is one, bot
rents are Hebrews. Phil. i

—— Epistle to. It i
ceded that Paul was the
the style appears to be his.
ten about A. D. 63—65. It w
believing Hebrews irrespec
ticular place, and apparen
save them from the sin of ap
the persecutions to which
jected by their unbeliev
Hence the writer shows the
Christianity to Judaism; t
far superior to Moses; affo
cure and complete salvation
point of dignity, perpetui
and suitableness, the Jew
and sacrifices were far infer
Christ, who was the substan
whilst these were but the ty
These and similar compar
guments are used, and the e
cient worthies adduced, to fo
of those who were sufferin
and to induce them to hold f
sion of the hope without w
epistle is an admirable expo
plement to those to the Rom
tians.

HEIR, one who is to succeed
Christians are heirs of God
and *by will;* an important a
consideration.

HELI, [*ascending, climbing up,*]
Joseph, the husband of Mary.

HELL. See HADES and GEHEN

HELLENIST, a name given t
Jewish extraction, who nevert
Greek as their mother tongue.

HELMET, a cap of metal or st
for protecting a soldier's head.
3. Salvation is God's *helmet*;

HORN, a symbol of strength, and a well-known symbol of a king.

HORSE, a symbol of war and conquest; the state, color, or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

HOSANNA, a form of acclamatory blessing or wishing well, signifying, Save now! Succor now! Be now propitious! Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

HOSEA, [*a saviour*,] the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 790 and 7.4 B. C. Paul quotes from his prophecy in Rom. ix. 25.

HOSPITALITY, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. xiii. 2; 1 Pet. iv. 9.

HOUR. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 19; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

HUMILITY taught, Micah vi. 8; Matt. xviii. 4; xxiii. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom ii. 3, &c.

HUNGER, an established symbol of affliction. To "*hunger* and *thirst* no more," denotes a perpetual exemption from all affliction.

HUSBANDS, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.

HYACINTH. See Precious Stones.

HYMENEUS, [*nuptial, marriage*,] mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

HYMNS or Psalms, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the *Jews* and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

HYPOCRITE, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.

ICONIUM, [*I come*,] a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 120 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 19; xvi. 2; 2 Tim. iii. 11.

IDLENESS censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 36, in the Greek means false, slandering, pernicious word.

IDOL, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

IDUMEA, [*red, earthy*,] a country lying in the north of Arabia, and south of Judea. Mark iii. 8.

IGNORANCE, voluntary, censured, John i. 10; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13; but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5.

ILLYRICUM, [*joy*,] a province lying N. W. of Macedon, along the eastern coast of the Adriatic Gulf, and now called Sclavonia. Rom. xv. 19.

IMMANUEL, [*God with us*,] a name given to our Lord Jesus Christ, Isa. vii. 14; Matt. i. 23.

IMMORTAL, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

IMMORTALITY, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 16—applied exclusively to God, and the glorified bodies of the saints. See Incorruptibility and Life.

IMMUTABILITY, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or laying on of hands. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 15; Mark vi. 5; Luke iv. 40; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

IMPUTE, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 16, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 34; Luke i. 9.

INCORRUPTIBLE, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 52; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

INCORRUPTIBILITY, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.

INFIRMITIES. (1.) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

INGRATITUDE censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 6—30.

INN, in our Bible, generally means a *caravansera*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

INSCRIPTION or Superscription, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1318 years, is inscribed on the Arundel marbles.

trees, and was once a large city, but now a mean village.

JERUSALEM, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Acra, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

JESSE, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 32.

JESTING, not to be used. Eph. v. 4.

JESUS, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of YAH, or JAH, *I shall be*; and SHUA, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Iesua* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Iesous* is the salvation of JAH, i. e., salvation of God." The "name of Jesus," (Phil. ii. 10) is not the name Jesus, but "the name above every name," *onoma to huper pan onoma*, ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

JEW, a name formed from that of Judah, and applied in its first use to one belonging to the tribe or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xxv. 25. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 5, 10.

JOANNA, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

JOB, [*he that weeps*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petrea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

JOEL, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 780 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 16.

JOHN, [*the gift or favor of God*,] THE APOSTLE brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Ireneus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles*. He died at Ephesus at the age of 100 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master, John wrote chiefly of his *person and office*, and in refutation of errors which had sprung up.

—— Epistles of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

—— THE BAPTIST, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3—12.

—— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

—— a member of the Sanhedrim, and a relative of the high-priest, Acts iv. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 884 to 856. 2 Kings xiv. 25. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30.

JOPPA, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 36—43; x. 5—8, 23.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 130 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 12 feet. The "country beyond

is, *by birth*, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.

——— of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.

——— called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

——— or Joses, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.

——— or Joses, surnamed Barnabas, Acts iv. 36.

JOSHUA, [*the lord, the savior*,] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.

JOURNEY, a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles, Acts i. 11.

JOY, when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16—18, &c.

JUBILEE, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

JUDAH, or JUDEA, [*confessing, praise*,] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side

JUDGMEN
court, est
consisted
criminals
Matt. v.
and trial
xii. 14; J
tration o
ernor, w
xviii. 28;
of pronou
Matt. xx
JULIA, [
Rom. xvi
JULIUS, [
Paul wa
Rome, A
JUNIA, [
Rom. xvi
JUPITER,
powerful
17, 13; x
JUSTIFIC
three tim
iv. 24; v.
to God,
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tification
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JUSTUS,
xviii. 7;
KEDRON,
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KEY. A
Rev. i. 18;
plain the
by the d
Samuel d
lets into
KEYS "of
xvi. 19.
had the
first openi

eks, denoted either Reign or King-
The Royalty or Kingdom of God, or
ren, was announced by Daniel, chap.
vii. 9, 22; by John the Baptist, and
s, Matt. iii. 2; iv. 17; x. 7; xii. 28,
be prayed for, Matt. vi. 10; Luke xi.
sought after, Matt. vi. 33; Luke xii.
lifications for it, Matt. vii. 21; Luke
John iii. 3, 5; Acts xiv. 22; 1 Cor.
v. 50; 2 Thess. i. 4, 5.
natural symbol of affection and rev-
of very ancient date. Early Chris-
conformed to custom, and kissed
her during or at the close of public
p. According to some this was gen-
given by men apart and women
efore receiving the Lord's supper,
ify peace and brotherly affection.
. v. 16. 1 Pet. v. 14.
NG, a posture for prayer, Psa. xcv.
. iii. 14; examples of it, 1 Kings viii.
. vi. 10; Luke xxii. 41; Acts ix. 40;
xxi. 5.
has in the Bible frequently the im
f *approve* or *recognize*. As Hosea
"They have set up princes, and I
t not." Matt. vii. 23, "Then will I
unto them, Depart from me, I never
ou."
EDGE, wherein it consists, 1 John
i. 6; iv. 6; the measure of our obe-
and by which we must be judged.
ii. 47; John xv. 22; Rom. i. 21; ii.
nes iv. 17; must be communicated,
v. 10; often the occasion of vanity,
iii. 1; worldly, of little value, 1 Cor.
ii. 19; 2 Cor. i. 12.

the steady and constant effort of
ily frame which man undertakes for
n benefit, and, in particular, in order
ure the means of subsistence. The
ll men, Gen. iii. 19; recommended,
. 25; Eph. iv. 28; 1 Thess. ii. 9; iv.

the well-known type and symbol
Messiah. See Gen. xxii. 7, 8; Exod.
5; Isa. liii. 7; John i. 29; 1 Pet. i.
v. v. 6—13, &c.
H, [*poor, made low,*] one of the ante
n patriarchs, the son of Methuselah,
her of Noah, Gen. v. 28—31; Luke
Also, one who was a descendant of
mentioned Gen. iv. 18, 21.
The lamps of the ancients were of
s kinds. Those used at wedding pro-
ns consisted of old rags, squeezed
gainst one another in a round figure,
great sausage. Those who hold them
n the other hand a pitcher with a
arrow neck, full of oil, of which they
ut from time to time on the flame.
xplains Christ's declaration, that he
d "quench the smoking flax," Matt.
and shows why the foolish virgins
"oil in their vessels," Matt. xxv. 4.
concerning them in the tabernacle,
viii. 1—4.
AGES or TONGUES, gift of, at the
Pentecost, Acts ii. 1-13; conferred by
ostles, Acts viii. 17; x. 46; xix. 6;
xii. 10.
EA, [*just people,*] a city of Phrygia,
a Minor, 42 miles east of Ephesus. A
ian church was early planted in this
Rev. i. 11. It is now an extensive
Christ's message to the Church
Rev. iii. 14—22.
IOUSNESS censured, Rom. xiii. 13;
xii. 21; Gal. v. 19; Eph. iv. 19, &c.
[*a rocky country,*] a city near Fair
Havens, in the island of Crete, Acts xxvii. 8.

LAW, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psa. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3—17; Rom. vii. 7, 12, 14, &c.

LAWSUITS among Christians, to be avoided, Matt. v. 38—42; 1 Cor. vi. 1—7.

LAWYERS, persons versed in the laws. These are mentioned only after the decline of the Mosaical institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xi. 46—52.

LAZARUS, [*the help of God,*] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentiond in a parable. Luke xvi. 20.

LEAVEN. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or yeast is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.

LEBBEUS, [*strong-hearted,*] a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6000 foot soldiers, and 300 horse. Mark v. 9; Luke viii. 30; Matt. xxvi. 53.

LEPER. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper; it was unlawful to eat with persons who had the leprosy.

LEVI, [*held, associated,*] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 34. Also the name of Matthew. Mark ii. 14.

LEVITES, the descendants of Levi, appointed to assist the priests in their services; to see that the temple was kept clean, to prepare oil, wine, &c., for God's house; to take care of the sacred revenues.

LIBERTINES. Jews who were free citizens or burgesses of Rome, Acts vi. 9.

LIBYA, [*the heart of the sea,*] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.

LIFE, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7—9; short and uncertain, Job vii. 16; xiv,

7—9; short and uncertain, Job vii. 7; xiv.
7—10; Psa. xxxix. 5; xc. 5, 6, 9, 10; 1 Pet.
i. 24; not to be preferred to our duty, Matt.
x. 39; xvi. 25; Mark viii. 35; Luke ix. 24;
xvii. 33; John xii. 24; future and eternal
life described, Luke xx. 36; 1 Cor. xv. 12—
57; Phil. iii. 20, 21, &c.

LIGHT created, Gen. i. 3—5, 14—19. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.

LIGHTNING, the flash of the electric fluid as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxxvii. 3—5; Psa. xviii. 12, &c.

LILY, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 20, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.

LINEN, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.

LINUS, [*soft*,] a person mentioned by Paul, 2 Tim. iv. 21.

LION "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.

LOAF. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.

LOCUSTS, an insect resembling a grasshopper, only much larger in size. The prophetical writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.

LOINS, the lower region of the back. The orientals who wear long robes, are obliged, when they apply themselves to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 35; Eph. vi. 14.

LOIS, [*better*,] Timothy's grandmother, 2 Tim. i. 5.

LONG HAIR. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted *one hundred and ten* tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."

LORD, [*proprietor*,] a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed LORD, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.

LORD'S DAY, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as nearly synonymous with "the day of the Lord," 1 Thess. v. 2. The expression ... by ... alone, and being ... other words which ... meaning, it is difficult to decide ... is correct. The earliest authentic ... in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian ... A. D. 200; and perhaps a little later the term is made use of by ... of ... as quoted by Eusebius.

LOT, [*wrapped up*,] the son of Haran, ... nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan. ... xiii. & 9. Mentioned 2 Pet. ii. 7.

LOTS, things cast or drawn in order to determine a point in debate, Lev. xvi. 8; Josh. viii.; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.

LOVE of God, its nature, John iii. 16, ... 1 John iv. ... Rom. v. 8; viii. 32; 1 John iii. 1; xv. 13, ... of Christ, John xiii. 1; ... Love to God required, ... viii. 28, &c. Love to God rendered by his children, ... 5; v. 11; ... 1 John ii. 5; iv. 16; ... to Christ, ... iv. 20, 21; v. 1—3; ... John xiv. 15, 21, ... Matt. x. 37—41; John ... brotherly love required, John ... 1 John ... Rom. xii. 9, 10; xiii. 8; ... of the world, forbidden, Matt. ... 16, 17; ... James iv. 4; 1 John ii. 15, &c.; ... xiii. 22.

LUCIUS, [*luminous*,] a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned ... Rom. xvi. 21, as Paul's relative.

LUCRE, worldly wealth; the love of ... 1 Tim. iii. 3; ... Matt. vi. 24; ... den.

LUKE, [*luminous*,] a native of Antioch and a physician. He was Paul's companion and assistant, Philemon 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.

The Book of Luke's Gospel appears to have been written to correct numerous erroneous narratives of the life of Jesus. ... style both in this and in the Acts is ... and elevated, and many facts ... which are not contained in the other evangelists.

LUKEWARMNESS condemned, ... Luke ix. 57—62; Acts xxvi. 28; ...

LUNATICS, persons afflicted by ... order, and supposed to be ... moon, such as epilepsy, ... ity, &c. See DEMONIACS.

LYCAONIA, [*she wolf*,] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6—10.

LYDDA, [*nativity*,] a town about ... from Joppa, 34 miles west from Jerusalem, Acts ix. 32, 35.

LYDIA, [*travail*,] a woman of Thyatira, seller of purple, who dwelt in Philippi, Macedonia. Acts xvi. 14, 15. Also a province in the west of Asia Minor.

LYING, forbidden, Eph. iv. 25; Col. ... will be punished, Psa. v. 6; ... examples, 2 Kings v. 25; ... xxi. 8, 37; ... 1—11.

LYSANIAS, [*that drives away sorrow*,] tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

IA or LYCIA, [*dissolving,*] a province of Asia Minor, Acts xxvii. 5.

LYSIAS, [*dissolving,*] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31—40; xxii. 26—30; xxiii. 15—10.

LYSTRA, [*that dissolves or disperses,*] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6—23.

MACEDONIA, [*adoration,*] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9—xvii. 14; and visited Amphipolis, Neapolis, Appolonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of *Roumelia.*

MAGDALA, [*magnificent,*] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.

MAGI, or WISE MEN, Matt. ii. 1—12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.

MAGICIANS, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 8; iv. 7, 9, &c.

MAGISTRATES to be obeyed by Christians, Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13—17.

MALICE forbidden, 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.

MALACHI, [*messenger,*] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; vii. 27.

MALCHUS, [*king,*] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.

MALE nor FEMALE, Gal. iii. 28. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.

MAMMON, a Syriac word signifying *wealth,* and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.

MAN, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10—23; Gal. v. 17; Eph. ii. 1—3; his mortality, Gen. iii. 19; Job vii. 10—14; Psa. lxii. 9; cxlvi. 3; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 36; iv. 14; v. 25; v. 39, 40; x. 27, 28; xi. 25; 1 Cor. xv. 21, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.

MANAEN, [*a comforter,*] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.

MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.; Num. xi. 7—9; Psa. lxxviii. 23—25. Referred to, John vi. 31, 49, 58; Heb. ix. 4; Rev. ii. 17.

MARANATHA. See ANATHEMA.

MARK, [*polite, shining.*] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.

The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Bauer, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eyewitness of our Lord's life.

——— or CHARACTER; "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.

MARKS "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

MARRIAGE, its institution, Gen. ii. 21—24; its nature, Matt. xix. 4—9; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 28; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xxii. 1—12; xxv. 1—10; sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.

MARS HILL. See AREOPAGUS.

MARTHA, [*who becomes bitter,*] the sister of Lazarus and Mary, Luke x. 38—41; John xi. 1—42; xii. 2.

MARTYR, properly means a *witness,* and is applied in the New Testament:—1. To judicial witnesses, Matt. xviii. 16; xxvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xxiv. 48; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xxii. 20; Rev. ii. 13; xvii. 7.

MARY, [*exalted.*] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daugh-

ter of Eli, of the royal family of David. Matt. i. 16; Luke i. 27; ii. 4, 5. 2. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala. Luke viii. 2; John xix. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Joses, Simon, and Salome, called the brethren of our Lord; from which it has been thought that Cleopas and Joseph, the husband of the virgin Mary, were brothers. 5. The mother of Mark. Acts xii. 12. 6. A resident at Rome. Rom. xvi. 6.

MASTERS, their duty. Eph. vi. 9; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. viii. 5—10; Luke vii. 2—10; Acts x. 2.

MATTATHA, [*gift*,] son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

MATTATHIAS, [*the gift of the Lord*,] two persons of that name, ancestors of Jesus. Luke iii. 25, 26.

MATTHAN, [*the gift*,] son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary. Matt. i. 15, 16.

MATTHAT, [*gift, he that gives*,] son of Levi, and father of Heli, Luke iii. 24.

MATTHEW, [*given, a reward*,] also named Levi, an apostle and evangelist, son of Alpheus, by birth a Galilean, and by profession a tax-gatherer, Mark ii. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38—41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 485 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, [*the gift of the Lord*,] one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23—26. Nothing is known of his subsequent career.

MEASURING into the Bosom. The eastern garments being long and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 38.

MEDIATOR, *Mesites*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. viii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.

MEEKNESS, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.

MELCHIZEDEK, [*king of righteousness*,] king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; Psa. cx. 4; Heb. vii. 1, 2. Of his origin, parentage, &c., nothing is recorded; hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

MELITA, [*affording honey*,] an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 1.

MERCURY, [*to buy, or sell*,] one of the false deities of the heathen, son of Jupiter and Maia, and messenger to the gods. He was worshipped as the patron of learning, eloquence, and trade. The flattery of Paul made the people of Lystra suppose that he was Mercury, Acts xiv. 12.

MERCY, an attribute of God, 2 Sam. [illegible] 14; Isa. lv. 7; Eph. ii. 4; [illegible] the duty of men, [illegible] Rom. xii. 8; Luke vi. 36; [illegible] 27; Matt. v. 7; [illegible]

MERCY-SEAT, or PROPITIATORY, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.

MESOPOTAMIA, [*between two rivers*,] the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxviii. 2. It is mentioned in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had many ancient cities. It is now called Diarbekr and *Algezira*.

MESSIAH. See ANOINTED and CHRIST.

MICAH, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. [illegible] the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 5, 6, as well as other important circumstances connected with his millennial kingdom and glory.

MICHAEL, [*who is as God*,] the name given to one of the chief angels, who, in Dan. x. 13, 21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; [illegible] 9; Rev. xii. 7—9.

MILE. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, [illegible] reckoning each foot at [illegible] the Roman mile would be little more than [illegible] or 142 yards less than ours. It was equal to 8 Greek stadia.

MILETUS, [*red, scarlet*,] a seaport [illegible] 36 miles south of [illegible] Asia Minor. Mentioned Acts xx. 15—38.

MILL. The mills for grinding corn [illegible] wholly superseded the mortar [illegible] in the time of Moses. [illegible] the mill are named together in [illegible] Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. [illegible] common among the Hebrews [illegible] from that which is in use [illegible] throughout Western Asia and [illegible] Africa. It consisted of two circular [illegible] two feet in diameter and six inches [illegible] The upper side of the "nether" [illegible] was concave, and the lower side of [illegible] per one convex. The lower stone [illegible]

upper one was made to turn round
. The hole for receiving the grain
the upper millstone, and which was
by women, who sat opposite to each
Matt. xxiv. 41.
ut for the will, renewed, Rom. viii.
renewed, Rom. i. 28; viii. 6, 7; Col.
James i. 8.
ER, *Diakonos.* See DEACON. One
ts as the less (from *minus* or *minor*)
ior agent, in obedience or subser-
to another, or who serves, officiates,
distinguished from the master, ma-
from *magis*,) or superior.
ELS, flute-players, and singers at
s, Jer. ix. 17—21; Matt. ix. 23. The
was borrowed by the Jews from the

E, that which is above the regular
on of the established laws of nature.
nstitution of God began with mira-
works beyond the power of natural
he first man was an adult, and
n infant, as reason, experience, and
ion assert. The Jewish institution
in miracle. So did the Christian
nce with a glorious display of mir-
powers. This was "the demonstra-
the Spirit," and this "the power of
n which the faith of Christians rests.
. The oldest mirrors were made of
It was from such, contri-uted by
men, that the brazen laver was made,
xxxviii. 8. The word in that place i
erly translated "looking-glasses,"
of making glass was then unknown.
discovery of America, the Mexicans
und to possess mirrors made of black
d lava, highly polished. The North
ans were found with mirrors of cop-
d silver.
r LEPTON, the smallest Jewish coin,
o about two mills, or one-fifth of a
Luke xii. 59.
NE, [*purity*,] the capital of Lesbos,
nd of the Grecian Archipelago, N.
Smyrna. It is now called Castro,
metimes Metilin, Acts xx. 14.
N, [*a diligent seeker*,] mentioned
xi. 10.
ATION enjoined, 1 Cor. vii. 29, 31
v. 5.
TY recommended, Eph. v. 2, 4; 1 Tim.

, in ancient times was dealt out by
, and still is in Turkey, Syria, Egypt,
Birmah, &c.; coins being generally
d by the merchant. The coin men
Matt. xvii. 27 was probably a *shekel*,
an ounce of silver, in value, about
s. A *pound* was equal to 60 shekels.
y or didrachma, one-fourth of a she

-CHANGERS, were persons who at
in rate of profit, exchanged foreign
especially Roman, for those current
the Jews, Matt. xxi. 12; John ii.
These money-changers would, of
charge a commission upon all their
ctions, and who from our Savior's
it may be inferred were not distin-
d for honesty and fair dealing—"It
tten, my house shall be called the
of prayer, but ye have made it a den
ves," ver. 13.
, a space of time, which, if measured
moon, (whence its name,) is called
and if by the sun, is called *solar*. The
w months commonly answer to two
months, and take part of both. The
ing table shows the earliest begin-
ning of each sacred month, according to
Thurman's Astronomical Chronology:—

Name of Month.		*Beginning with*	*Days*
Abib—Exod. xiii. 4.	1mo.	March 22nd.	22
Zif—1 Kings vi. 1.	2mo.	April 21st.	30
Sivan—Esther viii. 9.	3mo.	May 20th.	23
Thammuz—Ezek. viii. 14.	4mo.	June 19th.	30
Ab.	5mo.	July 18th.	21
Elul—Nehemiah vi. 15.	6mo.	August 17th.	31
Ethanim—1 Kings viii. 2.	7mo.	September 15th.	30
Bul—1 Kings vi. 38.	8mo.	October 15th.	31
Chisleu—Zech. vii. 1.	9mo.	November 13th.	30
Tebeth—Esther ii 16.	10mo.	December 13th.	31
Sebat—Zechariah i. 7.	11mo.	January 11th.	31
Adar—Esther iii. 7.	12mo.	February 10th.	28
Nisan—Esther iii. 7.	1mo.	March 11th.	31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night; numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months;* but the prophecy of the Witnesses by *days;* the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, [*drawn out of the water*,] the law-giver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Psa. xxx. 7; Isa. ii. 2; xi. 9, Jer. iii. 23; li. 25; Zech. iv. 7; Rev. vi. 14; xvi. 20. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies,

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

MOURNING for sin, the evidence of repentance, Psa. xxxviii. 6; li. 2; Matt. v. 4; 1 Cor. v. 2; James iv. 9; for the dead, law concerning, Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.

MOUTH, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," Gen. xlv. 21, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, Exod. iv. 16; Jer. xv. 19, in which sense it has a near equivalent in our expression "mouth-piece."

MURDER forbidden, Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; xx. 8–13, &c.

MURMURING censured, 1 Cor. x. 10; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5.

MUSTARD-TREE, or SINAPI, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan, and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. Matt. xiii. 31.

MYRA, [*I flow*,] one of the chief towns of Lycia, in Asia Minor, Acts xxvii. 5.

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, John xix. 39.

MYSIA, [*criminal*,] a province occupying the N. W. angle of Asia Minor, south of Bythynia, Acts xvi. 7, 8.

MYSTERY, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, Matt. xiii. 11; Mark iv. 11; Luke viii. 10. The calling of the Gentiles is called a mystery, Col. i. 26, 27. The first and leading sense of *mysterion* is *arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NAHSHON, [*that foretells*,] mentioned Luke iii. 32.

NAIN, [*beauty*,] a town of Palestine, situated about 8 miles S. E. of Nazareth. Luke vii. 11–15.

NAKED. This word is often used in a modified sense, to describe a person only partly clothed, Micah i. 8; John xxi. 7. [illegible] wear a mere cloth round their [illegible] when at labor, and are then [illegible] "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of [illegible] nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, [illegible] his nature and attributes, that is, God himself, Psa. xx. 1; Prov. xviii. 10. His name to be reverenced, Exod. xx. 7; Lev. [illegible]; Psa. cxi. 9; Matt. vi. 9; also the name of Jesus, Phil. ii. 10; Christians baptized in the name of Jesus, Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27; prayer to be offered to Jehovah in his name, John xvi. 23.

NAPHTALI, [*my wrestling*,] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. [illegible], in [illegible]. The limits of the territory of the tribe of Naphtali are described in Josh. xix. 32–39. Alluded to Matt. iv. 13–15.

NARCISSUS, [*astonishment*,] a Christian at Rome, saluted by Paul, Rom. xvi. 11.

NATHAN, [*given*,] the son of David and Bathsheba, the father of Mattatha, Luke iii. 31. Also, a prophet in the time of David, 2 Sam. vii. 3, &c.

NATHANIEL, [*given of God*,] [illegible] mentioned, John i. 45–51. Probably the same as Bartholomew, one of the twelve apostles.

NAZARENE, [*kept*, *flower*,] an epithet constituting a part of one of the titles given to our Lord. It was a contemptuous [illegible] nation and a term of reproach [illegible] as well as a mere epithet of [illegible] is used in the New Testament.

NAZARETH, [*guarded*, *flourishing*,] a small city in the tribe of Zebulon, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a [illegible] valley. It is now called [illegible]. Here Jesus dwelt from his childhood up to nearly 30 years. Luke ii. 51; iv. 16–[illegible].

NAZARITE, [*a separated one*,] a Jew who made a vow to observe [illegible], either for a given period or for life, Num. vi. 1–21.

NEAPOLIS, [*new city*,] a maritime city of Macedonia, near the borders of Thrace, now called Napoli. Acts xvi. 11.

NEW TESTAMENT, or NEW [illegible]. See COVENANT.

NICHOLAS, [*conqueror of the people*,] a proselyte of Antioch, and one of the seven deacons, Acts vi. 5.

NICODEMUS, [*innocent blood*,] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. John iii.; further mentioned, John vii. 50; xix. 39.

NICOLAITANS, [*conquerors of the people*.] This word only occurs twice, Rev. ii. 6, 15, and it is not known from whom the name is derived. Irenæus, the earliest Christian author who mentions them, says [illegible] "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication and the eating of idol-sacrifices [illegible] indifferent, and therefore permitted [illegible]

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.

NICOPOLIS, [*victorious city*,] a city of Thrace, now Nicopi, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.

NIGER, [*black*,] the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.

NIGHT, the time between evening and morning, and is a symbol of ignorance, Rom. xiii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. xv. 1; Luke xii. 20.

NINEVEH, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 29th year of the reign of Josiah, B. C. 572, it was utterly overthrown by the Medes. Matt. xii. 41.

NINEVITES, the inhabitants of Nineveh, Luke xi. 30.

NOAH, [*repose*,] the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1056. Amidst the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28—32; vi—ix; honorably mentioned, Ezek. xiv. 14, 20; Heb. xi. 7.

NUMBERS. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three* or *third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it, Jer. xlix. 36. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. *Ten*—Many, as well as that precise number, Gen. xxxi. 7, 41.

OATH, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13. Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

OBEDIENCE, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. l. 8, 13; li. 16; Isa. i. 11—15; Matt. ix. 13; xii. 7.

OFFEND, OFFENCE. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23; xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8; Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9; ix. 19—27; x. 32, 33; how to be taken, Matt. xviii. 15—19.

OFFERINGS, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 13—17; Ezra ii. 68, 69; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17—19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

OIL, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1—4; anointing, Exod. xxx. 22—33; xxxvii. 29. See LAMPS.

OINTMENT, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. xi; Isa. i. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua. Isa. lxi. 3; Jer. xi. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *eleios*, mercy, is derived from *elaia*, an olive.

OLIVET, or MOUNT OF OLIVES, a mountain or ridge lying to the east of Jerusalem, some 625 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xix. 41—44; xxiv. 50, 51.

OLYMPAS, [*heavenly*,] a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24—27; Phil. iii. 12—14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1—3.

OMEGA, the last letter of the Greek alphabet, proverbially applied to express the end. See ALPHA.

ONESIMUS, [*profitable, useful*,] mentioned Col. iv. 9; Philemon 10—21.

ONESIPHORUS, [*profit-bringer*,] a christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

ONYX. See PRECIOUS STONES.

ORACLE, something delivered by supernatural wisdom. The "most holy place"

[illegible] temple, was called the oracle, be[illegible] there the priest inquired of God. [illegible]gs vi. 5—19. The Scriptures, called [o]racles of God, Acts vii. 38; Rom. iii. [H]eb. v. 12; 1 Pet. iv. 11; and Christians [are] required to consult them at all times, especially in matters of difficulty, and [g]reat importance.

[ORD]AIN, *horizo*, to limit, to bound, to mark [out], hence the word *horizon* which bounds [ou]r view. Occurs 8 times. *Pro-orizo*, to [p]reordain, or previously mark out, occurs [6] times. *Aphorizo*, another compound from [t]he same root, occurs 10 times, translated [s]eparate or separated. We have the word [o]rdain often in the common version, when [i]t is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poieo*, to make or appoint: and we have *kathiste*[mi], to constitute. *Poieo* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed [t]welve. "Ordain elders"—Titus i. 5, *kathistemi* occurs [illegible]. *Ginomai* is also used to [illegible] "i. e. appoint, ordain an apostle, Acts i. 22, [to] make or ordain an appointed rite or observ[ance].

ORDINANCE, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.

OSTENTATION, to be avoided, Prov. xxv. 14; xxvii. 2; Matt. vi. 1.

OUTER, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God, Matt. viii. 12.

OX, laws concerning it, Exod. xxi. 28—36; xxiii. 4; Deut. xxii. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

OZIAS, [*strength from the Lord*,] son of Joram, Matt. i. 8.

PADAN-ARAM, [*of the field of Syria*,] rendered by the Seventy, Mesopotamia. See MESOPOTAMIA.

PALM-TREE, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 16; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 300 uses.

PALSY, (from *paraluo*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.

PAMPHYLIA, [*a nation made up of every tribe*,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

PAPHOS, [*which boils*,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6—12.

PARABLE. The word parable is derived from *parabollee*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psa. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 2, 3; Judges ix. 7—15; 2 Kings xiv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7; Job xxvii. 1. New Testament parables seem to be generally employed in the sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places it [illegible] Heb. ix. 9, it bears the meaning of type or emblem.

PARADISE, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word paradise is not properly either Greek or Hebrew, but appears to have been imported from some eastern tongue, probably the Persian, and which signified the same as the Hebrew gan. In Gesenius and Robinson [illegible] defined thus: "A paradise, i. e. an enclosed [garden], an arboretum, particularly of pomegranates [illegible] also, a park, a fruit garden, a name common to several Oriental languages, especially current among the Persians, [as] we learn from Xenophon and Julius Pollux. Sanscrit, *paradesha*; Armenian, [illegible]; Chaldee [illegible]; Syriac, [illegible]; Arabic, [illegible]." [illegible] of the Targums, [illegible] the gardens of Solomon, [illegible] says that the [illegible] quoted by Josephus [illegible] lofty gardens erected by [illegible]. These were called the Suspended Paradise. The word is [used] only three places in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which can be illustrated by reference to the [illegible] [illegible] Isa. li. 3; Ezek. xxviii. 13; xxxi. [8,] 9, 16, 18; xxxvi. 35; Joel ii. 3.

PARCHMENT, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

PARENTS, to be honoured, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xviii. 19; Deut. iv. 9; vi. 7; [illegible] Matt. [illegible]; 2 Cor. xii. 14; [illegible] 1 Tim. v. 4, 8; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 4.

PARMENAS, [*that abides*,] one of the seven deacons, Acts vi. 5.

PARTHIANS, [*horsemen*,] called Persians [illegible] Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

PARTIALITY, unfair and unjust treatment of others, to be avoided, Matt. xxii. 16; James ii. 1, 9; Jude 16.

PASSOVER, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb, Exod. xii. [illegible] This was kept on the 14th day of Nisan or Abib. Sometimes it is called the Feast of the Passover, [illegible] yearly festivity, called the Feast of the [illegible] Num. xxviii. 16, 17; over, (Deut. xvi. 1; [illegible]) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, [illegible] the Passover, Luke xxii. 1; though, strictly, the Passover [illegible] and the feast of unleavened bread, [illegible] fermented things, were properly distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. [illegible] fulfilled in the kingdom of God, [illegible] xxii. 16.

PATARA, [*trod under foot*,] a seaport [illegible] Minor, in Lycia, [illegible] Acts xxi. 1.

PATIENCE, recommended, Luke [illegible] Rom. xii. 12; 1 Thess. v. 14; Heb. [illegible]; James i. 3, 4, v. 7; 1 Pet. ii. [illegible] i. 6.

PATMOS, [*mortal*,] an island in the [illegible] Sea, 10 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9.

a small, oblong and rocky island, about 15 miles in circumference, and used, under the Roman empire, as a place of banishment.

PATRIARCH, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchal age. Heb. vii. 4.

PATROBAS, [*paternal*,] mentioned Rom. xvi. 14, 15.

PAUL, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15—18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

PEACE, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 50; Rom. xii. 18, &c.; by what means, Col. iii. 15; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.

PEARL, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12—16; xxi. 12.

PENTECOST, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the *fiftieth* day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxiii. 9—21; Deut. xvi. 9; Acts ii. 1; xx. 16.

PERFECT, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xix. 7; to be aimed at by Christians, Luke vi. 36; 2 Cor. xiii. 9, 11; Eph. v. 1—8; Col. iv. 12; 1 Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

PERGA, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.

PERGAMOS, [*heighth*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 60 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

PERSECUTION, how to behave under it, Matt. v. 44; x. 22; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 25; Mark viii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.

PERSEVERANCE in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John x. 26, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.

PERSIS, [*that cuts*,] mentioned Rom. xvi. 12.

PESTILENCE, a name given in Scripture to any prevailing contagious disease.

PETER, [*a rock, or stone*,] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to the apostleship, he changed it to Cephas, John i. 41, 42. He was crucified about A. D. 70, with his head downwards.

——— Epistles of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

PHARISEES, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

PHEBE, [*shining*,] a servant of the congregation at Cenchrea. Rom. xvi. 1, 2.

PHENICE, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.

PHENICIA, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

PHILADELPHIA, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.

PHILEMON, [*that kisses*,] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his Horæ Paulinæ, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

PHILETUS, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus, 2 Tim. ii. 17.

PHILIP, [*warlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.

——— one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8.

——— son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1, and from him Cesarea Philippi received its name, Matt. xvi. 13.

——— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3.

PHILIPPI, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large

city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.

PHILIPPIANS, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous in his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.

PHILOLOGUS, [*a lover of learning*,] mentioned Rom. xvi. 15.

PHLEGON, [*zealous*,] mentioned Rom. xvi. 14.

PHRYGIA, [*dry, barren*,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.

PHYGELLUS, [*fugitive*,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.

PHYLACTERIES, [*safeguards*,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37—40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.

PILATE, [*who is armed with a dart*,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.

PILLAR, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11. xxxviii. 4, 6; Psa. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.

PISIDIA, [*pitch*,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.

PLOW, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.

POLYGAMY, laws against, Gen. ii. 24; Matt. xix. 4—6; Mark x. 6—8; Rom. vii. 3; 1 Cor. vii. 2.

PONTUS, [*the sea*,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.

POOLS, mentioned John v. 1—7; ix. 7.

PORCIUS, [*a lover of pork*,] Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.

POTTER, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.

POTTER'S-FIELD. See Aceldama.

PRAISE, to commend. To praise God is duly acknowledge his great [illegible] Psa. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the [illegible] of nature. Acts xvi. 25 [illegible] v. 19; Col. iii. 16 [illegible] principle of action, Matt. vi. 1 [illegible] 26; Phil. ii. 3.

PRAYER, the obligation and use of [illegible] v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. [illegible] Col. iv. 2; 1 Tim. ii. 1, 8 [illegible] faith, Matt. xxi. 22; Heb. xi. 6 [illegible] tentation and vain repetitions [illegible] 1—14; Matt. vi. 7; in the name of [illegible] John xiv. 13; xv. 16; xvi. 23 [illegible] &c.; instances of private prayer [illegible] 10; Matt. xiv. 23; Acts ix. 11 [illegible] Acts i. 14; ii. 42; xii. 12 [illegible] forms of prayer, Num. vi. 22—[illegible] Deut. xxi. 8; xxvi [illegible] Matt. vi. 9—13.

PREACH, or Proclaim, [illegible] known the will of God [illegible] heralds, Eph. iii. 8. [illegible] a herald, or public crier [illegible] and always indicates [illegible] tion as a herald.

PRETORIUM. This word denotes [illegible] eral's tent in the field, and also [illegible] palace of the governor of a [illegible] whether a pretor or not. It is applied [illegible] Herod's palace at Jerusalem, Matt. [illegible] 27; Mark xv. 16; John xviii. 28 [illegible] also to the one he built at Cæsarea [illegible] xxiii. 35. In Phil. i. 13, the word [illegible] the camp or quarters of the Pretorian [illegible] hort at Rome.

PRIEST, a man who officiated or transacted with God on behalf others, [illegible] the occasion. Those under the law were [illegible] the family of Aaron, Exod. xxviii. 1 [illegible] the Christian economy, all disciples are [illegible] holy and royal priesthood, 1 Pet. ii. 5 [illegible] Rev. i. 6; v. 10; xx. 6.

——— HIGH, first Aaron, afterwards [illegible] eldest son of the eldest branch of [illegible] ily, Exod. xxviii. Jesus Christ, the [illegible] sedek High-priest, Psa. cx. 4; Heb. [illegible] v. 4, 5; vi. 20; vii—x. [illegible]

PRINCE, a chief, a governor. Christ is [illegible] "Prince of peace," Isa. ix. 6 [illegible] John xiv. 27; "Prince of life" [illegible] "Prince of the kings of the earth" [illegible] These titles peculiarly belong to [illegible] cause he is the "resurrection and [illegible] and has the "keys of death and [illegible] will raise up the believer at the [illegible] then in his kingly and priestly [illegible] will speak peace to the [illegible] "make wars to cease [illegible] "peace shall flow [illegible] earth," and [illegible] then "all kings shall fall down [illegible] all nations shall serve him."

PRISCILLA, [ancient,] wife of A[illegible] probably like Phœbe, a [illegible] shared the travels, labors, and [illegible] her husband, and is always [illegible] with him, Rom. xvi. 3; 1 Cor. [illegible] 2 Tim. iv. 19.

PROCHORUS, [he who presides over [illegible] one of the deacons mentioned [illegible]

PROCONSUL, a Roman officer [illegible] the government of a province [illegible] lar authority. When the [illegible] at Corinth he was brought [illegible] the proconsul of Achaia, Acts [illegible]

PROMISES of God, many and [illegible] exceeding great and precious [illegible] are sure in Christ Jesus, 2 Co[illegible]

res to purity, 2 Cor. vii. 1; are
present and future life, 1 Tim. iv. 8.
T. This word and the word *proph-*
two meanings: the *one* is the fore-
of events yet future, the other is the
the meaning of ancient oracles, or
g, from the impulse of the Spirit, to
cation and comfort of Christians.
iv; Rom. xii. 6.
ATION, that which atones for and
our guilt, as the mercy-seat covered
es of the law, Rom. iii. 25; 1 John
10.
YTE, a stranger, or one from abroad,
ed to the Jewish religion, Acts ii.
; xiii. 43.
CHA, a word signifying prayer, and
so translated in the authorized ver-
t is, however, applied to a place of
—a place where assemblies for pray-
held, whether a building or not.
sense it occurs Luke vi. 12 must be
tood, also Acts xvi. 14.
ENCE, a care for the future. The
word *pronoia*, means forethought,
responds with the Latin *providentia*,
originally meant foresight. God's
providence, considered in reference
ings existing, is termed by Knapp
al; in reference to moral beings, *spe-*
d in reference to holy or converted
particular. Everything 's an object
dence in proportion to its capacity.
sciples, being of more value than
sparrows, were assured of greater
tial care. Matt. vi. 26; x. 29—31.
NCE recommended, Prov. xii. 16, 23;
xiv. 8; Matt. x. 16; James iii. 13.
, Book of, one of the most extensive
ful in Scripture, is often quoted in
w Testament. That David composed
of the Psalms is beyond doubt.
ns and hymns and spiritual songs,"
. 19. *Psalms*, denote such sacred
or poems as are sung to instruments,
as here refer to those of David;
signify songs in honor of God; and
means any regular poetic composi-
apted to singing, and here restricted
e which are spiritual. This admoni-
in opposition to the practice of the
n, who, in their Bacchanalia, or
dedicated to Bacchus, the god of
became intoxicated, as the previous
intimates, and sang drunken songs
se of their deity.
AIS, [*warlike*,] now Acre, a seaport
stine, 24 miles south of Tyre. It is
for its seige by the Crusaders. It is
principal port of Palestine, and
s about 10,000 inhabitants.
AN, a person who farmed the taxes
blic revenues. The name and pro-
of a publican were extremely odious
the Jews, who submitted with much
nce to the taxes levied by the Ro-
The publicans were also noted for
position, rapine, and extortion, to
they were, perhaps most especially
ed by having a share in the farm of
ute, as they were thus tempted to
the people with illegal exactions,
ey might the more speedily enrich
lves. Zaccheus and Matthew were
ns, but there is no reason to sup-
at either of them had been guilty of
practices, or that there was any *ex-*
to their characters beyond that of
engaged in an odious employment.
xvii. 17; xxi. 31; Luke v. 27; xix. 2.
S, [*common*,] governor of Melita, at

the time of Paul's shipwreck on that island, Acts xxviii 7, 8.

PUDENS, [*shamefaced*,] 2 Tim. iv. 21.

PURPLE, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

PURITY of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 5; 1 Pet. ii. 11; 2 Pet. iii. 14.

PUTEOLI, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.

QUARRELS to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 16; iv. 1—7.

QUARTERNION, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarternions mentioned in the text should be appointed for the purpose.

QUARTUS, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.

QUEEN often means in Scripture a king's *mother*. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus, Psa. xlv. 9.

QUICKSAND. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Clauda on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The orig.nal word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

RABBI, a name of dignity among the Jews, signifying *doctor or master*. Applied to Jesus, John i. 38, 49; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt xxiii. 7—12.

RABBONI, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xx. 16.

RACA, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

RACE, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to con-

ler of Leah, ... and Matth...
Jeremiah and ... of Ephraim and
for the tribes of Joseph, Jer. xxxi. 15;
ceh, the children of ...
Matt. ii. 18.
RAHAB, [*proud*,] a woman of Jericho; her
history, Josh. ii; vi. 22—25; an example,
Heb. xi. 31; James ii. 25.
RAILING forbidden, 1 Cor. v. 11; 1 Pet. iii.
9; 2 Pet. ii. 11; Jude 9.
RAIN was plentiful in Israel twice a year.
"The early and the latter rain" occurred,
the former in September, the latter in
March. After these, the weather becomes
settled, and about May the grain is gath-
ered. In Egypt it scarcely ever rains; the
overflow of the Nile, and copious dews,
answering the purpose. In tropical cli-
mates the winter is the *rainy* season. Violent
winds often attend these rains, and over-
throw insecure houses. Hence our Savior's
parable. Matt. vii. 25.
RAMAH, [*elevated*,] a city of Benjamin, six
miles north of Jerusalem, Josh. xviii. 25.
Near this was Rachel's tomb; she is poeti-
cally introduced as rising from the grave,
and looking in vain for her offspring. "Ra-
chel weeping for her children." Jer. xxxi. 15.
RASHNESS censured, Psa. xxxi. 22; cxvi.
11; Prov. xiv. 29; Acts xix. 36.
RAVEN, a bird of prey, ceremonially un-
clean. Elijah fed by ravens, 1 Kings xvii.
4—6; and are cared for by God, Job xxxviii.
41; Psa. cxlvii. 9: if he cares for ravens,
how confidently may his people trust him!
Luke xii. 24.
RECONCILIATION, a restoring to favor, or
reunion between those who had been at va-
riance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16;
Col. i. 20.
REDEEM, to buy back what was sold,
pledged, or forfeited.
REDEEMER, one who ransoms by paying
the price. Christ our redeemer, 1 Pet. i. 19.
REDEMPTION, means deliverance, from *lu-
trosis*, which occurs in Luke i. 68; ii. 38;
Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliv-
erance from, occurs 10 times, and signifies
the dismissing of a person after a ransom
has been paid.
REFORM, *metanoeoo*, occurs 34 times, and
metanoia, reformation, 24 times. *Meta-*
... signifies to *think after*, or to change
... to influence the conduct, ... to give refor-

st our example, 1 Pet. ii. 23; iii. 9;
14; Jude 9.
M, [*capture*,] now called Reggio, a
opposite to Messina in Sicily, Acts
3.
[*will*,] an ancestor of Jesus, Luke

[*a rose*,] a servant of Mary, the
her of John Mark, Acts xii. 13.
[*a rose*,] an island near the S. W.
f Asia Minor, 125 miles in circum-
celebrated in ancient history for
ec, and for a colossal brazen statue
o, which was reckoned one of the
onders of the world. It was 130
n. and ships in full sail passed be-
ts legs. It was thrown down by
quake after standing 66 years. Acts

their uncertainty, Matt. vi 19;
i. 16—21; James v. 1—3; dangerous,
ii. 22; James i. 6, 7; v. 1—4; a bless-
ell used, Luke xvi. 9; 1 Tim. vi. 17—
e riches, Matt. vi. 19, 20; Luke xii.
ii. 9; vii. 18.
OUSNESS, Christ is to his people,
ii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.;
teous to inherit eternal life, Dan.
Matt. xxv. 46; Luke xviii. 30; John
iv. 14; Rom. ii. 7; 1 Tim. vi. 19;
2; 1 John ii. 25; Jude 21.
IAND is, in Scripture, a symbol of
Exod. xv. 6; Psa. xxi. 8. In the
he place for the pleader was on the
and, and the Sanhedrim placed
be justified on the right hand, and
be condemned on the left hand. It
o reckoned a position of the highest
o be placed at the right hand. Psa.

p in the judgment," Matt. xii. 42.
ge did not pass sentence in a sitting
, but rose up for that purpose; also
nesses rose up from their seats, when
ve evidence against criminals.
of life, Rev. xxii. 1.
"upon this *rock* will I build my
," Matt. xvi. 18. The Greek word
er is *Petros*, and means *a stone*, and
ginal word for *rock*, is *petra*. The
g of this passage therefore is,
art *Petros*, a stone, and on THIS *pe-*
k, will I build my church." Mark
struction of the language. "*Thou*"
e second person, and "*this*" is in the
"*petros*" is masculine, and "*petra*"
nine. Jesus asked for a confession;
ave it in these words,—"Thou art
rist, the son of the living God." and
s the *petra* on which he declared
would build his church, and against
the gates of *hades* should not prevail.
ii. 11.
ymbol of power and rule, Psa. ii. 9.
S, Epistle to. Paul had never been
e when he penned this letter. It
lled forth by his having heard of
ndition, and especially of the diffi-
existing between the Jewish and
tile members. He controverts many
errors of both Jews and Pagans, as
stral merit, justification, the effi-
sacrifices, election, submission to
rulers, &c. Paul was nearly sixty
ld when he wrote this letter, during
ence of some months at Corinth.
strength,] a city of Italy, on the Ti-
miles from the sea. It was built on
hills, was the capital of the Roman
, the mistress of the world, and the
arts and arms. It has long been the
residence of the Pope, and the seat of eccle-
siastical power. It contains St. Peter's
church, the most magnificent edifice in the
world, and has many monuments of its an-
cient grandeur. Though greatly reduced, it
nevertheless contains about 150,000 inhabi-
tants.

RUBY. See PRECIOUS STONES.

RUFUS, [*red*,] the son of Simon the Cyre-
nian, who assisted Christ in carrying his
cross, Mark xv. 21. Another person so
named, mentioned Rom. xvi. 13.

SABAOTH, [*armies*,] Rom. ix. 29; James v. 4.

SABBATH, [*rest*,] so called, because on the
seventh day God rested from his works,
Gen. ii. 2, 3. There is no positive evidence
that the Sabbath day was observed before
the Law, no command or example of its ob-
servance being recorded. It was positively
enjoined on the nation of Israel, as one of
the ten commandments, "written and en-
graven on stones," and to which they were
required to yield exact obedience. Jesus
claimed to be "Lord of the Sabbath," and
showed the Pharisees that it was "lawful
to do good on the Sabbath. The Savior
having "blotted out the hand-writing of
ordinances, and taken it out of the way, by
nailing it to his cross," rested the whole of
the Sabbath in the grave, and arose on the
first of the week, as Lord of the new crea-
tion. There is no mention of the Sabbath
being enjoined on Christians, and especial-
ly on Gentile believers. See Acts xv. 19—29.

——— DAY'S JOURNEY. Acts i. 12.
Jewish tradition allowed a man to travel
on the Sabbath only one mile.

SABBATICAL YEAR, the seventh year, in
which the land was to have *rest*, Exod.
xxiii; Lev. xxv. It was also called a "year
of release," and in it all debtors were liber-
ated, and all law-suits ceased. Deut. xv. 1.

SACRIFICE, an act of religious worship, in
in which the worshipper shed the blood of
animals, as an acknowledgment of his guilt
and exposure to death, and as a typical
atonement for sin, Gen. xxii. 24; Heb. x.
1, &c.; xi. 4, &c. The Jewish people could
not offer their own sacrifices; they were
to bring them to the priest, and he was to
offer them. So cannot we now offer up our
prayers and praises to God but by Jesus
Christ, and so the apostle here applies the
case. "By him, let us offer the sacrifice of
praise," Heb. xiii. 15.

SADDUCEES, [*just, justified*,] a famous sect
among the Jews, so called, it is said, from
their founder, Sadoc, who flourished about
260 years B. C., and taught there was no
resurrection nor future state, neither angel
nor spirit, Matt. xxii. 23; Acts xxiii. 8.

SALAH, [*mission*,] a son or grandson of Ar-
phaxad, Gen. x. 24; xi. 13; Luke iii. 35.

SALAMIS, [*shakes*,] one of the chief cities
of Cyprus, on the S. E. coast of the island.
Acts xiii. 5.

SALATHIEL, [*I have asked of God*,] or
SHEALTIEL, the father of Zerubbabel,
1 Chron. iii. 17; Matt. i. 12.

SALEM, [*peace*,] the original name of Jeru-
salem, Gen. xiv. 18; Heb. vii. 1, 2, and was
used poetically in later times, Psa. lxxvi. 2.

SALIM, [*a fox*,] the well-watered place where
John baptized. John iii. 23.

SALMON, [*peaceable*,] the son of Nahshon,
who married Rahab, 1 Chron. ii. 11; and
the father of Boaz, Ruth iv. 21; Matt. i. 4,
5; Luke iii. 32.

SALMONE, [*peaceable*,] a promontory form-
ing the eastern extremity of the island of
Crete, Acts xxvii. 7.

SALOME, [*peaceable*,] the wife of Zebedee, and mother of James and John, Matt. xxvii. 56; Mark xv. 40; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.

SALT, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltness." Schoettgenius has largely proved in his "Horæ Hebraicæ," that such as had become insipid was used to repair roads.

SALUTE, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.

SALVATION, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 31; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.

SAMARIA, [*watch-height*,] a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

SAMARITANS, inhabitants of Samaria. John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews. Luke ix. 52, 53; John viii. 48.

SAMOS, [*full of gravel*,] an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.

SAMOTHRACIA, an island in the Ægean Sea, Acts xvi. 11.

SAMSON, [*his sun*,] a judge of Israel, of the tribe of Dan, Judges xiii. 5—25; Heb. xi. 32.

SAMUEL, [*asked of God*,] the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 98th year of his age.

SANCTIFY, to separate anything to God. *Hagiazo* occurs 28 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazo* will be found in John xvii. 17, 19; x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SANCTUARY, a holy place, Exod. xxv. 8; Heb. ix. 2.

SANDALS, soles of leather or wood fastened to the feet with strings, Mark vi. 9. They are still worn in several eastern countries, by both sexes, and all classes.

SANHEDRIM, more properly SANHEDRIN, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges. Matt. xxvi. 59; John xi. 47.

SAPPHIRA, [*that relates or tells*,] See Ananias.

SAPPHIRE. See PRECIOUS STONES.

SARAH, [*a princess*,] the wife of Abraham and mother of Isaac. Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.

SARDINE, or SARDIUS. See PRECIOUS STONES.

SARDIS, [*prince of joy*,] a city of Asia Minor, formerly the capital of that wealthy monarch Crœsus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.

SARDONYX. See PRECIOUS STONES.

SAREPTA, [*a goldsmith's shop*,] a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 10; Obad. 20; Luke iv. 26.

SATAN, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an adversary, [illegible] *Ho Satanas* and *ho diabolos* are [illegible] and applied in several instances to the same being, Rev. xii. 9. Christ, in his temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a *generic* sense, as 1 Kings xi. 14, 23; 1 Sam. xxix. 4; Num. xxii. 22; Psa. cix. 6. In many others in a *specific* sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job i. 6—12; ii. 1—7; Matt. iv. 10; Mark [illegible] 15; Luke xi. 18, &c. His character is denoted by his titles.—Satan, Adversary, Diabolos, False Accuser, Tempter, &c. showing him to be purely and entirely evil, 1 John iii. 8; John viii. 44. His agency is [illegible] both moral and physical. See Luke xiii. [illegible]; Acts v. 3; 2 Thess. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xxii. 31; Acts x. 38; 1 Tim. [illegible] 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.

SAUL, [*demanded*,] son of Kish, of the tribe of Benjamin, was the first king of the Israelites, 1 Sam. ix. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.

SAVIOR, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies Savior.

SCEPTRE, a staff, rod, or wand, signifying authority or royalty. Psa. xlv. 6; [illegible] 15.

SCEVA, [*disposed*,] a Jew who lived at Ephesus, Acts xix. 14—16.

SCHISM, or DIVISION, condemned. 1 Cor. i. 10; iii. 3; xi. 18; xii. 25; 2 Cor. xii. [illegible]

SCORPION, a large reptile, remarkable for irascibility and malignancy. Luke x. [illegible] Some of the species are said to be white, and about the size of an egg, and [illegible]

p it is difficult to distinguish one
s other.
, writers and expounders of the

RES, [*writings,*] a name applied
of dignity to the contents of the
nd which are given by inspiration,
ii. 16; Matt. xxii. 29; Mark xiv. 49;
i. 11; xviii. 24; 2 Pet. iii. 16.
rge collection of waters. The He-
pplied this term to lakes of moder-
; and the modern inhabitants of
e still retain the same phraseology.
cally, waters signify peoples; and
ering together of people into one
litic, constitutes a sea.
engraved stamp, also the impres-
de by such a stamp. Matt. xxvii. 66.
US, [*the second,*] a disciple men-
Acts xx. 4.
, [*beaten by waves,*] a seaport of Sy-
iles west of Antioch, Acts xiii. 4.
NIAL, a Christian duty, Matt. v.
vi. 24; xviii. 8, 9; Mark viii. 34, &c.
IRES, or places for burying the
ere usually hollow rooms dug into
ith an upright door to enter into
which a large stone was put, Gen.
Judges viii. 32; 1 Sam. x. 2; 2 Sam.
sa. xxii. 16; Matt. xxvii. 60.
IM, [*fiery or burning ones.*] See
ıms.
PAULUS, [*maker of nets,*] the
Governor of Cyprus, Acts xiii. 12.
T. Many kinds mentioned in
re. Alluded to as crafty, Gen. iii.
x. 16. One of the names of Satan.
TS, general commands concerning
Eph. vi. 5—8; Col. iii. 22—25; 1 Tim.
Titus ii. 9, 10; 1 Pet. ii. 18—25.
a sacred number among the Jews.
m often denotes a perfect or com-
mber. Job v. 19; Psa. xii. 6. Seven-
seven times often only means abun-
completely. Seventy times seven
l higher superlative
Y disciples sent out by Jesus, Luke

G, a rite of purification, Acts xviii.
24.
[*captivity,*] a province S. E. of Ara-
ween the Red Sea and Indian Ocean
famed for spices, gems, and gold,
xii. 10; Isa. lx. 6. The queen of She-
ed Solomon, 1 Kings x. 1; Matt.

a well known animal of great utili-
famed for meekness. Christians
npared to sheep, and Christ is the
of God." In India sheep cannot
nguished from goats by a common
r. This fact gives force to the de-
n that Christ will divide the good
e bad, as a shepherd divides his
om the goats
, a Jewish weight. The common
of money was worth about half a
and the shekel of the sanctuary pos-
uble that sum.
RD. Christ is styled a shepherd,
. 25; the *good* shepherd, John. x. 11;
f shepherd, 1 Pet. v. 4; and the *great*
d, Heb. xiii. 20. Elders or overseers
called shepherds, Eph. iv. 11, where
mon version has *pastors;* and as
ey are to *feed* the flock, 1 Pet. v. 2.
hunting,] a great commercial city,
capital of Phenicia. It is situated
Mediterranean, about 18 miles north
It contains 10,000 inhabitants, and
called *Saida*, Luke iv. 26.

SILAS, [*considering,*] a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 32.

SILOAM, [*sent,*] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS. See SILAS.

SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

SIMEON, [*that hears or obeys,*] a good old man who was waiting for the Savior, Luke ii. 25—35. Also, one of the twelve patriarchs.

SIMON, [*that hears or obeys,*] the brother of Jesus, Matt. xiii. 55; Mark vi. 3.

——— the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

——— surnamed Peter. See PETER.

——— the Pharisee, Luke vii 36—50.

——— the leper, Matt. xxvi. 7; Mark xiv. 3

——— the father of Judas Iscariot, John vi 71; xii. 4.

——— the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

——— the tanner, Acts ix. 43; x. 6, 17, 32.

——— Magus, Acts viii. 9—24.

SIN, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be "the transgression of the law, 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.

SINAI, [*a bush,*] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 2,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

SINCERITY required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 22. The Greek word *eilikrineia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.

SINGING is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. iii. 16; and should be done properly, 1 Cor. xiv. 15.

SMYRNA, [*myrrh,*] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8—11.

SOBRIETY of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

SODOM, [*their secret,*] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

SOLOMON, [*peaceable, perfect,*] the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

SOLOMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

SOPATER, [*defends his father*,] a Berean disciple, Acts xx. 4.

SORCERER, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xxii. 15.

SOSIPATER, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.

SOSTHENES, [*savior*,] the chief of the synagogue at Corinth, Acts xviii. 17; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 150 times; and the same word is also rendered a *man*, a *person*, *self*, *they*, *me*, *him*, *any one*, *breath*, *heart*, *mind*, *appetite*, the *body*, (dead or alive,) *lust*, *creature*, and even a *beast*; for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psuchee* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind*, *us*, *you*, *heart*, *heartily*, and is twice applied to the *beasts* that perish. *Psuchikos*, an adjective derived from psuchee, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 105 times of *psuchee*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See IMMORTAL.

SPAIN, [*rare*, *precious*,] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

SPARROW, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.

SPEECH, proper use of, Matt. v. 22; xii. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 16.

SPICES, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.

SPIKENARD, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 *denarii*, equal to forty dollars, a great sum at that time.

SPIRIT. The Hebrew word *Ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 95 times; *mind* 6 times, and the balance in 18 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xiv. 26; Mark vi. 17.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents primarily the *air* we breathe. 2. It denotes a *being*, as angels. 3. It represents an *influence* from a being. 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one of these significations. Like the word *psuchee*, neither *ruach* nor *pneuma* [illegible] once connected with words which [illegible] that it is deathless, never-dying, or immortal.

STACHYS, [*spike*,] a disciple, Rom. xvi. 9.

STARS, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor, Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. viii. 10.

STEPHANUS, [*a crown*,] one of the first converts at Corinth, baptized by Paul, 1 Cor. i. 16; xvi. 15.

STEPHEN, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 8; vii. 59.

STOCKS, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. [illegible] called from his teaching in the *Stoa*, [illegible] porch, at Athens. Acts xvii. 18.

STONES, PRECIOUS. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

Beryl, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

Chalcedony, a precious stone, variegated with divers colors, in the form of [illegible].

Chrysolite. The import of this term [illegible] make it the *golden stone*. It is a gem of a yellowish green color, and was [illegible] among the Topazes. It is very [illegible].

Chrysoprasus differs only from the Chrysolite in having a bluish hue. It is a [illegible] ty of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most [illegible] of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

Emerald, the same with the ancient Smaragdus; one of the most beautiful of gems, of a bright green color, without any mixture.

Jacinth, a gem of a deep reddish yellow.

Jasper, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea green color.

Onyx, a species of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. [illegible] different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color approaching a white.

Sardonyx, resembling both the [illegible] and the Onyx.

Topaz, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.

STRAINING out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate [illegible] edly made narrow, through which those who were bidden might enter, but [illegible]

might exclude those who were not bidden. Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.

STREET, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

SUN, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xx. 9–11; Luke xxiii. 44, 45. Used as a symbol, Psa. lxxxiv. 11; Mal. iv. 2.

SWINE, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxv. 4; Matt. viii. 30–32.

SYCAMINE-TREE, mentioned only Luke xvii. 6. Probably the mulberry tree.

SYCAMORE, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.

SYCHAR, [*a city*,] a name of reproach applied by the Jews to *Shechem*, now *Napalose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.

YCHEM, [*a place of figs*,] the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.

YNAGOGUE, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xii. ; xiii. 54; xxiii. 1–7, &c.

NTACHE, [*that speaks or discourses*,] a emale Christian, Phil. iv. 2.

RACUSE, [*that draws violently*,] once a ch and populous city, on the S. E. part of e island of Sicily, 22 miles in circumferce. It was built 700 years B. C. Acts xviii. 12.

IA, [*sublime, deceiving*.] In Hebrew, it is lled Aram. A country of Asia, extending from Asia Minor and the Mediterraan on the west, to the Euphrates on the , and in its most extensive sense, inding Palestine. In the time of the kings ore frequently indicated the kingdom which Damascus was the capital than whole country, or any other part of it.

PHENICIA, [*purple, drawn to*,] Phe, properly so called, of which Sidon he capital. In Mark vii. 27, the Caitish woman is called a Syro-phenibecause she was of Phenicia, which hen regarded as part of Syria.

NACLE, the tent of assembly. A ful and costly tent, erected for the p of God, while Israel was in the ness. Ordered to be built, Exod. xxv; tions for it, xxxv.; set up, xl. It was ng and 15 wide, and stood in a court long, and 75 wide, enclosed by cureet high, sustained by 60 pillars. A divided the tabernacle into two nts, the eastern one, called the y place, being 15 feet square. Heb.

CLES, Feast of, one of the three ivals of the Jews, being that of g year. Lev. xxiii. 34–43; John

TABITHA, [*clear-sighted*,] called also Dorcas. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.

TABOR, [*choice*,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1–13; Mark ix. 1–13; 2 Pet. i. 16–18.

TALENT, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. xxv. 15.

TARSUS, [*winged, feathered*,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.

TAVERNS, THE THREE, a place about 33 miles south of Rome, Acts xxviii. 15.

TEACHERS, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7–9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 1; vi. 3; 2 Tim. iii. 2–5, 15; Heb. xiii. 9; 2 Pet. ii. 1–3.

TEMPERANCE recommended, Prov. xxiii. 2; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.

TEMPLE, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xxii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1–15; by Hezekiah, 2 Chron. xxix; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.–viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7–9; a future one described in vision to Ezekiel, Ezek. xl. &c.

TEMPTATION of Jesus, Matt. iv. 1–11; Mark i. 12, 13; Luke iv. 1–13.

TERTIUS, [*the third*,] an amanuensis to the apostle Paul, Rom. xvi. 22.

TERTULLUS, [*a liar*,] an orator who pleaded against Paul before Felix, Acts xxiv. 1–9.

TESTAMENT, more properly rendered *covenant*, Heb. ix. 15–20.

TETRARCH, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke iii. 1; ix. 7; Acts xiii. 1.

THADDEUS, [*that praises*,] a surname of Jude, Matt. x. 3.

THEOPHILUS, [*a friend of God*,] mentioned Luke i. 3; Acts i. 1.

THESSALONIANS, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.

The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite their piety.

The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.

THESSALONICA, [*victory against the Thessalonians*,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern

times large and commercial. It is situated on a gulf, about 200 miles from Athens.

THEUDAS, [*a false teacher*,] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought, Acts v. 36.

THOMAS, [*a twin*,] or DIDYMUS, one of the apostles, Matt. x. 3; John xi. 16; xx. 25.

THORNS, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.

THYATIRA, [*sacrifice of labor*,] a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-hissar*.

TIBERIAS, [*good vision*.] The sea of Galilee. Also a city on the lake or sea of Tiberias, 58 miles north of Jerusalem, and now called Tabaria.

TIBERIUS, [*son of Tiber*,] the third emperor of Rome, Luke iii. 1.

TIME, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.

TIMOTHY, [*honor of God*,] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 2, 3; 1 Tim. iv. 12; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 18; 1 Cor. iv. 17, &c.

The *two Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.

TITHES, means *Tenths*; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xxvii. 30—32; Deut. xiv. 22, 28; Neh. x. 37; Mal. iii. 8—10; Heb. vii. 5.

TITUS, [*honorable*,] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.

The *Epistle to Titus* contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete. Titus i. 6.

TONGUE, the duty of governing it, Psa. xxxix. 1; James iii. 2—12.

TONGUES, confusion of, Gen. xi. 1—9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.

TRACHONITIS, [*rock*,] a district in the N. E. part of Palestine.

TRADITIONS, not to be regarded, Matt. v. 1—20; Mark vii. 1—23; Col. ii. 8; Titus i. 14.

TRAINING children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6—9; xi. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.

TRANCE, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body *seems* insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17.

TRANSFIGURE, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.

TREASURY, a place where the public money is kept or managed. Mark xii. 41. The treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.

TROAS, [*penetrated*,] a maritime city of Phrygia, or of Mysia, in the Hellespont. Acts xvi. 8; xx. 5, 6.

TROGYLLIUM, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xx. 15.

TROPHIMUS, [*well-educated*,] a native of Ephesus, converted by Paul, Acts xx. 4.

TRUTH the, emphatically, [illegible] v. 33; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 2; li. 6; Prov. [illegible] 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.

TRYPHENA, [*delicious*,] a female disciple of Rome, Rom. xvi. 12.

TRYPHOSA, [*thrice shining*,] a female disciple at Rome, Rom. xvi. 12.

TYCHICUS, [*casual*,] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.

TYPES of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15—35; John vi. 31—58; Rev. ii. 17; a lamb, Gen. xxii. 7, 8; Exod. xii. 3—6; [illegible] 29; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6—12, &c.; Melchisedek, Gen. xiv. 18—20; Heb. v. 6; vii. 1, 15; passover, Exod. xii; 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20—22; Heb. ix. [illegible]; 1 Pet. [illegible]

TYRANNUS, [*a prince*,] a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and rhetoric so common at that period. Acts xix. 9.

TYRE, [*strength*,] a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Josh. xix. 29; Isa. xxiii. 12; Matt. xi. 21.

UNBELIEF, causes of, John v. 44; 2 Cor. iv. 4; Eph. ii. 2; 2 Thess. ii. 12; [illegible] Mark xvi. 16; Luke xii. 46; John [illegible] Rom. i. 28; 2 Tim. ii. 22; Rev. xxi. 8.

UNBELIEVERS, Christians should not unite with them, 2 Cor. vi. 14, 15, 16; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.

UNION to Christ, shown by comparison to a body, 1 Cor. xii. 12, 27; Eph. iv. 15, 16; [illegible] 15, 24; to a building, Eph. ii. 20—22; 1 Pet. ii. 4—7; to a vine, John xv. 4—6; to the conjugal union, Eph. v. 23, 25; [illegible] union of the Father and son, John xvii. [illegible] 21, 23; Rom. viii. 35, 39; 1 Cor. vi. 17.

UNJUST STEWARD. In Luke xvi. 8 the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the lord or master of the steward. Hence the argument that some have raised on this passage immediately comes to nought.

UNLEAVENED BREAD, Feast of, or Passover. See FESTIVALS.

UPPER MILLSTONE. Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.

UPPER ROOMS, [*places or seats*,] Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

VAT. The *hupoleenion* referred to in Mark xii. 1, was a vessel placed under the *lenos*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

VEIL, whatever hides anything from view. As a female covering, Gen. xxiv. 65; Ruth iii. 15; 1 Cor. xi. 1—10; veil of the tabernacle and temple, Exod. xxvi. 31—37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; Heb. vi. 19.

VENGEANCE of God, Gen. iv. 15; Deut. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

VIALS were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and inspissated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Savior as an emblem of himself, John xv.

VINEGAR, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *sweet* sort.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1—7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something *rolled up*, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

WALKING with God, Rom. viii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 16, 25; Col. ii. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks, Mark vii. 3. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxiv. 32; xliii. 24. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of *Jesus*, John xiii. 4—15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home barefoot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

WATCHES. The Jews in ancient times divided the night into *three* parts, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xi. 11; in after times, they divided the night into *four*, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth *watches*; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 23—25; turned into wine, John ii. 3; brought out of a rock, Exod. xvii. 6; Num. xx. 7—13; Josh. iii. 13—17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 48; John vi. 19.

WAVERING condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 16.

WEDDING GARMENT, Matt. xxii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

WHITE STONE, Rev. ii. 17. This important passage, alludes to a custom of noting and perpetuating friendship, among the Greeks and the Romans, by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone in approval, and a black one for rejection.

WIND. The original word is *anemos*, and occurs 29 times. It is never translated spirit.

WINE. There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives new, sweet, mixed, and strong. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Kitto's Cyclopedia*. Art. WINE.

WITCH, a person who pretends to inspira-

how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 3.

WORD of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.

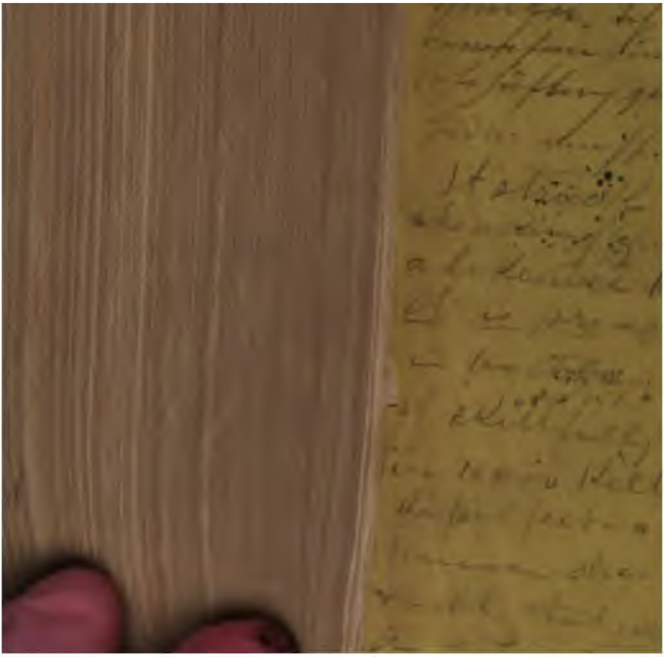
WORLD, the earth and all the animals and vegetables on its surface; mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word AIOON, age, or the plural form ages, is rendered *world* no less than 38 times, and the adjective form of the word 3 times. OIKOUMENEE, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. GEE, earth or land, is translated *world* once in Rev. xiii. 3. KOSMOS, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by *world* 185 times, and once *adorning*.

——— not to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.

WORSHIP to be paid to God only, Exod. xx. 1—6; Matt. iv. 10; Acts x. 25, 26; xiv. 13—

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